HEXAPLA:

THAT IS,

A SIX-FOLD COMMENTARIE

vpon the moſt Diuine Epiſtle of the holy Apoſtle S. *PAVL* to the ROMANES: wherein according to the Authors former me*thod ſixe things are obſerved in euery Chapter.* 1. *the Text with the diuers* readings. 2. Argument and method. 3. the Queſtions diſ*cuſſed.* 4. *Doctrines noted.* 5. *Controverſies handled.* 6. Morall vſes obſerved.

*Wherein are handled the greateſt points of Chriſtian reli*gion: concerning iuſtification by faith, c. 3, 4. the fall of man, c. 5. the combat *betweene the fleſh and the ſpirit*, c. 7. *Election*, c. 9. *the vocation of the Iewes*, c. 11. with many other Queſtions and Controverſies *ſummed in the ende of the Table.*

Diuided into two bookes: the firſt vnto the 12. chapter, containing matter of Doctrine: the ſecond belonging to Exhortation, in the five laſt Chapters.

Andrew Willet.

THE FIRST BOOKE.

Act. 10. 15.

He is a choſen veſſell vnto me, to beare my name before the Gentiles, &c.

Ambroſ. de Ioſeph. c. 10.

Bina ſtolæ datæ Beniamin, ſic præcellit Paulus & eius exuberit portio.

Double garments was giuen to Beniamin, ſo Paul (of Beniamin) excelled, and his portion did exceede.

PRINTED BY CANTRELL LEGGE, PRINTER TO the Vniverſitie of CAMBRIDGE. 1611.

TO THE MOST CHRISTIAN, RIGHT NOBLE, MOST EXCELLENT AND MIGHTIE PRINCE,

IAMES by the grace of God, KING of Great BRITTAIN, *France, and Ireland, Defender of the true Christian* Faith, &c.

GRacious Soueraigne: As I haue heretofore (by Gods speciall grace assisting me) trauailed in some bookes of the old Testament, so now I haue assayed to doe the like in the newe: *For like as one cannot saile in the Sea without feare, that hath not first tried the riuers*: so the deepe Sea of mysteries in the newe Lawe cannot well be sounded, vnlesse we haue first coasted by the old: and betweene them both, *as the wheat betweene the two milstones*, so the truth is tried out: *Origen* well obserueth, that this was S. Peters error, when he would haue had three tabernacles, for Christ, Moses, and Elias: for I haue read (saith he) *that for the Prophets and the Gospel, there are not three but one tabernacle*: There is the same substance of both, and one truth: both the Prophets and Apostles were ministers of the same house, wherein are diuerse mansions: the one shewing vs onely (as it were) the neather roomes, the other bring vs into the vpper chamber, where Christ eate his passeouer with his disciples: *Bernard* well noteth that the diuine Scriptures haue a threefold grace; *they are pleasant to the tast, solide for nourishment, and efficacious for medicine*: the first of these is seene specially in the old Scriptures, which is adorned with prophetical types and figures, as meate curiously addressed to the tast: but the soundnesse of nourishment, and efficacie to heale, is most found in the newe.

Non potest quisquam mare navigare intrepidus, nisi qui ante in fluminibus navigarit, Ambros. de Abraham. lib 4.

Sicut frumentũ gemino molarum opere curatum nitescit, Hierome.

Prophetis & Euangelio, non tria, sed vnum tabernaculum. hom. 5. in Leuit.

Mark. 14. 15.

Diuinæ Scripturæ triplicem habent gratiam, deliciosæ ad saporem, solidæ ad nutrimentũ, efficaces ad medecinam, in Cantic. ser. 67.

And thus hauing made an entrance into the Apostolicall writings, I haue made choice of S. Pauls epistles, and among them of this to the Romanes, which is as a key vnto the rest: which as *Augustine* saith of the Gospel of S. Iohn, *est contra omnes hæreticos*, is against all heretikes: this one epistle beateth downe all both old and newe heresies: and that which *Cyprian* affirmeth of the Scriptures in generall, *that God speaketh there as verily, as if he spake vnto vs face to face*: so in this diuine epistle such heauenly oracles are vttered, as if they were deliuered with Gods owne mouth.

In Scripturis tibi loquitur Deus, non minore fide, quam si tibi ore ad os loqueretur. de duplic. Martyr.

There are few either old hereticall positions, or newe popish errors, which if they be propounded plainely, may not be confuted by this epistle; If I say, they will vtter their minde plainely without equiuocating trickes, and sophisticated doubting: for as *Hierome* saith, *it is the victorie of the Church for you to speake plainely that you thinke, and to bewray your opinions is all one as to conuince them.*

Ecclesiæ victoria est, vos aperte dicere, quod sentitis, & sententias vestras prodidisse superasse est. Hierome ad Ctesiphon.

We blesse God, who hath raised vp your Maiestie as a notable instrument both

both of discouering and disswading Popish error and superstition: to these your gracious proceedings in the building of Gods spirituall house, all your faithfull subiects and true harted Christians vse those ioyfull acclamations, which the people did to *Zorobabel*, when he brought forth the head stone, saying, *grace, grace vnto it:* of *Zorobabel* it is said, *his hands haue laid the foundation of this house, his hands also shall finish it.* And we all hartely pray, that by your Princely hands, this worke by you happely begunne, vtterly to extirpate Popish superstition, may in good time be perfitly accomplished: We craue not reuenge vpon our aduersaries for their malice, for as *Cyprian* saith, *Christ is not yet reuenged, who shall take reuenge, and he who is worshipped in heauen, is not yet reuenged in earth:* But our desire is, that such wholesome lawes as are alreadie enacted, may effectually be executed, to bridle Popish recusancie, to cause those to returne, which are alreadie seduced, and to keepe them from infection, which are not yet peruerted: for as *Hierome* well saith, *he killeth an heretike that suffereth him no longer to be a heretike: as for our correction, it is their quickning.* God hath made your Highnesse as the Pilote and steeresman to guide this little ship of the English Church, that it dash not vpon the rockes of false religion: the ministers of God are as the oaremen: they which are lustie and strong to work, would be set to their tackling: of such we may complaine with *Hierome, I mourned to see such negligence among vs, that some cannot defend the truth, whereas they are forward to thrust vpon vs lies for truth, &c.* others would labour at the oares, but they are feeble and want strength: such would be encouraged, as *Ambrose* saith, *such ought to be the reward of him that preacheth the glad tidings of the kingdome, that he neither thereby be discouraged, nor lifted vp, &c.*

Zachar. 4. 7. 9.

Nondum vindicatus est, qui vindicat, qui in cœlis adoratur, nondum vindicatur in terris. de bon. patient.

Ille hæreticum interficit, qui hæreticum non patitur: nostra autem correctio viuificatio est. lib. 3. con. Pelag.

Ingemui tantã nobis inesse negligentiam, vt nec veritatem possemus astruere, cum alij valeant pro veritate inculcare mendacium. de vir. perfect.

Tanta debet esse merces euangelizantis regnum, qua neq; contristetur, neq; extollatur. in 1. Tim. 3

Illam stellam seruantes, quæ Magos perduxit ad Christum.

Thus while both the sturdie marriners doe fall to their busines, and the weake saylers are hartened to play their parts, your sacred authoritie guiding the helme, we may at the length bring the ship by Gods grace safely to the shoare, fearing nothing while we follow our load-starre Christ Iesus, & as *Ambrose* saith, *obserue that starre which brought the wise men vnto Christ:* who in his good time, we trust, shall conduct this our ship, with our Soueraigne Pilote, the noble officers, the painfull marriners, and the patient passengers, vnto the hauen of euerlasting life: Amen.

Your Maiesties most humble

subiect,

ANDREVV WILLET.

The Preface to the Christian

Reader.

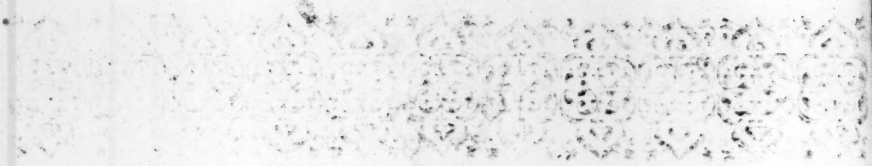
HEre I offer vnto thy iudgement and charitable view (Christian brother) a Commentarie vpon the most diuine Epistle of S. Paul to the Romanes: wherein are handled the cheife points of Christian religion, concerning iustification by faith, the combate betweene the flesh and the spirit, election, vocation of the Gentiles, the reiection, and finall conuersion of the Iewes: whereof I may say as Ambrose, of Beniamins sacke: sacco soluto reluxit argentum, *the sacke beeing loosed, the siluer appeared: so this epistle beeing vnfoulded, the treasure hid therein will shew it selfe.*

Blessed Paul is by the Lords owne mouth called electum vas, *a chosen vessell: and this epistle of his is as a pretious vessell, that containeth in it most heauenly liquor: S.* Peter *giueth this testimonie of S. Pauls epistles,* that he writ according to the wisedome giuen vnto him: *his writings are both diuine and wise:* Augustine *well calleth him,* nutritorem Ecclesiæ, *the nourisher of the Church: as he saith to the* Corinthians, that he gaue them milke to drinke: quæ Pauli epistola non melle dulcior, non lacte candidior? *what epistle of Paul (saith* Augustine*) is not more sweete then honie, and whiter then milke?* Act. 10. 15. 2. Pet. 3. 15. 1. Cor. 3 2. de sanct. ser. 26.

But of all other writers Chrysostome *is most ample in setting forth the commendation of this our Apostle: comparing the cleernesse of his doctrine, with the brightnes of the heauens, yea preferring it: The heauens (saith he) all this while haue beene seene, yet mooue not much: but Paul preaching but a short time,* totum orbem attraxit, *hath drawne the whole world after him: the heauens doe keepe their course and goe no further:* mentis Paulum sublimitas omnes cœlos transcendit, *but the sublimitie of Pauls minde went beyond the heauens:* astra cum fierent, &c. *the Angels wondred at the starres when they were made,* hunc vero Deus admiratus est, &c. *but God himselfe wondred at Paul: saying,* this is a chosen vessell vnto me: *the heauens are oft cast ouer with clouds,* Pauli mentem nulla abnubilauit tentatio: *but no tentation did ouercast the mind of Paul: Thus excellently* Chrysostome. in cap. 2. epist. ad Roman. morali.

In the reading of this Commentarie, let the Reader obserue: that in the diuerse readings, V. standeth for Vatablus, L. for the vulgar Latine, Be. for Beza, S. for the Syriake, T. for Tremellius translation, B. for the great Englisb bible, Ge. for the Geneva translation, Gr. for the Greeke, and sometime, Or. for the originall.

These my trauels I commend vnto the Church of God, praying for the prosperitie thereof, and crauing againe their mutuall prayers: that as S. Paul saith, the word of God may haue a free passage, and be glorified, &c. *As for my selfe, I trust I shall be more and more resolued to say with S. Paul,* I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God: *To whom be praise for euer, Amen.* 2. Thess. 3. 1.



THE MOST DIVINE EPISTLE OF THE MOST holy Apoſtle S. PAVL to the *Romanes explaned.*

Certaine obſervations premiſed of the New Teſtament in generall.

1. *The Argument and matter of the New Teſtament.*

THE New Teſtament though it had the ſame Author with the Old, namely CHRIST IESVS, and the ſame ende and ſcope to bring vs vnto Chriſt, for the Law was a ſchoolemaſter to the ſame ende, Gal.3.19. yet it differeth from the old: 1. in the ſubſtance and doctrine, 2. in the ratification, and confirmation, 3. in the rites and manner, 4. in the perſons, to whome it was deliuered and committed. 1. Whereas the old Teſtament promiſed eternall life vnder the condition of perfect obedience of the Law, the Goſpel onely requireth the obedience of faith, Rom.10.5,6. 2. The old Teſtament was confirmed by the ſprinkling of the blood of beaſts, Exod. 24.8. but the New was ſealed and ratified by the blood and death of Chriſt, Hebr.9.14.17. 3. There were other rites and ceremonies of the old Law, as the ſacrifices and oblations, circumciſion, the paſchal lambe, and ſuch like: Chriſt hath inſtituted new Sacraments of the Goſpel, Baptiſme, and the Euchariſt. 4. The old Teſtament was made onely with the Hebrewes: but the new is commended vnto the Church of God diſperſed ouer the world, and therefore it is called Catholike.

The bookes of the New Teſtament, are 1. hiſtoricall, as of the acts, the ſayings and doings of our bleſſed Sauiour, in the foure Euangeliſts: or of the Apoſtles, in the booke of the Acts. 2. or *doctrinall*, which ſpecially concerne doctrine and inſtruction, without a continued hiſtoricall narration: ſuch are the Epiſtles of the holy Apoſtles. 3. or *Prophetical*, as the booke of the Reuelation: yet though the bookes may be thus diuided in generall, there are both heauenly doctrines intermingled in the *hiſtoricall* bookes, as the heauenly ſermons of our bleſſed Sauiour in the Goſpel, and propheſies alſo are inſerted both in the hiſtoricall and doctrinall bookes, as that of the deſtruction of Ieruſalem, and the ende of the world, Matth.24. and of the calling of the Iewes, Rom. 11. of the comming of Anti-chriſt, 2.Theſſ.2.

2. *Of the language and tongue wherein the New Teſtament was originally written.*

As the Old Teſtament was written originally in Hebrewe, becauſe it was committed vnto the Hebrewes, Rom. 3. 2. ſo the New was ſet forth by the Apoſtles and Euangeliſts in

the Greeke tongue, which was then generall, and vſed of the moſt famous nations, becauſe it concerned the Church of God, which was diſperſed in all countreys.

There are three other languages, wherein the Newe Teſtament, or ſome part thereof was written: firſt the Goſpel of S. Matthewe, is held to haue beene written in the vulgar Hebrew tongue, which was then the Syriake, *Iren. l.3.c.1. Hierom. præfat. in commentar. in Matth.* which *Athanaſius* thinketh to haue beene tranſlated into Greeke by S. Iames, ſome thinke by S. Iohn: likewiſe the Epiſtle to the Hebrewes is thought by ſome to haue beene firſt written in the Hebrewe tongue: But neither of theſe is certaine: 1. It is rather like that S. Matthewe writ his Goſpel in Greeke: becauſe he citeth many places of the old Teſtament according to the Septuagint: as that Iſay.40.3. alleadged, Matth.3.3. and Pſal. 22.18. cited, Matth. 27.35. and the like is to be ſeene elſewhere. As alſo Matth.27.46. theſe words, *Eli, Eli, Lamaſabacthani*, are interpreted by the Euangeliſt in the Greeke tongue: which interpretation had beene ſuperfluous if he had written in the Syriake or vulgar Hebrewe tongue: 2. for the ſame reaſons, it is moſt probable, that the epiſtle to the Hebrewes was not written in the Hebrew, but in the Greeke tongue originally: becauſe the Apoſtle followeth the tranſlation of the Septuagint: and c.7. he interpreteth the word *Melchizedek* in the Greeke tongue, which ſignifieth *the king of righteouſneſſe.*

An other language, wherein the new Teſtament is written, is the Syriake: into which tongue the Syrians doe thinke that the Newe Teſtament was tranſlated by S.Marke: But 1. this is not like, that this Syriake tranſlation ſhould be ſo auncient: for then theſe auncient fathers *Origen, Clemens Alexandrin. Epiphan. Hierome, Theodoret, Damaſcene*, which were Biſhops and Presbiters in Syria, or Egypt, would haue made ſome mention thereof in their writings, which they doe not. 2. And though the Syriake tranſlation could be produed, to haue beene of ſuch antiquitie, yet it muſt giue place vnto the authenticall Greeke, whereout it was tranſlated.

A third tongue is the *Latine*, in the which *Bellarmine* out of *Adrianus Finus, lib. 6 flagell. Iudeor. c.*80. and *Damaſus pontifical.* would prooue that S. Marke writ his Goſpel firſt at Rome, and afterward turned it into Greeke at *Aquilea*: But this is verie improbable. 1. Becauſe the Greeke tongue was then more generally vſed then the Latine, and S. Paul writing to the Romanes, ſpake in the Greeke tongue for that reaſon, ſo alſo would S. Matthewe haue done. 2. If the Greeke were tranſlated out of the Latine, why then doe not the Romaniſts vſe a Latine tranſlation anſwerable to the Greeke? whereas their vulgar tranſlation much differeth from the Greeke: ſome where it addeth, as Mark.1.1. the name *(Iſaia) the Prophet* is inſerted: ſometime it leaueth out, as Mark.6.11. all that clauſe is omitted: *verily, verily, I ſay vnto you, it ſhall be eaſier for Sodome and Gomorrha in the day of iudgement, then for that citie:* ſometime it choppeth and changeth, as c. 5.1. *Garaſenes* for *Gadarens:* It remaineth then that the Newe Teſtament was originally written in the Greeke tongue for the reaſons before alleaged.

3. The queſtions diſcuſſed.

Queſt. 1. *Of the word Teſtament, what it ſignifieth, and of what things it muſt be vnderſtood.*

1. The Hebrew word *berith*, ſignifieth both συνθήκην, a compact or couenant made betweene parties, as *Aquila* tranſlateth, as *Hierome* witneſſeth, *in Malach.* 2. and διαθήκην, a teſtament, or diſpoſition of ones laſt will, as the word is vſed by the Apoſtle, Heb. 9. 17.

2. Both theſe acceptions and takings of the word agree vnto the holy Goſpel: firſt it is a couenant betweene God and his people: the Lord offring reconciliation on his part, and requiring conditions to be performed on our part: as in the Law obedience, and perfect keeping of the lawe, ſo now the obedience of faith in Chriſt, our Mediator, and Reconciler: It is alſo a Teſtament not with any relation vnto vs, but onely in reſpect of the Teſtator, and will-maker Chriſt Ieſus, who ratified and confirmed both the Old and New Teſtament by his death, in the one prefigured and promiſed, in the other exhibited and performed: the teſtamentorie tables are the holy Scriptures both of the Old, and Newe Teſtament: the witneſſes are the Prophets and Apoſtles, the writers alſo of this Teſtament: the ſeales are the Sacraments both of the one and the other.

3. The

3. The Old and newe couenant and Teſtament are one and the ſame in ſubſtance, both in reſpect of the parties betweene whom the couenant and conuention is made, God, and his Church, and of the ende and ſcope, which is to bring vs vnto the euerlaſting inheritance: but the manner of diſpenſation is diuerſe, according to the condition of the times, and the qualitie of the perſons.

4. This couenant made betweene God and man ſome diſtinguiſh into the couenant of *nature* and *grace:* but euerie couenant now indeede is rather of grace: the naturall couenant made betweene the Creator and Man in Paradiſe, was violated by his tranſgreſſion and diſobedience: the couenant which now remaineth, is wholly to be aſcribed vnto grace, and it is either of ſome *temporall* grace and benefit, and that either *generall*, as was that which the Lord made with Noah, not to deſtroy the world any more with waters, Gen. 9. or *particular*, as was the promiſe made to Abraham, to inherite the land of Canaan, Gen. 15. 18. and that made to Phineas concerning the prieſthoode, Numb. 25. 12. either of ſpirituall graces, as of the remiſſion of ſinnes, and the inheriting of euerlaſting life in Chriſt.

2. Queſt. *Of the diuerſe ſignifications of the old and newe Teſtament.*

1. The old Teſtament is 1. either taken for the doctrine of the lawe, which required exact obedience to the commandements, vnder the moſt grieuous commination of malediction vnto the tranſgreſſors: yet couertly was propounded vnto them the doctrine of repentance and faith in Chriſt, vnder the ſhadowes and rudiments of the Law, which were impoſed vpon that people, partly to humble them, and to bow downe their ſtiffe necks, partly to diſcerne them from other nations, and partly to lead them by the hand as vnto Chriſt: ſo in this ſenſe the old Teſtament 1. comprehendeth the doctrine of legall obedience, 2. the ceremoniall and miniſteriall part of their legall rites and ſeruice, 3. the externall policie and regiment: in theſe reſpects the old Teſtament is aboliſhed, and the Lord ſaith he *will make a newe couenant with the houſe of Iſrael, Ierem.* 31. 31. 2. the old Teſtament is taken for the writings and tables of the ſcriptures: in which ſenſe it is not aboliſhed: one iotte thereof ſhall not periſh, Matth. 5. 18.

2. The Newe Teſtament alſo is taken diuerſely. 1. either for the ſpirituall doctrine, which requireth obedience of faith in Chriſt, without any legall obſeruations. 2. or for the Sacraments: as Chriſt calleth the Euchariſt the Newe Teſtament in his blood in the inſtitution of his laſt ſupper. 3. or for the writings of the Euangeliſts, and Apoſtles: So it is new, 1. becauſe it ſucceeded the old. 2. becauſe it ſetteth forth the newe doctrine of faith without legall rites. 3. it hath new ſacraments, a new forme of worſhip, a new kind of Church. 4. it is confirmed after a newe manner, not by the blood of beaſts, but by the moſt holy blood of the Bleſſed Mediator.

3. Queſt. *Of the bookes of the newe Teſtament their number and authoritie.*

1. Concerning the number, and authoritie of the bookes of the Newe Teſtament, there is no queſtion among the Chriſtians, though the obſtinate Iewes wilfully refuſe them all: they are 27. in number, which *Athanaſius in Synopſ.* diſtinguiſheth into theſe fiue orders: 1. the foure Euangeliſts. 2. the Acts of the Apoſtles. 3. the 7. Canonicall Epiſtles: one of S. Iames, 2. of S. Peter, 3. of S. Iohn, and one of S. Iude: 4. the 14. Canonicall epiſtles of S. Paul. 5. the Propheticall booke of the Reuelation: But all theſe may be reduced to 3. kinds: the *hiſtoricall, doctrinall, propheticall* bookes: as is before ſhewed in the argument.

2. But theſe books of the New Teſtament were not alwaies receiued with the ſame approbation. 1. Some were euer held to be of vndoubted authoritie, as the 4. Euangeliſts, the Acts of the Apoſtles, the 1. of S. Peter, the 1. of S. Iohn: all S. Pauls Epiſtles, excepting onely that to the Hebrewes. 2. Some were doubted of by a fewe, but of the moſt receiued, as the 2. of Peter, the 2. and 3. of Iohn, one of Iames, one of Iude, that to the Hebrewes, and the Apocalypſe: But at the length theſe bookes were receiued and acknowledged for Canonicall by a generall conſent: 3. Other bookes beſides theſe, were priuately receiued by ſome in the Church, and were called *Eccleſiaſticall*, as the Acts of Paul, the Epiſtle of Barnabas, the Reuelation of Peter, the Goſpell according to the Hebrews. 4. Some bookes were foiſted in by Heretikes, and more generally reiected of the Church: as the Goſpell of *Andrew, Thomas, Matthias:* the Acts of Peter, *Thomas, Matthias*, and of

the other Apostles: which were iudged to be Apochryphall bookes, and of no authoritie. 1. because in the writings of those, which succeeded the Apostles no mention is made of them. 2. the stile is diuerse from the stile of the Apostles. 3. and the doctrine contained in those bookes dissenting from the doctrine of the Apostles.

3. Beside these two latter sorts of bookes, all the rest are vndoubtedly held to be Canonicall, and of equall authoritie: and therefore that distinction of *Sixtus Senensis* is to be taken heede of: who calleth some bookes of the New Testament πρωτοκανονικὰς, canonicall of the first sort, some δευτεροκανονικὰς, canonicall of the second sort, which were sometime doubted of: for by this meanes should they not be of equall and the like authoritie: And beside, he saith, that these latter were held by some of the fathers to be Apochryphall bookes, vnderstanding Apochryphal bookes for such, as had an hid and vnknowne author: But indeede the *Apochrypha* are so called, not for that their author was vnknowne, for then diuerse of the Canonicall bookes should be *Apochrypha*, but because they were of an hid and obscure authoritie: in which sense none of the fathers euer held any of the Canonical bookes of the New Testament to be *Apochrypha*.

4. As the Heretikes brought in counterfeit bookes of their owne into the New Testament: so they reiected diuerse parts of the Canonical bookes. 1. *Faustus* the Manichie held diuerse things to be false in the New Testament: *Augustin. lib. 33. cont. Faust. c. 3.* 2. The Ebionites receiued none but the Gospel according to Saint Matthew, *Iren. l. 1. c. 26.* 3. the Marcionites onely allowed S. Lukes Gospel, *Epiphan. haref. 42.* 4. the Acts of the Apostles, and S. Pauls epistles the *Tatiane*, and *Seueriane* heretikes reiected, *Euseb. l. 4. c. 29.* 5. *Marcion* and *Basilides* the epistles to *Timothie*, *Titus*, and to the *Hebrewes*, *Hierom. præfat. ad Titum.*

4. *Places of doctrine in generall.*

1. Doct. *Of the excellencie of the Newe Testament aboue, and beyond the Old.*

1. It excelleth in *the matter and doctrine*, the law promiseth life onely to those that keep it, the Gospel vnto those which beleeue in Christ, Rom. 10. 5, 6.

2. *In the subiect:* the lawe was written in tables of stone: but the Gospel is written by the spirit of God in the fleshie tables of our hearts, 2. Cor. 3. 2.

3. *In the end:* the old Testament was the ministration of death, and the killing letter: the other is the ministration of the spirit which giueth life, 2. Cor, 3. 6, 7.

4. *In the condition and qualitie:* the law imposed the hard yoke, and seruitude of ceremonies, which was impossible to be borne, Act. 15. 10. but Christs yoke is easie: Math. 11. which of seruants adopteth vs to be the sonnes of God, Rom. 8. 15.

5. *In the minister:* Moses was the typical Mediator of the Olde Testament: but Christ the Lord and builder of the house, is the Mediator of the New, Heb. 3. 3.

6. *In the fruites and effects:* the Old Testament could not purge the conscience from sinne: but the sprinkling of the blood of Christ purgeth the conscience from dead workes, Heb. 9. 13. 14.

7. *In the manner:* the old Testament was folded vp in types and figures: as Moses vailed the glorie of his face: but now we see the glorie of the Lord in the Gospell with open face, 2. Cor. 3. 18.

8. *In the ratification:* the old Testament was confirmed with the blood of beasts: the New by the death of Christ, quest. 17. 18.

9. *In the seales:* the old was attended vpon by bloodie sacrifices, and other such like hard Sacraments, as circumcision, which was painefull to the flesh: the New hath easie and vnbloodie sacraments as the seales, neither so many in number: namely Baptisme and the Eucharist.

10. Another excellencie is in persons, whom this New Testament concerneth: which is not giuen onely to one people, and nation, as the old was: but vnto the Catholike Church of God dispersed ouer the face of the earth: as the Apostles are commanded to goe and teach all nations, Matth. 28. 19.

In these respects, the Apostle thus giueth preheminence to the New Testament before the old: *Heb. 8. 6. he hath obtained a more excellent office, in as much as he is the Mediator of a better Testament, which is established vpon better promises:* Not that Christ was not Media-

Mediator alſo of the old Teſtament (for without him neither can there be any Church, nor couenant made with the Church) but becauſe Chriſt, but ſhadowed forth in the old Teſtament, is more fully reuealed, and manifeſted in the New.

5. *Places of confutation.*

1. Controv. *Againſt thoſe which thinke it is againſt the nature of the New Teſtament to be committed to writing.*

Of this opinion are certaine of a fantaſticall ſpirit, which to this purpoſe abuſe that place of Ieremie. 32.33. *I will write my lawe in their hearts:* and that of S. Paul, 2. Cor 3.3. *You are our epiſtle written not with inke, but with the ſpirit:* whence they would inferre, that the Newe Teſtament is not to be written, but that it conſiſteth in reuelation and the inſtinct of the Spirit.

Contra. 1. If the Newe Teſtament were not to be extant in writing, then the Apoſtles had done a ſuperfluous and vnneceſſarie worke, in writing the bookes of the Newe Teſtament, whereunto they were directed by the ſpirit of God: and S. Iohn is directly commanded to write, Apocal. 14.13. and S. Paul ſaith, that all Scripture is giuen by inſpiration: 2. Tim. 3. 16. The ſpirit of God then mooued them to put in writing theſe holy bookes of the Newe Teſtament; which are part of the Scripture.

2. It followeth not becauſe the Lord writeth the Goſpel in our hearts by his ſpirit, that therefore it is not to be written: for by the writing thereof which is preached and read, faith is wrought in the heart by the operation of the ſpirit: as the Apoſtle ſaith, Rom. 10. 17. *that faith commeth by hearing, and hearing by the word.* And againe the Prophet there ſheweth a difference betweene the lawe and the Goſpell: the law gaue Precepts, but could not incline the heart to obedience: but the Goſpel doth not onely command faith, but by the operation of the ſpirit worketh the ſame thing which it requireth.

3. In the other place of the Apoſtle, 1. they would make the Apoſtle contrarie to himſelfe, as though he ſhould ſpeak againſt the writing of Euangelical precepts, whereas the Apoſtle did write that very epiſtle with inke. 2. he ſpeaketh not of the Goſpel, but of the Corinthians, whom he calleth his Epiſtle. 3. and by the latter in that place he vnderſtandeth not the writing with inke, or ſuch like, but the externall doctrine without the grace and life of the ſpirit: ſuch as the doctrine of the Law was.

2. Controv. *Againſt the Romaniſts, which hold, that the writing of the Goſpel, and other Scriptures, is not ſimply neceſſarie to ſaluation.*

Firſt, we will examine the arguments which are brought by them to confirme this their vnſound opinion. 1. *Bellarmine* thus reaſoneth: that the Apoſtles did teach the Church at the firſt without Scriptures, therefore they are not ſimply neceſſarie, but onely for the greater profit of the Church: like as an horſe is neceſſarie for ones iourney, for his more ſpeedie trauaile, but not ſimply neceſſarie, becauſe he may go a foot, *Bellar. l. 4. de verb. c. 4.*

Contra. 1. True it is, that the writing of the Scriptures are not ſimply neceſſarie in reſpect of God, for he by his abſolute power could find a way to teach his Church otherwiſe, but in reſpect of Gods ordinance, which hath appointed the Scriptures for edifying of his Church, they are neceſſarie: as bread is neceſſarie for mans ſuſtentation, though God can nouriſh and maintaine life without bread. 2. It is not true that the Apoſtles did teach without Scriptures; for they had the propheticall writings firſt, and afterward their owne, and while the Apoſtles themſelues were liuing and preſent, the writing of the Goſpel was not ſo neceſſarie, as afterward. 3. The writing then of the Goſpel was neceſſarie, 1. both in reſpect of that age preſent, for the preuenting and ſtay of hereſies, which might be more ſtrongely reſiſted and gaineſayed, by an euident and extant rule of faith. 2. in regard of thoſe Churches, to whom the Apoſtles preached not by liuely voice, it was neceſſarie that they ſhould haue ſome perfect direction by writing. 3. and that the ages alſo to come might haue a rule of their faith.

Arg. 2. The Church may as well now be inſtructed without the Scriptures, as it was for the ſpace of 2000. yeares before the lawe was written, *Bellar. ibid.*

Contra. 1. In the firſt age of the world, the light of nature was not ſo much obſcured, as afterward, when the law was written, and therefore the argument followeth not, the

Scriptures were not neceſſarie then, therefore not now. 2. becauſe the old world wanted the Scriptures to direct them, that was the cauſe, why they were giuen ouer generally to all kind of prophaneneſſe: and therefore to preuent the like miſchiefe afterward, the Lord thought good to giue his written word to his Church.

Argum. 3. The Apoſtles did preach much more, then they did write, and many things they deliuered to the Church by tradition: ſo that not the Scriptures by themſelues, are a *totall* rule and direction of the faith, but *partiall* together with the traditions and ordinances of the Church.

Contra. 1. The Apoſtles did indeed ſpeake more, then they did or could write, but yet they preached the ſame things, and deliuered no other precepts concerning faith and manners, but the ſame, which they committed to writing. 2. many things concerning orders, and eſpecially in particular Churches, the Apoſtles left by tradition: but no other precepts and rules of faith, then they had written. 3. The Scriptures are no partiall, but a totall and perfect rule of faith: for *menſura adequata eſſe debet menſurato*, the meaſure muſt be equall vnto that which is meaſured: it muſt neither be longer nor ſhorter: if then the Scripture ſhould come ſhort of faith, it were no perfect rule, nay it were no rule at all, *Pareus.*

Now on the contrarie that the Scriptures are neceſſarie, thus it is made plaine. 1. From the author: the Prophets and Apoſtles did write by the inſtinct of the ſpirit: but the ſpirit mooueth not to any vnneceſſarie or ſuperfluous worke. 2. from the office of the Apoſtles, which was to teach all nations, Matth 28.19. which ſeeing they could not doe in their owne perſons, it was neceſſarie that they ſhould preach vnto them by their writings. 3. from the ende and vſe of the Scriptures. 1. whether for *inſtruction* in doctrine: for all Scriptures are written for our learning, Rom.15.4. or *direction* vnto vertuous liuing, or *deciſion* of Queſtions, and confuting of errors, it was neceſſarie that the Scriptures ſhould be written to theſe vſes, as the Apoſtle ſheweth, 1. Timoth.3.16. that the man of God may be perfect. The Scriptures then were neceſſarie to be extant for the aforeſaid purpoſes: in ſo much that the Apoſtle ſaith, *if any Angel from heauen doe preach any other Goſpel, &c. let him be accurſed:* whereupon *Chryſoſtome* ſaith, *Paulus etiam Angelis de cœlo deſcendentibus proponit Scripturas*, Paul euen propoundeth the Scriptures to the Angels deſcending from heauen, *in Galat. c.1.*

6. Morall obſervations.

1. Obſerv. *Of the happineſſe of theſe times vnder the Goſpel, in compariſon of the former times vnder the Lawe.*

In that the Lord hath clearely manifeſted and opened vnto his Church by Ieſus Chriſt, the high myſteries, which lay hid before, therein appeareth the ſingular loue of God to his Church, and the great preheminence, which the faithfull now haue in compariſon of the people of God vnder the Law: as our Sauiour ſaith vnto his Apoſtles, *Bleſſed are your eyes, for they ſee, and your eares for they heare, for verily I ſay vnto you, that many Prophets, and righteous men haue deſired to ſee thoſe things which you ſee, and could not ſee them, &c. Matth.*13.16,17. the vſe hereof is to ſtirre vs vp vnto thankefulneſſe vnto God, for this ſo great mercie ſhewed vnto his Church.

2. Obſerv. *The dangerous eſtate of thoſe, which are found to be contemners of the Goſpel and Newe Lawe.*

The greater light is reuealed, and the more knowledge that men haue, the greater obedience doth God looke for at their hand: diſobedience then now vnto the Goſpel of truth, is ſo much more greiuous, then was tranſgreſſion vnder the law, as the times of light and knowledge in brightneſſe exceede the dayes of ignorance and blindneſſe: thus the Apoſtle reaſoneth, *the night is paſt, and the day is at hand, let vs therefore caſt away the wõrkes of darkeneſſe, and put on the armour of light, Rom.*13.12. So alſo Hebr. 2.2. the Apoſtle ſaith, *if the word ſpoken by Angels was ſtedfaſt, and euerie tranſgreſſion, &c. receiued a iuſt recompence of reward: how much more if we neglect ſo great ſaluation, &c.*

More

More ſpeciall obſeruations vpon the whole Epiſtle.

1. *The Argument and Methode of S. Pauls epiſtles in generall, and ſpecially of this Epiſtle.*

1. *Nicephorus lib. 2. c.34.* maketh the end and ſcope of Saint Paules Epiſtles to conſiſt in theſe two things. 1. that the Apoſtle, what he preached beeing preſent, he committed to writing, to put them in memorie, when he was abſent. 2. And that which he did more obſcurely deliuer by word of mouth, or paſſed ouer in ſilence, he did in his writings handle and ſet forth more fully and plainely: But the Apoſtle had diuerſe other occaſions offred him in his epiſtles, then fell out in his ſermons, and therefore it is to be thought, that although his ſermons and writings agreed in the ſubſtance of doctrine, yet he, as occaſion did mooue him, in his epiſtles otherwiſe handleth matters, then he did in his preaching.

2. His Epiſtles then may be reduced to theſe fiue kinds. 1. Some belong vnto doctrine, wherein he layeth the foundation of faith and of Apoſtolicall inſtruction: as in the Epiſtles to the *Romanes*, *Epheſians*, *Philippians*, *Coloſſians*, the firſt to the *Theſſalonians*, to the *Hebrewes*. 2. Some doe confute and refell errors of doctrine, and life, as the 1. to the *Corinthians*, the epiſtle to the *Galatians*, to the *Coloſſians* in part, the 2. to the *Theſſalonians*. 3. Some are *apologeticall*, wherein the Apoſtle maketh Apologie, and vſeth defence for himſelfe, againſt the falſe Apoſtles, as in the 2. to the Corinthians. 4. Some ſpecially concerne Eccleſiaſtical offices, as the Epiſtles to Timothie and Titus. 5. Some are written by way of mediation and interceſſion, as the epiſtle to Philemon.

3. The ende and ſcope of S. Pauls writings, as of the reſt of the Scriptures, were theſe. 1. to ſet forth the true and ſincere doctrine of faith. 2. to confute and conuince errors. 3. to reclaime men from vice and corruption of life. 4. to inſtruct them in the workes of righteouſneſſe: theſe fower are touched by the Apoſtle, 2. Timoth. 3. 16. where he ſheweth a fowrefold vſe of the Scripture, *it is profitable to teach, to improoue, to correct, and inſtruct in righteouſneſſe.* 5. the edifying of the weake, is an other end, that they fall not away from the faith. 6. and the exhorting of thoſe which are ſlacke, that they may goe on in their Chriſtian courſe. 7. the comforting of the afflicted, that in tribulation they deſpaire not or faint: theſe three endes alſo the Apoſtle ſpeaketh of, 1. Cor. 14. 3. *He that propheſieth, ſpeaketh vnto men to edifying, to exhortation, and comfort.*

Of the occaſion, argument, and Methode of this Epiſtle of S. Paul to the Romanes.

1. The occaſion of the writing of this Epiſtle ſeemeth almoſt to haue beene the ſame that the Apoſtle tooke to write vnto the Galatians: which was this, the beleeuing Iewes, diſperſed among the Gentiles, did thinke that the ceremonies and obſeruations of Moſes law were ſtill to be retained: whereupon did ariſe great ſtirres betweene the beleeuing Iewes and Gentiles: the one deſpiſing the Gentiles, thinking themſelues to be priuiledged by the promiſes made to the ſeed and poſteritie of Abraham, and vrging the rites of Moſes lawe, as though they helped vnto iuſtification: the other inſulted againſt the Iewes, as glorying too much in their Chriſtian libertie, and exemption from Moſes lawe, and taking the Iewes, to be reiected of God: the Apoſtle to compound this diſſenſion among them, writeth this Epiſtle; this was the occaſion.

2. And accordingly the Apoſtle frameth this Epiſtle: firſt generally, ſhewing, that neither the Gentiles by their naturall knowledge, nor the Iewes by the workes of the Law could be iuſtified: but that both the one & the other were freely iuſtified by faith in Chriſt: this generall tractate of iuſtification by faith, is extended vnto the 9. Chapter. Then particularly he commeth to ſuppreſſe the inſolencie of the Iewes, ſhewing that the promiſes were not made vnto all that were of Abrahams carnall ſeede, but onely to the true Iſrael, ſo many as were of the faith of Abraham, c. 9, 10. then he alſo turneth him to the Gentiles, that they ſhould not as it were inſult in the reiection of the Iewes: for it was not totall, nor finall, God would haue mercie on them, if they continued not in vnbeleefe, c. 11. The reſt of the Epiſtle is ſpent in Chriſtian exhortation, 1. to the mutuall offices of charitie among brethren, c. 12. of dutie toward Magiſtrates, c. 13. how they ſhould behaue themſelues toward the weake brethren, c. 14, 15. And then after diuers ſalutations he concludeth.

The Methode then and parts of the Epistle are these two, the first is *doctrinall*, vnto the 12. chapter, the second *exhortatorie*, in the 5. last chapters, 12, 13, 14, 15, 16.

In the first the two chiefe points of Christian religion are handled at large, namely of iustification, to c. 9. and of election and reprobation, c. 9, 10, 11.

In the doctrine of iustification, 1. the manner and forme thereof is declared: 2. the fruits: in the first, the false way vnto iustification by works is reiected and refused, c. 1, 2, 3. to v. 21. then the true way, which is by faith, is affirmed and prooued, c. 3. 21. v. c. 4. the effects of iustification follow, as the peace of conscience, c. 5. the newnes of life, c. 6. exemption and freedome from the law, c. 7. constancie and perseuerance in affliction, c. 8.

In the doctrine of predestination and election: 1. he treateth of the reiection of the Iewes, c. 9. 2. of the vocation of the Gentiles, c. 10. 3. of the restoring of the Iewes againe, c. 11.

2. In the exhortatorie part: there are first exhortations generall concerning all Christians, c. 12. then particular, as of duties toward Magistrates, c. 13. toward the weake, c. 14, 15. secondly he concludeth with salutations, both of himselfe, wherein he professeth his loue toward them, and purpose to come vnto them, c. 15. v. 15. to the ende, then of others, c. 16.

2. *Of the style and phrase which S. Paul vseth in this Epistle.*

1. S. Paul, as he vseth not any affected eloquence, or elegant style, or entising speach, whereof he giueth this reason, that *your faith should not be in the wisdome of men, but in the power of God*, 1. Cor. 2. 2. So neither yet is the Apostles style base or barbarous, but *ex vtroq; temperatus*, of a mixt kind betwixt both: who by a pithie and sententious kind of writing, full of arguments, and forcible perswasions, in graue but plaine words, deliuereth high mysteries. There is a double kind of eloquece, one which consisteth in the eloquence of speach, and the curious choice of words, such as the Oratours among the heathen excelled in: this shall we not finde in Paul: there is an other which is graue, sober, consisting rather in the force of perswasion, then in the number of words: and this kind of eloquence S. Paul vseth: *Martyr.* So that, as *Chrysostome* saith, *lingua illius supra solem emicuit, doctrinaq; sermone supra reliquos omnes exuberavit*, his tongue or speach was brighter then the Sunne, and in the vtterance of doctrine he excelled all the rest, &c. and they all gaue place vnto him for speach, *vnde & Mercurius ab infidelibus putabatur, quod sermoni praesset*, whereupon he was of the Infidels called Mercurie, because the office of speaking was committed to him, &c. *Chrysost. argum. in epist. ad Roman.* Augustine herein concurreth with Chrysostome, that although he affected not eloquence, *ea tamen sapientiam eius comitata est*, yet it did follow and accompanie his wisdome. *lib. 4. de doctr. Christ.*

2. But there are which thinke otherwise of S. Pauls style. 1. *Origen* saith, that Paul hath many *hyperbata*, and *anantopodota*, many imperfect transitions, and clauses of sentences not one answering an other, but breaking off abruptly: and M. *Beza* in his preface to *Olevianes* commentarie, maketh mention of a famous man, *nostrâ memoriâ magnus*, of great name in our memorie, who therein concurred with *Origen*, but he leaueth it in doubt, whether this defect in the style were to be ascribed vnto Paul himselfe, or to *Tertius* his Scribe. 2. *Hierome* although he be variable and diuers in this matter, yet thinketh that S. Paul though he were eloquent in his owne tongue, yet hath no pure Greeke style, but such as the Cilicians vsed, and was very full of Hebraismes. 3. Yea S. Paul himselfe seemeth to acknowledge his want of eloquence, 2. Cor. 11. 6. *Though I be rude in speaking, yet am I not so in knowledge.* 4. and S. Peter saith of S. Pauls Epistles, that many things therein are hard to be vnderstood. Thus it is obiected against S. Pauls style.

Contrà. 1. The reason why S. Paul seemeth sometime to breake off abruptly, and leaue his sentences imperfect, is, because of the *sublimitie* & depth of those great mysteries which he handleth, whereby he is forced often to breake forth into admiration, as Rom. 11. 33. *O the deepenes of the riches both of the wisdome and knowledge of God, how vnsearchable are his iudgements, &c.* And this proceedeth also from the earnestnes of the Apostle, that sometime he seemeth *extra se rapius*, to be rauished beside himselfe: *Martyr.* But as for his Scribe *Tertius*, it is not to be thought, that he writ otherwise then S. Paul endited: and therefore the style and manner of writing is to be imputed to Paul the author, not to the writer: which is such, that as *Beza* wel inferreth, *nihil potuisse de tantis rebus, non modo divinius, sed*

ornatius,

ornatius aut accommodatius dici, nothing could be more diuinely, or elegantly ſaide of ſo great matters,&c. And this diuine kinde of writing, which is frequent with the Apoſtle, to fall into admitation and other ſuch like affectionate ſpeaches, *Origen* well expreſſeth with this ſimilitude, that it fareth with the Apoſtle in treating of ſuch diuine things, as with a man, that is brought into a Princes palace, and lead out of one chamber into an other, to behold the glorie and beautie thereof, which while he taketh a diligent view of, he is aſtoniſhed, and beginneth to wonder, forgetting, *vnde illuc venerit, aut quà egreſſurus ſit*, whence he came in thither, or how he ſhould goe out againe. *ex præfat. Martyr.*

2. And as touching Pauls *Cilician* ſpeach, it was fit and conuenient, ſeeing S. Paul did write not onely to the learned, but vnlearned alſo, that he ſhould attemper his ſpeach to the capacitie and vnderſtanding of all: and becauſe the Hebrew Scriptures were tranſlated into the Greeke tongue, which the beleeuing Gentiles were conuerſant in, it was alſo meete, that the Apoſtle ſhould ſo frame his Greeke ſtyle, as that it might haue ſome reliſh of the Hebrew tongue, out of the which the Scriptures were tranſlated.

3. Neither doth S. Paul acknowledge any imperfection in his ſpeach or writing, which he was perſwaded, he endited by the ſpirit of God, but he ſo confeſſeth by way of conceſſion, becauſe the falſe Apoſtles obiected againſt him the weaknes of ſpeach: ſo he ſaith thus much in effect, admit it be ſo, *num rerum ſcientiam etiam mihi adimetis?* will ye alſo denie vnto me the knowledge of things?

4. S. *Peter* doth not impute the hardnes of S. Pauls epiſtles to the obſcuritie of the ſtyle, but rather to the *ſublimitie* and *profunditie* of the great myſteries, which he treateth of: which muſt needes be hard vnto our weake vnderſtanding: neither were his epiſtles hard, but onely *ſome things* in his epiſtles: and that not to all, but to the vnſtable and vnlearned, who peruerted thoſe things to their owne deſtruction, 2. Pet. 3. 16. *Gryneus.* So that notwithſtanding any thing obiected againſt S. Pauls ſtyle, it appeareth to be anſwerable vnto the matter, which he writeth of: that as he entreateth of high, graue, and diuine matters, ſo is his ſpeach graue, diuine, peiſcing, as *Hierome* himſelfe confeſſeth, that when he read S. Paul, *non verba, ſed tonitru percipere*, that he perceiued thunder, rather then words: And *Origen* likewiſe, though ſometime he extenuateth S. Pauls ſtyle, yet thus excellently writeth thereof againſt Celſus, *lib. 3. Sat ſcio, ſi ſe attente illorum lectioni dederit, aut admirabitur mentem viri vulgari dictione egregias complecti ſententias, aut niſi admiratus fuerit, ipſe ridiculus videbitur*; I know well, if he read the Apoſtle well, either he will wonder, that ſuch excellent matter is contained in ſo plaine ſpeach, or if he wonder not at it, he will ſhew himſelfe ridiculous.

3. The queſtions and doubts diſcuſſed.

1. Queſt. *Whether S. Paul were the Author of this Epiſtle.*

Beſide the generall conſent of the Church of God both in times paſt, and now, that this Epiſtle was written by S. Paul, as *Ireneus lib. 5. cont. Valent. Hierom. epiſt. ad Paulin. Euſebius Eccleſiaſt. hiſtor. lib. 3. c. 3.* with diuers others of the Fathers, doe acknowledge this diuine Apoſtle to be the author; it thus appeareth by better euidence out of the booke it ſelfe:

1. By the inſcription of the Epiſtle, where the name of Paul is prefixed as in all other his epiſtles, ſauing that to the Hebrews, in the which he concealeth his name, as Hierome ſaith, *propter inuidiam ſui apud eos nominis*, becauſe his name was enuied among them: *catalog. ſcriptor.*

2. But beſide the inſcription of his name, this Epiſtle endeth with that vſuall ſalutation, which S. Paul annexeth in the ende of all his Epiſtles, *The grace of our Lord Ieſus Chriſt be with you all, Amen:* Rom. 16. 24. which forme of ſalutation written with S. Pauls owne hand, was his ſigne and marke in euery epiſtle, 2. Theſſ. 3. 18. *Paræus.*

3. Beſide, the ſtyle of the epiſtle, and the matter agreeable to other writings of the holy Apoſtle, doe euidently proclaime him to be the author: *Gryneus in c. 1. v. 1.*

4. And it beeing reſolued vpon, that S. Paul was the author, it followeth, that this Epiſtle is of Canonicall authoritie, becauſe it was written by the ſpirit of God ſpeaking in Paul: for, he ſaith, *I thinke that I haue the ſpirit of God*, 1. Cor. 7. 40. and *that Chriſt ſpake in him*, 2. Cor. 13. 3. and that he receiued not his doctrine from man, but by the *reuelation of Ieſus Chriſt*, Gal. 1. 12.

2. Queſt.

2. Queſt. *Of the birth, the life, acts, and death of S. Paul.*

1. For the place of his birth, *Hierome* thinketh, that he was borne in *Giſcalis* a towne in the tribe of Beniamin, which beeing taken by the Romanes, he then remooued with his parents to *Tarſus*: but this agreeth not with S. Pauls owne narration, that he was borne in Tarſus a citie of Cilicia, Act. 22.2. which if it had not beene ſo, his aduerſaries would haue intrapped him, and detected him of an vntruth.

2. For his kinred, he himſelfe teſtifieth, that he was of Iſrael, an Ebrew of the Hebrews, of the tribe of Beniamin, Philip. 3.5.

3. For his education, he was brought vp vnder the feete of Gamaliel, Act. 22.3. who was of great authoritie among the Iewes, as it appeareth Act. 5. where the whole Councell followed his ſentence: by profeſſion he was a Phariſie, *Philip.* 3. 5. which was the moſt tolerable ſect among the Iewes.

4. Concerning his life and conuerſation: euen before his conuerſion, he did lead an vnblameable life touching the law: beeing very zealous in defending the rites and ceremonies thereof: but he was withall a moſt fierce perſecutor of the Church of Chriſt, *Philip.* 3.6. and after his conuerſion, he was as zealous a preacher of the Goſpel.

5. Touching his gifts, he was not onely learned in their owne law, but alſo well ſtudied in humane learning, as appeareth by the alledging of forren teſtimonies, as of *Aratus*, Act. 17. of *Menander*, 1. Cor. 15. of *Epimenides*, Tit. 1. He excelled in the gift of vtterance, and had a ſingular grace of ſpeach, as is euident by the Apologies and extemporall ſpeaches which he made, Act. 22.23. Beſide, he was forceable in perſwaſion, pithie in argument, and readie in diſputation: as appeareth by the conflicts which he had diuers times with the Iewes, and with the Philoſophers at Athens, *Act.* 17. His labour and paines was anſwerable to his gifts: the grace of God was not in vaine in him, for he laboured (both by writing and preaching) more then all the Apoſtles beſide, 1. Cor. 15.10. he cauſed the Goſpel to abound from Ieruſalem to Illyricum, Rom. 15.19. euen vnto Spaine, v. 24. in all Aſia *minor*, and in the moſt famous countries of Europe, he preached the Goſpel of Ieſus Chriſt.

6. Now concerning the ende of this holy Apoſtle, in the 23. yeare of his Apoſtleſhip, after his conuerſion (which is held to haue beene in the 3. yeare after the aſcenſion of Chriſt in the 20. yeare of *Tiberius*) in the 2. yeare of *Nero* he was carried priſoner to Rome, and there remained in free cuſtodie two yeares: from thence it is thought he was deliuered, and went and preached the Goſpel in the Weſt parts: as *Hierome* collecteth out of that place, 2. Tim. 4. 17. that the Lord deliuered him out of the lyons mouth, (meaning *Nero*) *that by me the preaching of the Goſpel might be fully knowne, and all the Gentiles might heare.* Afterward in the 14. yeare of Nero, and the 35. of his Apoſtleſhip, and 37. after Chriſts aſcenſion, and from the natiuitie of Chriſt 70. he was beheaded at Rome: and during his bonds, he writ 7. of his Epiſtles, but whether in his firſt or ſecond bonds, it is vncerten: *Pareus. Aretius* thinketh he wrote them in the time of his firſt impriſonment, but that is not ſo certen.

But there are other particular matters recorded, which fell out in S. Pauls death, which are not of like certentie: *Hierome* thinketh that S. Paul and S. Peter ſuffered in one day at Rome: and ſome adde, that when he was beheaded, in ſtead of blood there iſſued forth milke, to ſhew his innocencie: *Auguſt. in orat. de ſanctis.* But *Nicephorus* reporteth a thing more ſtrange, that Paul before he ſuffered had conference with Nero, and told him, that he would returne vnto him the third day after: and ſo his ſhadow appeared accordingly, which Nero catched at, but it fled from him: *Niceph. l. 2. c. 36.* The firſt of theſe is probable, though not neceſſarie to be beleeued; the ſecond is not impoſſible, though of no great certentie; the third ſeemeth to be fabulous: as many ſuch miracles haue beene deuiſed in former times of the Saints, to encreaſe ſuperſtition: *Aretius.*

3. Queſt. *Of S. Pauls place of birth.*

1. Abſurd is the opinion of the Ebionites (as Epiphanius reporteth and confuteth their hereſie, *hæreſ.* 30.) that S. Paul was a Grecian by nation, and borne of Greeke parents, but comming to Ieruſalem he was in loue with the Prieſts daughter, and deſiring her to wife, he became a Proſelyte, and was content to be circumciſed. But this is contrarie to Paul himſelfe, who affirmeth, that he was an Hebrew of the Hebrewes, and of the tribe of Beniamin, *Philip.* 3.5.

2. *Hierome* ſometime ſeemeth to be of opinion, that Paul was borne at *Giſcalis* a towne of

of Iudea, which beeing taken by the Romanes, he departed to Tharſus with his parents, and thereupon he was counted of Tharſus: *libr. de Eccleſiaſt. ſcript.* but after this in an epiſtle to *Algaſia*, he reſolueth that he was borne at Tarſus. *Beda* is of the ſame opinion, that Paul was borne at *Giſcalis*, in *c.21. Actor.* and *Andreas Maſius in c.19. Ioſua.*

3. But the more generall and receiued opinion is, that Paul was borne at Tarſus, and not at *Giſcalis*, which is thus confirmed: 1. Giſcalis was a towne of Galile, not of Iudea, and taken by Titus the Emperour after S. Pauls death, who was crowned with Martyrdome in the 13. yeare of Nero: *Ioſeph. l. 4. de bello Iudaic.* it was not then taken by the Romanes ſo long before. 2. S. Paul was a Romane borne, Act. 22. 26. 28. that is, borne in a citie priuiledged with the Romane liberties: but ſo was not *Giſcalis:* Tharſus was, as *Dio* teſtifieth, *lib.* 47. and *Plin. lib.* 5. *c.* 27. 3. *Ignatius* writing to them of *Tharſus*, calleth them *ciues, & diſcipulos Pauli*, S. Pauls diſciples and citizens. 4. But the Apoſtle himſelfe putteth this matter out of doubt, affirming that he was borne in *Tarſus* in Cilicia, Act. 22. 2.

4. Queſt. *Whether S. Paul were noble by birth.*

1. *Auguſt. ſerm.* 15. *de verb. Apoſt.* thinketh that S. Paul was of noble birth, vpon thoſe words, Philip. 3. 3. *Though I might haue confidence in the fleſh:* for it had beene no great matter, ſaith he, for the Apoſtle to haue contemned nobilitie, hauing none himſelfe: And beſide he was of the ſect of the Phariſies, which was a noble ſect among the Iewes, they were not of the contemptible ſort: to this purpoſe Auguſtine: Whereunto this may be added, that the high Prieſt would not haue giuen ſo great authoritie vnto S. Paul as he did, if he had bin of obſcure birth or parentage.

2. But Chryſoſtome ſeemeth to be of the contrarie opinion: *fuiſſe Paulum inopem & coriarium*, that Paul was a poore handicraft man, a worker of leather: *hom. 4. in 2. epiſt. ad Timoth.* And hereof this argument is yeelded, that S. Paul was not of noble birth, becauſe he was exerciſed in an handicraft in making of tents, and therein brought vp before his calling, as may be gathered, Act. 18. 3. But it was not the vſe of noble men to follow ſuch baſe trades: And S. Paul ſaith, *not many noble are called*, 1. Cor. 1. 25. which is vnderſtood chiefly of the calling of the Apoſtles.

3. The reſolution is this, that though S. Paul were not noble according to the Romane eſtimation of nobilitie, beeing of an handicraft, which ſuited not with nobilitie among the Romanes; yet among the Iewes he was not of vnnoble birth: who counted nobilitie by the noblenes of the tribe, and the antiquitie of the familie: in which reſpect Ioſeph the husband of Marie was noble, though a carpenter by his trade, as beeing deſcended of the royall tribe of Dauid. So Paul was noble beeing borne of the noble tribe of Beniamin: which was famous, both becauſe the firſt king of Iſrael Saul was choſen out of that tribe, and the tribe of Beniamin reuolted not from Iudah, as the other ten tribes had done: As alſo S. Paul was of a noble profeſſion among the Iewes, by ſect a Phariſie.

4. But this will be obiected further, that S. Paul could not be priuiledged with the libertie of a citizen of Rome: which immunitie no tradeſmen were capable of, but onely huſbandmen and ſoldiers: as *Halycarneſſeus* writeth, *lib.* 2. *&* 6. But the anſwer is, that this conſtitution or prouiſion made by *Romulus*, was afterward abrogated by *Numa Pompilius*, who admitted artificers to the priuiledge of citizens: as *Terentius Varro* was Conſul, and *Marcus Scaurus*, whoſe fathers were handicrafts men, the firſt a butcher, the ſecond a colliar.

5. Queſt. *Whether S. Paul were brought vp in the learning of the Greekes.*

1. *Chryſoſtome* thinketh, that S. Paul was vtterly ignorant before his conuerſion of the Greeke tongue, and learning, and that he onely knew the Hebrew tongue: *hom. 4. in 2. ad Timoth.* But it is not like that S. Paul beeing brought vp in a citie of Cilicia, where they vſed the Greeke language, was vtterly ignorant of the common ſpeach then vſed.

2. Neither yet doe I thinke with *Hierome*, that Paul learned the Greeke tongue at Tarſus, where he was brought vp, yet was not very skilfull or eloquent in the Greeke tongue: *ſeipſum in Græca lingua interpretari cupiens, revolvitur*, he deſiring to interpret himſelfe in the Greeke tongue is enwrapped and entangled: *in* 3. *ad Philip.* and where S. Paul ſaith, he was rude in ſpeach: he thus ſaid, *non ex humilitate, ſed ex ſcientiæ veritate*, not of humilitie, but according to truth: *epiſt. ad Algaſiam.* and that he vſed Titus his interpreter for the Greeke tongue, as Peter vſed Marke: *epiſt. ad Hedibiam.*

3. But

3. But that S. Paul was neither ignorant of the Greeke learning, as thinketh *Chryſoſtome*, appeareth by the alleadging of the Greeke poets, *Aratus*, *Menander*, *Epimenides*, and by the commendation, which *Strabo* giueth of the Tharſenſians, and in the ſtudie of Philoſophie, and other artes exceeded them of Athens, and Alexandria: *Strabo lib.* 16. Neither was he ſo rude in ſpeaking, as *Hierome* thinketh: for he himſelfe ſaith, 1. Cor. 14. 18. *I thank my God, I ſpeak languages more then ye all*: and he ſo confeſſeth by way of conceſſion, becauſe the falſe Apoſtles ſo obiected. But S. Paul vſeth indeede no affected eloquence, both becauſe he was to temper his ſpeach to the capacitie and vnderſtanding of all: and the depth of the diuine myſteries which he handleth, and his paſſionate ſpeaches, breaking forth into zeale, doe carie him often away from hunting after or labouring for curious elocution.

Queſt. 6. *Of the yeares of the raigne of the Emperours of Rome vnto Nero, vnder whom S. Paul ſuffered.*

Becauſe we ſhall haue occaſion afterward in the handling of ſome Queſtions to haue recourſe vnto the yeares of the Romane Emperours, in whoſe time S. Paul liued, it ſhall not be amiſſe, to make a iuſt computation of their yeares, wherein I finde great difference among Chronographers.

1. *Tiberius Ceſar*, who ſucceeded *Auguſtus*, in the 18. yeare of whoſe raigne Chriſt our Bleſſed Sauiour ſuffered, according to *Suetonius, in Tiberio, c.* 73. and *Oroſius lib.* 7. *c.* 2. *Eutropius lib.* 7. *Beda de ſex ætatib.* raigned 23. yeares, according to *Sextus Aurelius*, 24. as *Clemens Alexandrin. lib.* 1. *ſtromat.* 22. yeares: as *Dio* counteth, *lib.* 58. 22. yeares and 7. moneths, and ſo many daies: as *Tertullian. lib. aduerſ. Iudæos, c.* 5. 22. yeares, 7. moneths, and 28. dayes: *Ioſephus lib.* 18. *antiquit. c.* 14. reckoneth 22. yeares, and 6. moneths. But the true account is this: Tiberius raigned full 22. yeares, counting from the Calends of Ianuarie after he beganne to raigne, to the Calends of Ianuarie next before he died: but he entred his raigne the 19. of Auguſt, when *Auguſtus* died, from whence to the Calends of Ianuarie, are 4. moneths, and 13. dayes: and he died the 16. of March, two moneths and ſixteene dayes after his 22. yeares expired at the Calends of Ianuarie: ſo in all he raigned 22. yeares and 7. moneths: ſo that by this computation appeareth the difference, why ſome doe giue vnto him but 22. yeares, ſome 24. ſome but 23. becauſe ſome count onely the full yeares, ſome the moneths of his firſt and laſt yeare, for whole yeares; ſome put the odde moneths together, and make one yeare of them. Hence then it is euident, ſeeing our Bleſſed Sauiour is held to haue ſuffered in the 18. yeare of *Tiberius* about the beginning of Aprill, that *Tiberius* raigned after our Bleſſed Sauiours paſſion 4. yeares, an 11. moneths, and 18. dayes: for of his 18. yeare there remained from the beginning of Aprill vnto the 19. of Auguſt, when Tiberius beganne to raigne, 4. moneths and 18. dayes: and after the 18. yeare, he raigned 4. yeares, and almoſt 7. moneths, for he raigned in all as is ſhewed before, 22. yeares, and 7. moneths.

2. *Caius Caligula*, raigned according to *Suetonius*, and *Eutropius*, 3. yeares, 10. moneths, and 8. daies: according to *Clemens*, and *Tacitus*, and *Sextus Aurelius* 4. yeares: after *Beda*, 4. yeares, 10. moneths, and 8. daies: according to *Dio*, 3. yeares, 9. moneths, 28. daies: as *Tertullian*, 3. yeares, 8. moneths, and 13. dayes: as *Ioſephus*, 3. yeares, and 6. moneths. But the right computation is this: *Caligula* beganne his Empire the 16. day of March: from whence to the Calends of Ianuarie following are 9. moneths, and an halfe: then he raigned from the firſt Calends of Ianuarie full 3. yeares, and died the 24. of Ianuarie following: ſo the whole time of his raigne was 3. yeares, 10. moneths, and 8. dayes: they which giue vnto him full fowre yeares, count the odde moneths, and dayes for a whole yeare.

3. *Claudius*, who was next Emperour, according to *Tacitus*, *Suetonius*, *Clemens Alexandrin. Eutropius*, *Oroſius*, raigned 14. yeares, according to *Dio* and *Ioſephus*, 13. yeares, 8. moneths, and 20. dayes: after *Euſebius*, 13. yeares, and 9. moneths: after *Beda*, 14. yeares, 7. moneths, and 28. dayes. But the certaine computation is this: *Claudius* beganne his Empire vpon the 24. of Ianuarie: whence to the Calends of Ianuarie following, when the Romane yeare beginneth are 11. moneths, and 7. dayes: then he raigned full 12. yeares, and in his 13. yeare he raigned 9. moneths, and 13. dayes: from the Calends of Ianuarie vnto the 3. day before the Ides of October, which was the 13. day of that moneth, when he died, as *Tacitus* and *Suetonius* write: ſo the whole time of his raigne was 13. yeares, 8. moneths, and 20. dayes: they then which giue vnto him 14. yeares, doe count the odde moneths for a whole yeare.

4. Vnto

4. Vnto Claudius ſucceeded Nero, who according to Tacitus, Clemens Alexandrin. and Eutropius, raigned 14. yeares: according to *Dio*, 13. yeares, and 8. moneths: as *Beda*, 14. yeares, 7. moneths, 10. daies: after *Suetonius* not much vnder 14. yeares: *Tertullian* counteth but 9. yeares, 9. moneths, and 13. daies: But herein lie is much deceiued. The moſt doe giue vnto Nero 14. yeares, but not complete: the reaſon of this vncertentie is, becauſe it is not certainly knowne when Nero died: *Onuphrius* thinketh he died about the 10. day of Iune, and he beganne to raigne about the 13. day of October, when Claudius died: ſo that by this account he ſhould raigne but 13. yeares, 7. moneths, and 28. daies: *ex Perer.* but becauſe the moſt doe allow vnto him 14. yeares, we will follow the vſuall and common reckoning. And this ſhall ſuffice to haue beene inſerted here concerning the yeares of the raigne of the Emperours: ſee more of the yeares of the Emperours, *Hexapl. in Dan. c. 9. qu.* 75. where the account ſomewhat differeth from this in certaine moneths, becauſe there *Euſebius* computation is followed.

7. Queſt. *In which yeare after the paſſion of Chriſt Paul was conuerted.*

It followeth now, that ſuch matters be briefly touched, which concerne this holy Apoſtle after he was conuerted to the faith of Chriſt: and firſt of the time of his conuerſion.

1. Whereas it is moſt euident, that S. Stephen was ſtoned to death, after the moſt glorious aſcenſion of Chriſt, and that S. Pauls conuerſion followed after that bleſſed Martyrs death: ſome doe thinke that Stephen was put to death 7. yeares after Chriſts aſcenſion, and ſo conſequently S. Pauls conuerſion happened likewiſe 7. yeares after: this opinion *Nicephorus lib. 2. c. 3.* aſcribeth to *Euodius* the ſucceſſor of S. Peter in Antioch. But there is no probabilitie of this opinion: for it is not like, that the Church had reſt without perſecution ſo long, that is, 7. yeares after Chriſts aſcenſion. And the coniecture of ſome is, that 7. yeares are put for 7. moneths, by ſome corruption and fault in the copies: for ſo many moneths there are betweene the aſcenſion of Chriſt, and the martyrdome of S. Stephen.

2. Some thinke, that Paul was conuerted in the firſt yeare after the paſſion of our bleſſed Sauiour, vpon the 25. day of Ianuarie: ſo *Euſebius* and *Beda*: But becauſe S. Stephen is held to haue ſuffered vpon the 26. day of Ianuarie, in the firſt yeare after Chriſts paſſion: from which day to the 25. day of Ianuarie, when S. Paul, according to the receiued opinion, was conuerted, is not aboue a moneth; in which time all thoſe things could not be fulfilled, which are recorded by S. Luke, Act. c. 8. S. Pauls conuerſion could not fall out in the firſt yeare after the paſſion of Chriſt. This matter is not helped by the author of the ſcholaſticall hiſtorie, vpon the Acts of the Apoſtles, c. 46. who thus diſtinguiſheth, that if the firſt yeare of Chriſts paſſion be reckoned according to the vſuall account, that is from Ianuarie, when the Romane yeare beganne, then S. Paul was conuerted in the ſecond yeare: but if from the time of Chriſts paſſion, then it was in the firſt yeare: for ſtill the ſame doubt remaineth: that in this reckoning there was but one moneth, betweene the martyrdome of S. Stephen, and the conuerſion of S. Paul.

3. Wherefore the opinion of *Oecumenius*, vpon the laſt chapter of the Acts of the Apoſtles, is more probable: that S. Paul was indeede conuerted in the ſecond yeare, counting from the time of Chriſts paſſion: ſo that from the moſt holy death of our bleſſed Sauiour, vnto the conuerſion of Saint Paul, which is held by a generall receiued opinion, to haue beene vpon the 25. day of Ianuarie, there was runne one whole yeare and tenne moneths.

8. Queſt. *At what age S. Paul was conuerted.*

1. Ambroſe, and *Theodoret* vpon the 7. chapter of the 1. epiſtle to the Corinthians, thinke that S. Paul at the time of his conuerſion, was ſo young a man, that he was not meete for mariage: ſo that in their opinion, he could not then be aboue 20. yeares old: this their opinion may ſeeme to be grounded vpon this reaſon, becauſe Act. 7. 58. Saint Luke ſpeaking of Saint Paul, ſaith, that the witneſſes laide downe their garments at the feete νεανίου, of a young man, called Saul: But that word hath not ſo much reſpect vnto his age and youth, as to his courage, and fierceneſſe, as the word ſignifieth, as *Budeus* ſheweth: whereupon *Euripides* calleth bold and inſolent ſpeach, νεανίαν λόγον. And that Saint Paul was not ſo very a young man, appeareth, becauſe he is tearmed by an

other word: Ananias ſaith, chap. 9. 13. *We haue heard by many, περὶ τοῦ ἀνδρὸς τούτου, of this man.*

2. And further, that S. Paul was not ſo young a man at the time of his conuerſion, may be ſhewed by theſe reaſons. 1. S. Paul himſelfe ſaith, Act. 26. 6. *As touching my life from my youth, and what it was from the beginning among mine owne nation at Ieruſalem, know all the Iewes:* it ſeemeth then that he ſpent his youth among the Iewes, before his conuerſion. 2. Thoſe things which S. Paul reporteth to haue beene done by him before his conuerſion, agree not vnto S. Pauls youth: Act. 26. 9. *I alſo verily thought in my ſelfe, that I ought to doe many contrarie things againſt the name of Ieſus, &c. many of the Saints I put in priſon, hauing receiued authoritie of the high Prieſts, and when they were put to death, I gaue ſentence:* this iudgement of S. Paul, and authoritie committed vnto him, were not incident vnto a very youth. 3. If S. Paul were but about 20. yeares of age, when he was conuerted, it would follow, that he exceeded not 46. yeares in the 4. yeare of Nero, when he is thought to haue written his Epiſtle to Philemon; but then he called himſelfe *aged Paul:* for from the 20. yeare of Tiberius, which was the 2. yeare after Chriſts paſſion, when Paul was conuerted, vnto the 4. of Nero, are but 25. or 26. yeares. It would follow alſo hereupon, that S. Paul ſuffering, as *Hierome* thinketh, in the 37. yeare after the paſſion of Chriſt, was not aboue 55. yeare old: whereas Chryſoſtome thinketh, that he was aboue 68. yeares when he ſuffered: ſo that by this account he will be found to haue beene more then 30. yeares of age when he was conuerted.

Homil. de princip. Apoſt. rom. 3. edit. Pariſien.

9. Queſt. *How long S. Paul after his conuerſion was rauiſhed in ſpirit, and taken vp into Paradiſe.*

1. Some are of opinion, that in the ſpace of thoſe three daies, while Paul continued blind, after Ieſus had ſpoken to him by the way, Act. 9. 9. that he then was taken vp into the third heauen, and heard ſuch things, as were not to be vttered: of which his rauiſhing in the ſpirit, S. Paul writeth, 2. Corinth. 12. of this opinion are *Thomas, Lyranus, Carthuſianus* vpon that place: *Ioannes Driedo, lib. 1. de ſcriptur. c. 2.* But this opinion is eaſily refuted: for the Apoſtle ſaith, that thing happened vnto him 14. yeares before he writ that epiſtle: now this ſecond epiſtle to the Corinthians, he is held to haue written in the beginning of the raigne of Nero: from thence counting 14. yeares, we ſtill come to the beginning of Claudius raigne: but S. Pauls conuerſion was 8. yeares before that, in the 20. yeare of Tiberius: for there remained three yeares of Tiberius raigne, and 4. yeares almoſt of Caligula, whome Claudius ſucceeded.

2. But it is moſt like, that S. Paul in that three daies ſpace had reuealed vnto him the knowledge of Ieſus Chriſt, and of his Goſpel, which the Apoſtle ſaith, he receiued by reuelation of Ieſus Chriſt, Galat. 1. 12. ſo thinketh *Beda in 9. c. Actor.* and the author of the ſcholaſtical hiſtorie, c. 46. vpon the ſame booke. And it is euidently gathered by the hiſtorie of S. Pauls conuerſion ſet forth by S. Luke, Act. c. 9. how preſently vpon his conuerſion S. Paul beganne to preach in the Synagogues, that Chriſt was the Sonne of God. He would not haue ſo preached vnto others, if he had not beene before himſelfe inſtructed in the waies of Chriſt.

3. *Sixtus Senenſis* then is greatly deceiued, who 1. *tom. bibliot.* deliuereth this out of *Origen*, that S. Paul had learned the hiſtorie of the Goſpel of S. Luke: for both S. Lukes owne narration is againſt it, who ſaith, that ſtraitway after S. Paul had recouered his ſight, by the laying on of the hands of Ananias, he beganne to preach in the name of Ieſus, Act. 9. And S. Paul teſtifieth otherwiſe of himſelfe, Galat. 1. 11. *Now I certifie you, brethren, that the Goſpel, which was preached of me, was not after man: for neither receiued I it of man, neither was I taught it, but by the reuelation of Ieſus Chriſt.*

10. Queſt. *At what time Paul was firſt in bonds, and of his going to Ieruſalem, how oft he went thither, before he came into bonds.*

Becauſe S. Paul did write diuers of his Epiſtles while he had his libertie, and ſome after the time of his impriſonment, it ſhall not be amiſſe to examine this matter briefly, when Paul beganne firſt to be reſtrained of his libertie: which falling out at Ieruſalem, it muſt firſt be knowne, how after and vpon what occaſion he went vp to Ieruſalem: his iourneis then

to

to Ieruſalem are found to haue beene theſe foure.

1. Firſt he went to Ieruſalem to ſee Peter, which was three yeares after his conuerſion: And from Damaſcus where he was conuerted, he went into Arabia, and thence to Damaſcus, and ſo to Ieruſalem. But here two doubts are mooued: the firſt is, that Saint Luke preſently after S. Pauls eſcape out of Damaſcus, maketh mention of his comming to Ieruſalem, Act. 9. 26. but the anſwer here is, that S. Luke in that ſtorie omitteth many things which were done, and ſo paſſeth ouer for breuitie ſake that iourney of S. Paul into Arabia. The other doubt is, whether S. Paul preached at this his going to Arabia: *Hierome* thinketh that he did not, but that he was letted by the Spirit to preach the word in Arabia, as afterward in Aſia: Act. 16. 7. *Paretus* alſo is of the ſame iudgement: becauſe S. Paul ſpeaking before king Agrippa, how he preached at Damaſcus, and at Ieruſalem, and in Iudea, Act. 26. 20. maketh no mention of his preaching in Arabia. But ſeeing there were three yeares runne, after S. Paul went from Damaſcus to Arabia, before he returned to Ieruſalem, it is not like, that S. Paul all this time was idle: and in the ſame place, Act. 26. 20. though he make no particular mention of his preaching in Arabia, yet he ſaith in generall, that he preached to the Gentiles: wherefore I rather ſubſcribe here vnto the ſentence of *Chryſoſtome*, who thinketh, that S. Paul at this time preached in Arabia, and did other memorable things, which for modeſtie ſake he paſſeth ouer in ſilence.

2. The ſecond voiage of S. Paul to Ieruſalem, was, when he with Barnabas carried releefe from Antioch vnto the brethren at Ieruſalem and in Iudea, becauſe the great famine which was through the whole world, which fell out vnder Claudius Ceſar: as we read, Act. 11. 30. and 12. 35.

3. The third trauell of S. Paul to Ieruſalem, was that, whereof he writeth, *Galat.* 2. 1. *Then fourteene years after I went vp to Ieruſalem.* But here likewiſe ariſeth a double doubt: firſt, whether this iourney, and that deſcribed Act. 15. were one and the ſame: the ſecond, how theſe fourteene yeares are to be counted, and where they muſt take beginning. For the firſt, Chryſoſtome and Hierome vpon the 2. to the Galatians, ſeeme to be of opinion, that theſe were two diuers iourneies: and there may ſeeme ſome probabilitie hereof; becauſe S. Luke ſaith, that Barnabas went with Paul, Act. 15. But S. Paul ſaith, beſide Barnabas he tooke alſo Titus: and S. Luke ſheweth this to be the occaſion, that Paul and Barnabas were ſent vp about the deciding of the queſtion concerning circumciſion: But S. Paul ſaith, he went vp by reuelation, Gal. 2. 2. Yet hereunto it may be thus anſwered, that though Luke make no expreſſe mention of Titus, yet he may be included in that generall addition, They ordained that Paul, and Barnabas, *and certaine other of them ſhould goe, &c.* Act. 15. 2. And S. Paul might goe vp by reuelation, and yet that other occaſion alſo concurre therewith. Wherefore the opinion rather of Theodoret, *in 2. ad Galat.* and of Beda, *in c. 15. Actor.* ſeemeth to be more ſound; that both theſe were but one iourney: both becauſe after this immediatly Paul and Barnabas deuided themſelues, Act. 15. 39. and trauailed not together afterward to Ieruſalem: and Paul after this went not to Ieruſalem, but when he was there apprehended and taken, Act. 21.

The other doubt is, where the computation of theſe 14. yeares muſt beginne. 1. Beda, and the author of the ſcholaſticall hiſtorie vpon the 15. of the Acts, and *Thomas*, *Lyranus*, *Caietanus*, vpon the 2. to the Galat. thinke that they are to be counted from the time of S. Pauls conuerſion.

2. But the opinion of *Hierome* and *Anſelme* is more probable, that theſe 14. yeares beginne from S. Pauls firſt comming to Ieruſalem, which was 3. yeares after his conuerſion, whereof the Apoſtle maketh mention, Galat. 2. 18. for ſeeing he had ſpoken before of his firſt going to Ieruſalem, *After three yeares I came againe to Ieruſalem:* and ſaith afterward, c. 2. *Then fourteene yeares after I went vp againe to Ieruſalem:* theſe 14. yeares muſt properly beginne, where the other 3. yeares ende: ſo that theſe 14. yeares, were indeede 17. yeares from his conuerſion.

But *Peterius* obiecteth, that then the 17. yeare would fall out into the tenth yeare of Claudius Ceſar: which can not be, for the Iewes were expelled from Rome by Claudius after this third going vp of Saint Paul to Ieruſalem: for Saint Luke in the 15. chap. maketh mention of Saint Pauls going vp to Ieruſalem: but the Iewes departure from Rome, by the commandement of Claudius, afterward he remembreth, c. 18. 2. now, this diſmiſſing of the Iewes from Ieruſalem was in the ninth yeare of Claudius, as *Oroſius* writeth,

lib.7.c.4. and *Beda lib. de 6. ætatib.* Which obiection of *Pererius* may eaſily be anſwered: for, 1. he relieth onely vpon the credit of theſe two, that this inhibition was in the 9. yeare: it might be after. 2. admit it were in the ninth yeare, yet S. Pauls going vp in the 17. yeare of his conuerſion might be before: for ſeeing he was conuerted in the beginning of the 20. yeare of Tiberius, vpon the 25. of Ianuarie, as is commonly held: his going vp to Ieruſalem may be ſuppoſed to haue beene in the beginning likewiſe of the 17. yeare, which falleth out in the beginning of the 10. yeare of Claudius: and this eiection of the Iewes might be in the ende of the yeare. 3. S. Luke ſaith not, c. 18. 2. that then the Iewes were firſt expelled: but that Aquila was lately come from Rome, becauſe *Claudius* had giuen commandement, &c. there is no preciſe time ſet: and there might be ſome ſpace allowed for their departure, after that the commandement was giuen.

11. Queſt. *Of Pauls beeing in bonds firſt at Ceſarea, and afterward at Rome.*

The fourth iourney of S. Paul to Ieruſalem was, when he was taken by the captaine Lyſias, and ſent to Ceſarea to Felix the gouernour: as S. Luke ſetteth forth the hiſtorie, Act. 21. 22, 23. and at Ceſarea he continued vnder Felix two yeares in bonds, Act. 24. 28. But there are diuers opinions concerning this matter.

1. Some doe thinke that the two yeares there mentioned, are vnderſtood of the time of Felix gouernment: but that can not be: for S. Paul ſaith, Act. 24. 10. that *Feſtus* had beene of many yeares a Iudge vnto that nation: he had beene then their gouernour more then two yeares: and *Ioſephus* writeth, that Feſtus was ſent thither in the 11. yeare of Claudius, *lib.* 20. *Antiquit. c.* 5. and he was diſplaced from his regiment in the 2. yeare of *Nero*: ſo that he held his gouernment fiue yeares at the leaſt.

2. *Baronius* thinketh, that the two yeares there mentioned muſt be reſtrained to Neros raigne: for in his ſecond yeare Felix was remooued, and Paul brought priſoner to Rome: he denieth that he was two yeares in bonds at Cæſarea: But *Pererius* well refuteth this aſſertion, becauſe no mention is made at all of Nero by S. Luke: and therefore to his raigne, theſe two yeares can haue no relation.

3. The author of the ſcholaſticall hiſtorie will haue theſe two yeares counted from the time, when the Iewes firſt accuſed Paul before Cæſar, *in Act. Apoſtol. c.* 3. But neither doth S. Luke make mention there of any ſuch thing.

4. Wherefore, whereas the words ſtand thus, *when two yeares were expired, Pontius Feſtus came into Felix roome, and Felix willing to get fauour of the Iewes, left Paul bound:* the beſt ſenſe is to beginne theſe two yeares from the firſt impriſonment of S. Paul at *Cæſarea:* of this opinion are *Lyranus, gloſſ. interlinear. Oecumenius in vltim. cap. Actor. Beda in c.* 24. *Actor.* And ſo much may be gathered out of the text: becauſe it is ſaid, that Felix ſent for Paul the officer, and communed with him, hoping that ſome money ſhould haue beene giuen him, v. 27. this often communing with S. Paul ſheweth that S. Paul was detained there ſometime in bonds, and it is ſaid alſo that *he left Paul bound:* ſo that *the two yeares expired,* which are mentioned in the ſame place, are moſt fitly referred to Pauls bonds.

Now after Paul had beene two yeares priſoner at Cæſarea, he thence was ſent bound to Rome, in the ſecond yeare of Nero, and continued there free priſoner two yeares in an houſe which he hired, Act. 28. 30. So he came to Rome in the 23. yeare after his conuerſion, and the 25. yeare after the paſſion of Chriſt: But afterward he was looſed out of his bonds and diſmiſſed from Rome, as ſhall be ſhewed in the next queſtion: and in this firſt two yeares impriſonment at Rome, it is like that S. Luke wrote the hiſtorie of the Acts, and there endeth, becauſe it is not like that he was after that S. Pauls perpetuall and inſeparable companion.

12. Queſt. *Whether S. Paul was ſet at libertie after he was priſoner at Rome, and where he beſtowed himſelfe afterward.*

1. This is euident by S. Pauls owne teſtimonie, who in diuers of his Epiſtles while he had beene priſoner in Rome, promiſeth to viſit the Churches againe where he had preached the Goſpel, and ſpeaketh thereof very confidently: as Philip. 1. 25. writing from Rome, he ſaith, *This I am ſure of, that I ſhall abide, and with you all continue, for your furtherance, and ioy of your faith:* likewiſe to Philemon he thus writeth, v. 12. *Prepare me lodging, for I truſt, that through your prayers I ſhall be giuen vnto you.* So alſo Heb. 13. 23. *Know* that (our) *brother*

ther Timotheus is deliuered, with whome, if he come ſhortly I will ſee you. And yet more euidently he ſaith, 2. Tim. 4.16,17. *At my firſt anſwering no man aſſiſted me, &c. notwithſtanding the Lord aſſiſted me, and ſtrengthened me, that by me the preaching might be fully known, and that all the Gentiles ſhould heare, and I was deliuered out of the mouth of the lyon.* All theſe places doe euidently ſhew, that Paul was deliuered after his firſt impriſonment at Rome.

2. The reaſon is thus alleadged by Euſebius, *Neronem in principio imperii mitiorem fuiſſe*, that Nero in the beginning of his Empire was more gentle and mild: but afterward, when Paul was taken againe, Nero then beeing become a moſt cruell Tyrant, cauſed the holy Apoſtle to be put to death. Thus *Euſebius lib. 2. hiſtor. ſcholaſt. c. 21.* to the like purpoſe alſo writeth Hierome *in Paulo.*

3. Now after S. Paul was deliuered, he viſited the Churches, where he had preached, and other places likewiſe where he had not beene before. 1. *Hierome* thinketh, that he preached onely in the Weſt parts: for he had a purpoſe to goe into Spaine, Rom. 15. 28. but it is not like that he ſpent all the time of his liberty after his firſt impriſonment, which was 10. years, onely in the Weſt parts. 2. *Caietanus* thinketh that he viſited Macedonia, and Achaia, as he had promiſed in his Epiſtles: and ſo much he inferreth vpon thoſe words, 2. Tim. 4. 13. *The cloake which I left at Troas with Carpus, when thou commeſt, bring with thee:* and v. 20. *Trophimum I left at Miletum ſicke:* theſe things were not done when S. Paul went firſt to Rome (ſaith *Caietane*) for no ſuch thing is mentioned in the ſtorie of the Acts: theſe things then fell out before his ſecond comming to Rome: which beeing 10. or 11. yeares after the firſt, he would not write for his winter cloake, which he had left ſo long behind him: neither is it like that *Trophimus* ſicknes continued 10. or 11. yeares. But *Caietans* collection here is not ſound: for it is euident that S. Paul wrote this epiſtle at his firſt impriſonment in Rome: for he ſaith, v. 17. that he was deliuered out of the mouth of the lyon. And many things were acted by the Apoſtles, which are not written in the hiſtorie of the Acts: yet *Caietans* opinion is true, that S. Paul viſited the Eaſt Churches, becauſe he ſo purpoſed and promiſed in his Epiſtles. 3. But he did not viſit onely the Eaſt Churches, but as *Euſebius* ſaith, it is like, *ad Evangelium paſſim prædicandum ſe denuo recepiſſe*, that he returned to preach the Goſpel againe euery where.

4. Yet to Epheſus it is certaine he returned not: for he himſelfe had told them, that they ſhould ſee his face no more, Act. 20. 38. And whether euer he were in Spaine, it ſhall be ſhewed, when we come to that place in the 15. chapter.

13. Queſt. *In what yeare after the paſſion of Chriſt, and of Nero his raigne, S. Paul was put to death at Rome.*

1. *Pererius*, alleadging for his authors, *Metaphraſtes*, *Dyoniſius* Biſhop of Corinth, *Onuphrius* in his Chronicle, and *Baronius*, thinketh that S. Paul was martyred in the 13. yeare of Nero his raigne, in the 8. moneth: and in the 36. yeare from the paſſion of Chriſt. 2. *Beda* vpon the 15. c. of the Acts, aſſigneth Pauls death to the 38. yeare after the paſſion of Chriſt. 3. *Thomas* yet goeth further, and ſaith it happened in the 40. yeare after Chriſts paſſion, *in 2. cap. ad Galat.* But if either of theſe two latter opinions were true, S. Paul ſhould not haue ſuffered vnder Nero, which is againſt the common receiued opinion of all. 4. Therefore it is more probable, according to the receiued tradition, that S. Paul died in the 14. yeare of Nero his raigne, and in the 37. yeare after the paſſion of Chriſt: as *Euſebius in Chronic.* and *Hierom. lib. de ſcript. Eccleſiaſt.*

Pererius obiection, that Nero died about the 10. of Iune in his 14. yeare, whereas S. Paul and S. Peter ſuffered the 29. of Iune, and therefore they could not be put to death in Neros raigne, may be thus anſwered: that it is vncertaine at what time of the yeare, or in what moneth Nero died: he buildeth onely vpon the coniecture of *Onuphrius*, as hath beene ſhewed before, qu. 6. toward the end: whoſe teſtimonie is not ſufficient, to waigh againſt the authoritie of *Euſebius*, *Hierome*, and others, who place S. Pauls death in the 14. yeare of Nero.

But *Epiphanius* is farre wide, who thinketh S. Paul to haue died in the 12. yeare of Nero, *in hær.* 27. which was the 35. yeare after the paſſion of Chriſt: who herein is againſt the opinion of all other.

14. Queſt. *Of Pauls perſon, and of the manner, and place of his death.*

1. Concerning S. Pauls perſon, *Nicephorus* thus deſcribeth him, *lib. 2. c. 37.* that he was

of ſtature ſmall, and ſomewhat ſtooping: of a whitely face, ſmall head, comely eyes, low eye-browes, a comming noſe: a thicke beard ſomewhat long, full of gray haires, as likewiſe was his head: of comely grace, ſhewing ſome diuine thing to be in him. *Chryſoſtome* in his homilie *de principib. Apoſtol.* ſaith, that, for his ſtature, he was but 3. cubits high, whereas a mans vſuall ſtature is toward foure cubits: which if it were ſo, the reaſon may euidently appeare, why the falſe Apoſtles ſaid that *Pauls bodily preſence was weake*, 2. Cor. 10. 10. they might diſdaine his perſon, for his ſmall ſtature.

2. For the place where S. Paul was beheaded, the generall opinion is, that it was in the way *Hoſtienſis*, where Conſtantine erected a Temple bearing S. Pauls name, and there was he buried. But *Pererius* by the authoritie of Gregorie, thinketh that he was put to death, *ad aquas Salvias*, in a place called the *Salvian* waters: the matter is not great, yet there is more probabilitie for the former opinion.

3. It is alſo generally receiued, that S. Paul and S. Peter were both put to death on the ſame day at Rome: But *Prudentius* in his verſes, *de feſto Apoſtolor.* and *Auguſt. Tom.* 10. *ſerm.* 4. *de feſt. Apoſt.* are of opinion that Paul ſuffered vpon the ſame day, that Peter did, but a yeare after: the matter is not great: though *Gelaſius* condemne them as heretikes which denie that S. Peter and S. Paul ſuffered in one day together.

15. Queſt. *What mooued Nero to put the holy Apoſtle to death.*

1. Some doe thinke that this was the cauſe: when *Simon Magus* to prooue himſelfe to the Romanes to be a God, by the helpe of the Deuill did flie aloft in the ayre, by the prayers of Peter the Deuill beeing driuen away, that wicked Sorcerer fell downe, beeing forſaken of his ſpirit, and ſo was broken in pieces: whereupon Nero was incenſed againſt the Apoſtle: thus *Hegeſippus lib. 3. c. 2. Ambr lib. 5. epiſt. de tradend. baſilic. Arnob. lib. 2. adverſ. Gentil.* with others: But this reaſon, if this report were true, as it may be doubted of, rather ſheweth the cauſe, why Peter was put to death, then Paul.

2. *Chryſoſtome* and *Theophylact* vpon the 4. c. of the ſecond to Timothie, doe alleadge this to be the cauſe, becauſe Paul had conuerted to the Chriſtian faith Neros butler, whome he made great account of: and thereupon he commanded him to be beheaded.

3. *Simeon Metaphraſtes in commentar. peregrinat. Petri & Paul.* affirmeth out of Chryſoſtome, that Nero raged againſt S. Paul, becauſe he had conuerted one of Nero his concubines, which afterward refuſed to haue companie with him. But theſe two may ſeeme to be but mens coniectures: if this had beene the cauſe, Nero would haue put Paul to death at his firſt impriſonment: for then he had conuerted diuers of Ceſars houſhold, whoſe commendations he ſendeth to the Philippians: but after this he was enlarged, as may be collected, c. 1. 25.

4. *Severus Sulpitius, lib.* 2. giueth an other reaſon, why Nero perſecuted Paul to death, which was this: Nero hauing ſet Rome on fire, and laid it vnto the Chriſtians charge, whereof there was then a great number in the citie: and this occaſion Nero tooke to perſecute the Chriſtians, and put them to diuers torments: ſome he cauſed to be couered with beaſts skinnes, and to be woorried with dogges: ſome were nayled to croſſes: ſome were burnt in the night, that their fires might qualifie the darknes of the night: and in this hoat perſecution mooued vpon this occaſion, Paul was put to death. But *Pererius* confuteth this opinion by this reaſon: this ſetting of the citie on fire happened in the tenth yeare of Nero, as Euſebius noteth in his Chronicle, but S. Paul ſuffered in the 14. yeare of Nero.

5. But we neede aſſigne no other cauſe of Nero his rage againſt this bleſſed Apoſtle, then this, which Euſebius and Hierome both doe touch, as is partly ſhewed before, Queſt. 12. that Pauls defence was at his firſt impriſonment admitted, and thereupon deliuered, becauſe Nero at the firſt caried himſelfe as a gentle Prince, but in the end he became a moſt ſauage Tyrant, and then his hatred was ſuch againſt the Chriſtians, that Paul could not eſcape his bloodie hands. It was then the crueltie of that bloodie Tyrant ioyned with a wicked deteſtation of the Chriſtian faith, that prouoked this beaſtly Tyrant, to ſhew his rage, in putting to death this holy Apoſtle: we neede not ſeeke for any further reaſon. And thus farre we haue proceeded in ſuch queſtions as concerne the perſon of this Apoſtle: now follow ſuch matters, as are to be obſerued touching his writings, and ſpecially this Epiſtle to the Romanes.

16. Queſt.

16. Queſt. *Of the Epiſtles of S. Paul the number of them.*

1. The Epiſtles which S. Paul writ, are in all 14. in number, he writ nine of them to the 7. Churches: 1. to the Romanes, 2. to the Corinthians, 1. to the Galatians, 1. to the Epheſians, 1. to the Philippians, 1. to the Coloſſians, 2. to the Theſſalonians, and one to the Hebrewes: and 4. beſide to priuate perſons, 2. to Timothie, 1. to Titus, 1. to Philemon. The reaſon of this number, *Gregorie*, whom *Anſelmus* followeth yeeldeth to be this: this number of 14. conſiſting of 10. which ſignifieth the morall Lawe, and of fowre which noteth the 4. Euangeliſts, ſheweth the harmonie and conſent of Law and Goſpel, and that S. Paul, *legis & Euangelij ſecreta rimatus eſſet*, had ſearched out the ſecrets both of the Law and Goſpell: But this reaſon is too curious. *Cyrillus de Hieroſolym. Catech.* 10. better ſheweth the reaſon, why S. Paul did write more epiſtles then the reſt of the Apoſtles: *non quod minor eſſet Petrus, aut Ioannes*, not becauſe Peter, or Iohn were leſſe or inferior: *ſed quia antea fuit inimicus*, but becauſe he had beene an enemie before, it pleaſed God he ſhould write moſt: that we might be the better perſwaded that he taught the truth.

2. Theſe epiſtles of S. Paul are extant, ſome other he did write, which are not extant, as 1. Cor. 5. 9. he maketh mention of an epiſtle, which he had written to the Corinthians before that: for thus he ſaith, *I wrote vnto you, in an epiſtle, that you ſhould not companie together with fornicators:* which words *Chryſoſtome* thinketh to haue relation to the 2. and 7. verſes of the chapter, but the 11. verſe following, *But now I haue written vnto you*, doth ſhewe that it was at another time, that he ſo had written. Indeede thoſe words of the Apoſtle, Epheſ. 3. 3. *as I haue written before, (or aboue) in fewe words*, may haue relation to the beginning of the ſame epiſtle, c. 1. v. 9. yet in this place it may be gathered that S. Paul had written a former Epiſtle to the Corinthians, *Parens*: which may be his meaning, where he ſaith, *this is the third time that I come vnto you*, 2. Cor. 13. 1. which he may vnderſtand of his three epiſtles, which he had written vnto the Corinthians: for that ſome of the Apoſtles writings may be miſſing in the Newe Teſtament, as ſome of the Prophets in the old Teſtament, as Salomon is ſaid to haue ſpoken three thouſand Prouerbs, and a thouſand and fiue ſongs, 1. king. 4. 32. whereof the greater part is loſt, may be granted without any inconuenience: ſeeing that part of the Scripture, which the Lord hath thought good to preſerue for the edifying of his Church is found to be ſufficient.

3. Yet diuerſe bookes were forged and foiſted in vnder S. Pauls name: as *Auguſtine* citeth the *Apocalypſe* or Reuelation of S. Paul, *in 16. c. Ioan.* whereof *Nicephorus* alſo maketh mention, *lib. 12. c. 34.* which they ſaid was found in Pauls fathers houſe at Tarſus in a marble coffer in the time of Theodoſius the Emperour, which was proued to be falſe by the confeſſion of an old man: ſuch was the booke of the Acts of Paul, mentioned by the ſame *Nicephorus*, lib. 12. c. 46.

4. Of the ſame ſort was the Epiſtle to the Laodiceans imagined to be of S. Pauls writing: 1. which neither was S. Pauls writing, but the Church reiected it, that there might be but 14. epiſtles in all: to ſhewe, that the Apoſtle had attained to the ſecrets of the Law and Goſpel: for tenne ſignifieth the Lawe, and foure the Euangeliſts, thus *Anſelmus in 4. epiſt. ad Coloſſenſ.* following *Gregor. lib. 35. moral. c. 25.* for the Church hath no authoritie to reiect any part of the Apoſtolical writings. 2. neither was it of S. Pauls writing, but now periſhed, as *Bellarmine* thinketh, *lib. 4. de verbo Dei, c. 4.* 3. nor yet was that epiſtle ſometime extant, of S. Pauls writing, as *Epiphanius* maketh mention thereof, in the hereſie of the Marcionites: for S. *Hierome* well ſaith, *legunt quidam ad Laodicenſes, ſed ab omnibus exploditur*, ſome doe read alſo the Epiſtle to the Laodiceans, but it is reiected of all, *catalog. ſcriptor.* for the words are ἐκ λαοδικείας, from Laodicea, Coloſſ. 4. 16. which the vulgar Latine corruptly tranſlateth, *quæ Laodicenſium eſt*, which is of the Laodiceans. 4. neither was it the ſame epiſtle which the Apoſtle had written from *Laodicea*, which ſome thinke to haue beene the firſt epiſtle vnto Timothie: for it is euident Coloſſ. c. 2. 1. that S. Paul when he wrote this Epiſtle had not ſeene the Laodiceans. 5. So *Philaſtrius, har.* 59 maketh mention of ſuch an Epiſtle which was taken to be S. Pauls, but it was not publikely receiued, becauſe of ſome doubtfull ſentences thruſt in by ſome: but it was not S. Pauls Epiſtle, neither in part nor whole, for the reaſon before alleadged, as *Theodoret* thinketh that it is a feyned and forged epiſtle. 6. *Sixtus Senenſ.* writeth, that there is an epiſtle of S. Pauls to the Laodiceans to be found in Paris, in an old booke, in the librarie of Sorbon, and at Padway

whether S. Paul wrote any Epiſtle to the Laodiceans.

in the librarie of S. Iohn: But that is not S. Pauls epiſtle, for it containeth nothing worthie of him: and whatſoeuer that epiſtle hath is more diſtinctly handled in the epiſtle to the Coloſſians: ſo that there was no reaſon, why S. Paul ſhould will the Coloſſians to read that epiſtle. 7. this epiſtle then from *Laodicea*, was ſome epiſtle, which either the Laodiceans writ to S. Paul, whereunto he partly maketh anſwer, in that epiſtle to the Coloſſians, as *Chryſoſtome, Theodoret, Oecumeneus*, or which they had written to the Coloſſians, *Beza*.

Queſt. 17. *Of the order of time, wherein S. Pauls ſeuerall epiſtles were written.*

This Epiſtle to the Romanes, though it be placed firſt, yet is thought to haue beene written laſt of all thoſe, which S. Paul did write before he was impriſoned at Rome. His epiſtles then are thought to haue beene written in this order: 1. the former epiſtle to the Theſſalonians, ſeemeth to haue beene firſt written, which he ſent vnto them from *Athens* by *Tychicus*: for from *Theſſalonica* he remooued to *Berea*, from thence to *Athens*, Act. 17. 2. And the ſame yeare while he was at Athens, he did write the ſecond epiſtle alſo to the *Theſſalonians*, explaning in the latter, that which he had written in the firſt concerning the comming of Chriſt, and the ende of the world: this was about the 17. yeare of his Apoſtleſhip, and the 9. yeare of the raigne of *Claudius* the Emperour, *Pareus*. *Chryſoſtome* giueth this coniecture, why the epiſtles to the Theſſalonians ſhould be written before thoſe to the Corinthians, becauſe he ſaith, 2. Cor. 9. 2. that *Achaia was prepared a yeare agoe*: whereby he ſignifieth that he had formerly dealt herein with the Theſſalonians, vnto whom he thus writeth, 2. Theſſ. 4. 9. *as touching brotherly loue, ye neede not, that I write vnto you, &c. yea and that thing ye verily doe to all the brethren, which are throughout all Macedonia*. It ſeemeth then that he had propounded this matter of beneuolence, and almes to the Theſſalonians, before he had written thereof to the *Corinthians, Chryſoſt. in argum.*

But here are two doubts mooued concerning this epiſtle: from whence it was ſent, and by whom: *Baronius*, to whom *Pererius* conſenteth, thinketh it was written from Corinth: becauſe S. Paul maketh mention, c. 3. 6. of Timothie his returne vnto Paul, before this epiſtle was written, who found S. Paul at Corinth, Act. 18. 1. 5. But there it is ſaid, that Silas and Timotheus came from Macedonia, when they found Paul at Corinth: therefore that might be an other returne, then this here mentioned, when Timothie came from Theſſalonica: And that Paul was then at Athens, when he wrote this epiſtle is euident, c. 3. 1. *we thought it good to remaine at Athens alone, &c.* And of this opinion alſo are *Athanaſius in Synopſ.* and *Theodoret*, that this epiſtle was ſent from Athens.

But theſe forenamed fathers thinke alſo, that this epiſtle was ſent by Timothie: becauſe it followeth, c. 3. 2. *and haue ſent Timotheus our brother, &c.* who they thinke carried this epiſtle: yet it is more probable that it was ſent by ſome other, and moſt like by *Tychicus*: *Pareus*: for the inſcription of the epiſtle is in Paul, Siluanus, & Timotheus name: it is not like, that he would ſend Timotheus ſalutation, he beeing the meſſenger to carrie the epiſtle: for ſalutation and greeting is ſent in the name of thoſe which are abſent.

3. The third epiſtle in order was the former Epiſtle to Timothie, which he wrote from *Laodicea*, the chiefe citie of *Phrygia parationa*, while he paſſed thorough that countrey, Act. 18. 2. 3. before he came to Epheſus, c. 19. 1. for when S. Paul writ to Timothie, he purpoſed to ſee him ſhortly, 1. Tim. 3. 14. as he did, out of Phrygia comming to Epheſus: this ſeemeth to haue beene about the 19. yeare of his conuerſion.

4. Next was written the former epiſtle vnto the Corinthians: which was dated not from *Philippi*, as it is in the Greeke ſubſcription, but rather from Epheſus, as the *Syrian* and *Arabian* tranſlation hath: for at this time Paul was at Epheſus, 1. Cor. 16. 8. *I will tarrie at Epheſus vntill Penteceſt*: and as yet he was not come to Macedonia, where *Philippi* was, as he ſaith, v. 5. *I will paſſe thorough Macedonia*: it ſeemeth then, that this epiſtle was writen while Paul ſtaied at Epheſus, before that commotion made by Demetrius: *Beza annot.* 1. Cor. 16. 5 about the 19. yeare of Pauls conuerſion, the 54. yeare of our Lord, and in the 12. yeare of *Claudius*. *Pareus*.

5. Then followed the ſecond epiſtle to the Corinthians, which was written from *Philippi*, as the vſuall ſubſcription ſheweth: for after the tumult ceaſed in *Epheſus*, Paul departed to go into Macedonia, Act. 20. 1. and from thence into Grecia, where he ſtaied 3. moneths: as he promiſed to come vnto Corinthus with them of Macedonia, 2. Cor. 9. 4. which he at that time performed.

6. About

6. About the ſame time alſo was written the Epiſtle to Titus from *Nicopolis*, which is not farre from *Philippi* in Macedonia, whether he ſent for Titus to come vnto him: becauſe he purpoſed there to winter, Tit. 3. 12. yet the Apoſtle afterward changed his mind, for he ſtaied three moneths in Grecia, and there wintred, Act. 20. 3. as it is moſt like at Corinthus, *Parens. Aretius* thinketh that this epiſtle was written before the latter to the *Corinthians:* the matter is not great: they were both written in a ſhort time one after an other: but it ſeemeth he firſt came to *Philippi*, whence he wrote to the *Corinthians*, and then to *Nicopolis*.

7. The laſt of all theſe, was written this epiſtle to the Romanes, from Corinthus in his laſt paſſing thorough *Macedonia* and *Grecia*, when he went to Ieruſalem, whence he was ſent captiue to Rome: for now he had receiued the almes to miniſter vnto the Saints at Ieruſalem, Rom. 15. 25. which he had written before to the Corinthians to be gathered, 1. Cor. 16. 2. 2. Cor. 8. 6. which almes he now caried to Ieruſalem, when he wrote this epiſtle, as he ſaith Act. 25. 17. that he brought almes to his nation: This epiſtle to the Romanes, as it was the laſt of thoſe, which were written before he came to Rome, ſo yet was it before all the reſt, which he ſent from Rome, beeing there in bonds: *Romanorum enim vrbem nondum acceſſerat*, for he was not yet come to the citie of Rome, when he wrote this epiſtle, *Chryſoſtome*.

Theſe ſeuen former epiſtles, S. Paul did write before he was carried priſoner to Rome: the other ſeuen he ſent after he came to Rome, for in all of them he maketh mention of his bonds: but whereas Paul is thought to haue beene twice in bonds at Rome, for otherwiſe beeing held to haue come to Rome in the 2. yeare of Nero, he muſt either be thought after 2. yeares impriſonment at Rome to haue ſuffered in the 4. yeare of Nero, which is againſt the opinion of all, or that he remained there 12. yeares priſoner, which is not like: Now then whether he writ theſe Epiſtles following, in his firſt, or ſecond impriſonment and bonds at Rome, it is vncertaine, *Parens*.

8. The firſt written from Rome was the epiſtle to the Galathians, wherein he maketh mention of the markes of the Lord Ieſus, which he did beare in his bodie, c. 6. 17. meaning his chaines, or torments, which he endured: this may ſeeme to haue beene in the beginning of his ſecond bonds, *Parens*. *Chryſoſtome* thinketh, that the epiſtle to the *Galatians* was before this to the Romanes: but that cannot be: for when he ſent this epiſtle to the Romanes, he had not yet ſeene them, for he ſaith, c. 1. 11. *I long to ſee you, &c.* neither had beene at Rome: but from Rome he ſent the Epiſtle to the Galathians, then beeing in bonds, as both the ſubſcription of the Epiſtle ſheweth, and the mentioning of the markes of the Lord Ieſus, c. 6. 17. *Aretius* thinketh that this was written laſt of all, ſauing the epiſtle to the Hebrewes: becauſe the Apoſtle ſaith, c. 6. 17. *from hence let no man put me to buſineſſe: ego enim modo immolar*, for *I now am readie to be offred:* but theſe words are not there: he ſaith, *for I beare in my bodie the marks, &c.*

9. The next was the epiſtle to the Epheſians, where he maketh mention alſo of his bonds, c. 6. 22. *Parens*.

10. Then the epiſtle to the *Philippians*, in the which he maketh mention of ſome in Cæſars houſhold, which ſent ſalutations, c. 4. 22. *Parens*. *Aretius* will haue this the firſt epiſtle ſent in his bonds, becauſe he maketh mention thereof as of a newe thing, c. 1. v. 7. but by this reaſon the epiſtle to *Philemon* ſhould be firſt, becauſe in the verie title he ſaith, *Paul a priſoner of Ieſus Chriſt:* Theſe epiſtles, the order whereof cannot be prooued otherwiſe out of the epiſtles themſelues, are beſt holden to haue beene written in that order wherein they are placed.

11. The laſt of all the epiſtles written in S. Pauls firſt bands ſeemeth to be the epiſtle to the Hebrewes: *Parens* maketh it the firſt written from Rome: but becauſe he ſaith, *they of Italie ſalute you*, c. 13. 23. it may ſeeme he was diſmiſſed from Rome, and preached in Italie: *Baronius*, and before him *Aretius*, thinke it was the laſt of all S. Pauls epiſtles: but that is not like, becauſe it ſeemeth when he writ this epiſtle, he was deliuered from his bonds at Rome, and was in Italie: therefore I thinke that it was vpon the ſame reaſon, the laſt which S. Paul did write in his firſt impriſonment, as *Pererius*.

12. The next was the epiſtle to *Philemon*, but written in S. Pauls laſt bonds: *Parens* and *Aretius* thinke the Epiſtle to the Coloſſians was written firſt: but *Chryſoſtome* giueth the prioritie of this epiſtle to Philemon, vpon this reaſon: becauſe, Coloſſ. 4. 9. the Apoſtle maketh

maketh mention of *Onesimus* a faithfull and beloued brother whom he sent with *Tichicus* vnto the Colossians: but it is like he had first reconciled him to his master *Philemon*, whose seruant he had beene, *without whose minde he would doe nothing*, Philem. 14. him therefore it is like he first of all sent to Philemon his master, with that epistle, before he would employ him.

13. Then followeth the epistle to the Colossians, wherein he prayeth them to be mindfull of his bonds. These two last epistles, 1. I neither thinke with *Pererius* to haue beene written in S. Pauls first bonds, because he calleth himselfe now in the epistle to Philemon, which was written before this to the Colossians, Paul aged: and though he writeth v. 21. as hoping to be deliuered, yet it pleased God otherwise. 2. neither yet doe I thinke with *Parens*, that all but the Epistle to the Hebrewes written from Rome, are to be referred to S. Pauls last bonds: because in some of them he writeth very confidently of his deliuerance, as Philip. 1. 25. *This I am sure of, that I shall abide, &c.* these two then, with the latter epistle to Timothie, were written in S. Pauls last bonds.

14. The last was the second epistle to Timothie, which was after the other to the Colossians: for Demas was now fallen away, 2. Timoth. 4. 10. who yet continued with Paul, when he writ to the Colossians, c. 4. 14. *Aretius*. And that this was the last of all, is euident, 2. Tim. 4. 6. where he saith, *I am readie to be offred vp, and the time of my departure is at hand. Chrysost. Pareus.*

But *Pererius* much differeth and dissenteth, as touching the order of time of the writing of these epistles: whose placing of them with the reasons of his opinion shall briefely be examined.

1. The Epistles to the Corinthians he thinketh to haue beene written before the 1. epistle to Timothie: which is affirmed to haue beene written in the third place before either of these epistles: for if Paul writ the 1. epistle to the Corinthians from Ephesus, as *Pererius* confesseth, and it is euident, 1. Cor. 16. 8. then must the 1. epistle to Timothie be the former: for when S. Paul writ to Timothie he had not yet beene at Ephesus, but he purposed to see Timothie shortly, 1. Tim. 3. 14.

2. Next to the epistles to the Corinthians, he placeth the former to Timothie, which must goe before vpon the reason alleadged.

3. After the epistles to the Corinthians he setteth the Epistle to Titus, which followed indeede in that order, as is shewed before: saiuing that he thinketh it was not written from *Nicopolis*, which is most probable, because he saith, c. 3. 12. *Be diligent to come vnto me to Nicopolis, for I am determined there to winter*: for although these words may beare that sense, that he was not yet come to Nicopolis, but had it in his minde to be there: yet the subscription to the epistle, affirming that it was written from Nicopolis, ought to sway that way especially, the text fauouring that sense.

4. The epistle to the Galatians he thinketh to haue had the 5. place next to that to Titus, with Chrysostome: But Theodorets opinon is rather to be received, who thinketh it was written from Rome, and therefore after the epistle to the Romanes, as is shewed before, *loc.* 9.

5. The Epistle to the Romanes was the last of those which S. Paul writ before he was in bonds at Rome, as hath beene shewed before, *loc.* 7.

6. Then followe the other epistles to the *Galatians, Ephesians, Philippians, Philemon, Colossians, Hebrewes*: saiuing that *Pererius* will haue the epistle to the Galatians before this to the Romanes: and the epistle to the Hebrewes last of all, but the two epistles to Timothie: whereas the Epistles to Philemon, and the Colossians, were after it: see before, *loc.* 13.

7. Last of all *Pererius* placeth the second to Timothie: which was written last of all, when Paul was readie to be offred vp, as he writeth 2. Tim. 4. 6. and that the time of his departure was at hand: *Baronius* therefore is deceiued, who thinketh it was written before the epistles to the Philippians, Ephesians, Colossians, Philemon, and to the Hebrewes: And whereas it will be obiected, that S. Paul when he writ this epistle was deliuered out of the mouth of the lion, meaning Nero, 2. Timoth. 4. 17. and therefore this epistle was written in his first, not in his second bonds. *Chrysostome* and *Theodoret* doe answear, that S. Paul speaketh here of his first bonds, that at his first answearing he was deliuered: But in the former places, he speaketh of his state and condition, wherein he then presently was, euery day ex-

expecting death, and looking for the time of his diſſolution.

Queſt. 18. *That it is no point of curioſitie, but a thing verie requiſite to knowe the diuerſe times of the writing of S. Pauls Epiſtles.*

1. Not for that reaſon, which Origen ſuppoſeth, to know how the Apoſtle profited, *videtur in hac epiſtola perfectior fuiſſe quam in ceteris*, he ſeemeth to haue beene more perfect in this epiſtle then in the reſt: for to the Corinthians he writeth, 1. Cor. 9. *Leaſt when I haue preached to others, I ſhould be a reprobate:* he ſo ſaith, *quaſi res non indubitata eſſet*, as though it were a thing which he was not fully reſolued of: and to the Philippians he ſaith, 3. 12. *not as though I had alreadie attained vnto it:* But in this epiſtle he ſpeaketh as a man thoroughly reſolued: he was perſwaded that nothing could ſeparate him from the loue of God in Chriſt, c. 8. 38, 39. *ſic fere Origenes.*

Contra. 1. The places alleadged prooue no ſuch vncertaintie of aſſurance of ſaluation in Paul: for in the firſt, he ſpeaketh not of reprobation before God, but in the opinion of men, leaſt they might iudge him as a reprobate, if his life ſhould be contrarie to his doctrine: in which ſenſe he vſeth the word, 2. Cor. 13. 7. *though we be as reprobates*, that is in mans iudgement: In the other place he ſpeaketh of the full poſſeſſion of the inheritance, not of the perfect aſſurance. 2. the epiſtle to the Philippians was written after that to the Romanes, as hath beene ſhewed: therefore it is impertinently alleadged to prooue greater perfection to haue beene in the Apoſtle, when he writte to the Romanes, then when he indited the epiſtle to the Philippians. 3. The ſame aſſurance of ſaluation, which S. Paul profeſſeth Rom. 8. he ſheweth alſo, 2. Cor. 2. 9. *the things which eye hath not ſeene, &c. which God hath prepared for thoſe that loue him: But God hath reuealed them vnto vs by his ſpirit, &c.* Here the Apoſtle, in ſaying (*vs*) perſwaded himſelfe to be one of thoſe, to whom theſe things were reuealed and prepared.

2. But *Chryſoſtome* better ſheweth the reaſon, why it is profitable to diſtinguiſh of the time of the writing of theſe epiſtles: becauſe the Apoſtle handleth the ſame things diuerſely, treating of circumciſion and other Ceremonies: for to the Romanes he ſaith concerning ſuch things, c. 14. *him that is weake in the faith receiue vnto you.* But to the Galatians, he writeth more ſharpely, c. 5. 2. *If ye be circumciſed Chriſt ſhall profit you nothing:* and to the *Coloſſians* he calleth them the *ordinances of the world*, the *commandements and doctrines of men, Coloſſ.* 2. 20. 22. the reaſon of which difference *Chryſoſtome* alleadgeth to be this: *quia principio condeſcendere oportuit, ſucceſſu temporis non item*, becauſe in the beginning the Apoſtle was to condiſcend and yeelde ſomewhat, but not ſo afterward: like as phyſitians and ſchoolemaſters doe more gently and tenderly vſe their patients, and young ſchollers at the firſt, then afterward.

Queſt. 19. *Of the order of placing the Epiſtles, and why this to the Romanes is ſet firſt.*

1. *Athanaſius in Synopſ.* placeth the 7. canonicall epiſtles before S. Pauls, which are foureteene in all: and of them the epiſtle to the Hebrewes he maketh the tenth next before the epiſtles to Timothie: *Luther* ſetteth the epiſtle to the Hebrewes after S. Iohns epiſtles, and diuideth it from S. Pauls: *Tertullian lib. 5. cont. Marcionem*, placeth them in this order, the epiſtles to the *Galatians, Corinthians, Romanes, Theſſalonians, Epheſians, Coloſſians, Philippians:* But the beſt order is, that which is vſually receiued, to the *Romanes, Corinthians, Galatians, Epheſians, Philippians, Coloſſians, Theſſalonians*, to *Timothie, Titus, Philemon*, to the *Hebrewes.*

2. And why the epiſtle to the Romanes is prefixed before the reſt, the reaſons are theſe: 1. not for that it was the firſt in time, for the contrarie is ſhewed before. 2. nor ſo much for the prolixitie and largenes thereof, as the propheſie of Iſay in that behalfe is ſet firſt, *Pareus.* 3. or for the dignitie of that nation, becauſe the Romanes, were chiefe Lords of the world, *Aretius.* for this had beene but a temporall reſpect. 4. or for the dignitie and excellencie of the Romane Church: for he giueth the preheminence to the Iewes: whom he calleth the oliue tree, and the Gentiles the banches of the wilde oliue tree, c. 11. 5. But the chiefe reaſon was, becauſe of the excellent matter: this epiſtle treateth of that principall queſtion of iuſtification by faith (which is handled alſo in the epiſtle to the Galatians, but here more at large) and of the chiefe queſtions beſide of Chriſtian religion, as of the workes of nature, c. 1. 2. the force of the lawe, c. 7. the fruites of iuſtifying faith, c. 5. of election and reprobation,

tion, c.9. of the calling of the Gentiles, and the reiection of the Iewes, c. 11. of the diuersitie of gifts, c. 12. of the dutie towards Magistrates, c.12. of the vse of indifferent things, c.14.15. so that this epistle is as a catechisme and introduction to Christian religion, and therefore is worthily set before the rest: *Aretius, Pareus.*

Quest. 20. *Vnto whom this epistle to the Romanes was written, and from whence.*

1. It was not written generally to the whole Romane state: for the Emperor of Rome with his Princes, ministers, and officers, were persecutors of the Church of God: but it was directed to those among the Romanes, whether of that nation or strangers, both Iewes and Gentiles, that had imbraced the Gospell of Christ: *Aretius, Faius.* As now in the Romane papall state we doubt not but there are many, which professe the gospell of Christ, and are members of the true Church.

2. And although this epistle were personally directed to the Romanes, yet it entreateth of the common faith, which concerneth the whole Church of God, and to the vse thereof is generall: and that which was written vnto them, is written vnto vs. As that which our Blessed Sauiour said vnto his Apostles, he said vnto all, Mark. 13.37. So that which the Apostles did write to some speciall Churches, they did write vnto all, *Gryneus.*

3. This epistle was written from Corinthus, as not onely the subscription sheweth both in the Greek and Syriake, but Origen beside doth collect so much by these three arguments out of the text it selfe: 1. It was sent by *Phebe* a seruant of the Church of *Cenchrea*, Rom. 16.1. which *Cenchrea* is neere vnto Corinth, yea, *portus ipse Corinthe*, the verie hauen of Corinth. 2. he saith, *Gaius mine host, and of the whole Church saluteth you*, c. 16.23. which *Gaius* dwelt at Corinth: as the Apostle saith, 1. Cor. 1.14. *I baptized none of you, but Crispus and Gains.* 3. he addeth further, *Erastus* the chamberlaine of the citie saluteth you: which *Erastus* is the same, whom Paul left at Corinth, 2. Timoth. 4. 20.

Quest. 21. *Of the excellencie and worthines of this epistle.*

Three things doe commend this epistle, 1. the matter, 2. the forme, 3. the kind and methode.

1. Concerning the matter, it containeth the chiefe articles, and most waightie points of the Christian faith, as is partly shewed before, qu. 6. *Origen* further setteth it forth thus: *multa de lege Mosis connectuntur, &c.* many things are knit together in this epistle, as of the lawe of Moses, of the calling of the Gentiles, of Israel, which is according to the flesh, and of Israel not according to the flesh: of the circumcision of the heart, and of the flesh, of the spirituall lawe, and the lawe of the letter: of the Lawe of the members, and the lawe of the mind, of the lawe of sinne, of the inward and outward man: to this purpose, *Origen. prafat. in epistol. ad Romanos.*

2. The forme and methode of this epistle is most exact: consisting of the definition of that, which is handled, and the tractation and explication thereof: for the most perfect and artificiall Methode is that which beginneth with the definition: as the Apostle sheweth what the Gospel is, *it is the power of God to salvation to euerie one that beleeueth*, c.1.v.16. in the which definition are expressed all the causes thereof: the efficient and author, (*God*) the ende *saluation*, the materiall cause *Christ Iesus*, the formall *faith and beleefe in vs*, and on Gods behalfe *his efficacious power: Gryneus.* In the amplyfying and tractation of this definition, all the rest of the epistle is bestowed: as this proposition, that we are iustified by the Gospel, that is by faith and beleefe in Christ, is further amplified by the contrarie, that we cannot be iustified either by the workes of nature, c. 11. 2. or of the Lawe, c.3. but by grace, and faith, c.4. by the effects of iustifying faith, *inward*, the peace of conscience, c. 5. *outward*, the fruites of holinesse, c. 6. by the contrarie operation of the lawe, which reuealeth sinne, c. 7. but the Gospel freeth from condemnation, c. 8. by the cause, the free election of God, c. 9. by the subiect, the Gentiles called, the Iewes reiected, c. 11. See more hereof concerning the Methode, in the generall argument of the epistle before.

3. For the kind of epistle: It is principally definitiue and demonstratiue: for he defineth and determineth that we are iustified, neither by the workes of nature, nor of the law, but by faith in Christ; and prooueth the same by most euident demonstration: Beside this epistle hath somewhat of all other kinds of epistles, which are called *accessaria*, accessarie and secundarie: as it is both *gratulatorie*, reioycing for their faith, c. 1. and it is *reprehensorie*, rebu-

rebuking the Gentiles for their licentiouſnes: it is alſo *exhortatorie*, exhorting to holineſſe of life, c.6.12. and it is *deprecatorie*, he praieth and maketh requeſt, praying for encreaſe of grace in them, and for himſelfe, that he might haue ſome good occaſion to come vnto them. *Aretius.*

4. *Places of doctrine.*

1. Doct. *Of the godly cuſtome and vſe of the Church, in laying the foundation of religion, which is Catechiſing.*

This commendable vſe was taken vp by the Apoſtles themſelues: as the Apoſtle ſheweth, Hebr.6.1. he calleth it the doctrine of beginnings, and the laying of the foundation: as of repentance, faith, baptiſme, the reſurrection, of eternall iudgement: And ſo in this epiſtle, the Apoſtle deliuereth a perfect forme of catechiſme: which conſiſteth of three parts, of the miſerie of man by nature, his reparation and reſtitution by grace, and then of his thankfulnes afterward, in his obedience of life, for the benefits receiued: which three parts, the Apoſtle doth at large handle in this epiſtle: what man is by nature, he ſheweth, c.1.2.3. what by grace, c.4.5.8. and of the fruits of regeneration he entreateth, c.6.c.12. So that it is falſe which *Bellarmine* affirmeth, that the Apoſtle deliuered no forme of catechiſing, to the Church: *l.4.de verb.Dei.c.4.* for he doth it moſt plainly & euidently in this epiſtle. *Pareus.*

5. *Places of controverſie.*

1. Contr. *That it is knowne, that this Epiſtle was written by S.Paul, and is of diuine authoritie, by the Epiſtle it ſelfe.*

Bellarmine affirmeth, that to know, that any Scripture is diuine or Canonicall, it can not be concluded out of the Scripture it ſelfe: neither which were the writings of S.Paul, or that the Goſpel of S. Matthew was written by Matthew, without the tradition of the Church. *Bellar.lib.4.de verb.c.4.*

Contra. 1. That the Epiſtles of Saint Paul are of diuine, and Canonicall authoritie, it appeareth euidently out of the writings themſelues: for they beeing written by Saint Paul, who had the ſpirit of God, 1.Corinth.7.40. and had Chriſt ſpeaking in him, 2. Cor.13.13. and was taught of God, from whome he receiued his doctrine by reuelation, Gal.1.12. it is not to be doubted, but that his holy writings proceeded from the ſpirit of God, and ſo are of diuine authoritie: and he himſelfe doubteth not to make them canonicall, as he ſaith, Gal.6.16. *Whoſoeuer walketh according to this canon or rule, &c.* And he denounceth *anathema*, if any, yea an Angel, ſhould teach any other Goſpel, then he had preached, Gal.1. 2. Likewiſe that S. Paul was the author and writer of them, it is euident, both by the inſcription and title, and by the ſalutation in the ende of euery epiſtle, and the benediction which he vſeth, *The grace of our Lord Ieſus Chriſt be with you all:* which he ſaith is the token or marke to know his epiſtles by, 2.Theſſ.3.17. 3. The tradition of the Church is an vncerten thing: that which is vncerten can not be a rule and meaſure of that, which is moſt certen: the teſtimonie of men, can not aſſure vs of the teſtimonie of God. Chriſt ſaith, Ioh.5.33. *Ye ſent vnto Iohn, and he bare witneſſe vnto the truth: but I receiue not the record of men, &c.* 36. *I haue a greater witnes, then the witnes of Iohn, &c.*

2. Contr. *That S.Pauls epiſtles are not ſo obſcure, that any ſhould be terrified from the reading thereof.*

In the Preface to *Toletus* commentarie, the epiſtles of S. Paul are affirmed to be hard, out of *Hierome* and *Origen*, *contr.Whitakerum hæreticum*, againſt Whitaker that heretike: as it pleaſeth that rayling taxer, to call that learned godly man.

Contr. 1. True it is, that as S. Peter ſaith, ſome things are hard in S. Pauls epiſtles, 1. Pet.3.16. he ſaith not, that *many things* are hard, or that the Epiſtles are hard, but onely ſome (few) things in them: this letteth not, but that his Epiſtles may ſafely be read of all, that read them with an humble minde, deſirous to profit thereby: the danger is onely to the vnlearned, and vnſtable which peruert them, as they doe the reſt of the Scriptures, as S. Peter in the ſame place ſaith. 2. And euen thoſe hard places may be made eaſie by diligent reading: as *Chryſoſtome* giueth this inſtance; like as we know their minde whome we loue and obſerue, and are familiar with them, *& vtiq; ſi lectioni cum animi alacritate volueritis attendere, &c.* ſo you if you will with cheerfull attention giue your ſelues to reading, ye ſhall neede no other helpe, &c. *hinc vt innumera mala nata ſunt, quod ſcripturæ ignorantur,*

rantur, hence ſo many euills haue ſprung vp, becauſe the Scriptures are not knowne; hence ſo many hereſies, &c. the ignorance then, not the reading of Scripture, breedeth hereſies: and thus he concludeth, *oculos ad ſplendorem Apoſtolicorum verborum aperiamus*, let vs open our eyes to receiue the brightnes of the Apoſtolicall words, &c. they doe not then caſt darknes vpon our eyes, but bring brightnes and clearnes. *Chryſoſt. argum. in epiſt. ad Rom.*

3. Controv. *Againſt the* Ebionites, *which reteined the rites and ceremonies of Moſes.*

Whereas the Ebionites thought the rites of the Law neceſſarie, and ioyned them together with the Goſpel, which hereſie did much trouble the Church in the Apoſtles time, and is at large confuted in the epiſtles of S. Paul to the Galatians, and Coloſſians: the ſame alſo in this epiſtle is conuinced, and confounded: for the Apoſtle renounceth the workes of the Law, whether the ceremoniall and morall, as hauing no part in the matter of iuſtification, which he concludeth to be by faith, without the works of the law, c. 3. And he ſheweth directly, c. 4. 10. that Abrahams faith was imputed to him for righteouſnes, when as yet he was vncircumciſed, leaſt his iuſtification might be thought to haue depended vpon his circumciſion.

4. Controv. *Againſt the* Marcionites, *which reiected the law of Moſes.*

Theſe wicked heretikes too much depraued the law of Moſes, with the rites thereof, (as the other extolled it too much) affirming that it was not appointed nor commanded, by the good and gracious God, but by the Prince of the darknes of this world. But theſe alſo are ſufficiently confuted in this epiſtle: for S. Paul commendeth the ceremonies of the old Teſtament, as fit for thoſe times, and figures of things to come: as he calleth circumciſion the ſeale of the righteouſnes of faith, c. 4. 11. and this teſtimonie he giueth of the morall law, Rom. 7. 12. *Wherefore the Law is holy, and the commandement is holy, iuſt, and good, &c.*

5. Controv. *Againſt the Romaniſts, which depraue the doctrine taught by S. Paul in this epiſtle.*

Bellarmine in his controverſies, and *Stapleton* in his *Antidotes*, doe apparantly impugne the holy doctrine of the Apoſtle in this epiſtle in diuers points. 1. Iuſtification by the imputation, and apprehenſion of faith, which we call imputatiue iuſtice, they condemne, as a lie and vntruth: whereas the Apoſtle directly teacheth, c. 4. 5. *That to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, faith is counted for righteouſnes:* and v. 8. *Bleſſed is he, to whome the Lord imputeth not his ſinne.* So that it is euident by the Apoſtle, that our iuſtification before God, is in the not imputing of ſinne, and in the imputing of Chriſts righteouſnes by faith.

2. The Romaniſts doe teach, that a man, as long as he liueth here, can not be certen of faith, whether he beleeueth, of remiſſion of ſinnes, whether he be iuſtified, of reconciliation, whether he be in the ſtate of grace, of adoption, whether he be the child of God, of life eternall, whether he ſhall be ſaued. Contrarie to the Apoſtle, who ſheweth, that by faith, we may be aſſured of all theſe: as of remiſſion of ſinnes, for otherwiſe we could not be at peace with God, which we obtaine beeing iuſtified by faith, c. 5. 1. of adoption, that by the ſpirit we can call God, Abba, father, c. 8. 15. of euerlaſting ſaluation, *for there is no condemnation to them that are in Chriſt Ieſus*, c. 8. 1.

3. Whereas the Apoſtle would haue euery ſoule ſubiect to the higher powers, c. 13. 1. they exempt all their Clergie from the power of the Magiſtrate, and ſo in a manner the one halfe of the multitude: for if their Cardinals, Prelates, Prieſts, Monks, Friers, Pardoners, with all their miniſters, be put together, *à media multitudinis puto vix aberit*, they will not want much of the halfe part. *Pareus in præfat.* But theſe controuerſies ſhall more fully be handled, when we come to deale with them afterward in particular.

6. Controv. *Againſt* Socinus, *that blaſphemouſly ſubuerteth the doctrine of our redemption by Chriſt, and iuſtification by faith.*

This blaſphemous *Socinus* not many yeares ſince, ſet forth a booke in *Polonia*, wherein he maketh Chriſt no otherwiſe the Sauiour of the world, then Moſes, in teaching the people by his example to liue well: and ſo doing, they ſhall inherit eternall life: he further moſt impudently affirmeth, that we haue no neede of any Reconciler or Redeemer with God: but that he died for our ſinnes, no otherwiſe then the Martyrs, not to make any ſatisfaction for vs, but onely to giue vs example. Theſe and other ſuch wicked aſſertions, hath he publiſhed in that booke: *Pareus in præfat.*

Thus

Thus this wicked heretike oppoſeth himſelfe to the moſt holy doctrine of S. Paul: who euidently teacheth, that as faith was imputed to Abraham for righteouſnes, ſo is it to vs, c. 4. 24. and that when we were enemies, we were reconciled vnto God by the death of Chriſt, c. 5. 10. and that by Chriſts obedience we are made righteous, c. 5. 19. But ſuch wicked aſſertions, neede no confutation, it is ſufficient to propound them: for who can not, that hath the leaſt ſpark of grace, but at the very firſt naming of them abhorre them?

7. Controv. *Whether Paul may be thought to haue beene married.*

The Rhemiſts much miſlike our Engliſh tranſlation, becauſe we read, Philip. 4. 3. *faithfull yoake-fellow*, ſo tranſlating the Greeke words σύζυγε γνήσιε, as though we thereby intended to prooue that S. Paul had a wife: which they ſay is contrarie to the Apoſtles words, 1. Cor. 7. 8. where he wiſheth the vnmarried to abide as he did: *Annot. Philip.* 4. 3.

Contra. 1. The Proteſtants doe not much inſiſt vpon it, whether Paul had a wife or no, neither doe they much vrge this place to that purpoſe: yet *Clemens Alexandrin.* out of this very place inferreth ſo much, that the Apoſtle by *yoake-fellow*, vnderſtandeth his wife: *lib. 4. ſtromat. Euſebius* alſo is of the ſame mind, that Paul was married, ioyning him with Peter and Philip, which were both married. 2. Yet it followeth not, becauſe Paul was vnmarried, when he writ vnto the Corinthians, that he was ſo alwaies. 3. And what though Paul were not married, it is ſufficient, that he had libertie to take a wife, as the other Apoſtles did, 1. Cor. 9. 5. *Aretius.*

But we will ſomewhat more diſtinctly yet conſider of this queſtion, of S. Pauls mariage, whereof there are diuers opinions.

1. Some thinke that he was a perpetuall virgin and neuer maried, of which opinion is *Tertullian*, who calleth S. Paul, *Euangelicum ſpadonem & caſtratum*, the Euangelicall Eunuch, who had made himſelfe chaſt: and he ſaith further, *Petrum ſolum invenio maritum*, I finde Peter onely, of the Apoſtles to haue beene an husband: *lib. de Monogom.* So thinketh *Hierome*, that Paul was a virgin: *epiſt.* 22. And *Epiphanius, hæreſ.* 58. reckoneth among thoſe, *qui perpetuo coluerunt virginitatem*, which were perpetuall virgins, Helias in the old Teſtament, and Paul in the new. *Ambroſe* likewiſe, and *Theodoret*, doe giue this reaſon, that S. Paul before his conuerſion was too young to be maried: and after he was conuerted, it is not like he deſired mariage, which he had neglected before. Of the ſame iudgement are *Theophylact, Oecumenius, Beda* vpon the 7. c. 1. *epiſt. ad Corinth.* The chiefe reaſon of Pauls virginitie they ground vpon theſe words, 1. Cor. 7. 8. *I ſay vnto the vnmaried, and vnto the widowes, it is good for them, if they abide, euen as I.* But this onely ſheweth that S. Paul at that time was not maried, not that he neuer had beene maried: and that coniecture that Paul was not of age to be maried before he was conuerted, hath no probabilitie, ſeeing he was put in great authoritie by the high Prieſt, of whome he receiued letters to perſecute the Diſciples at *Damaſcus*, Act. 9. 1, 2.

2. An other opinion is, that S. Paul had a wife both before his conuerſion and after: ſo *Ignatius epiſt. ad Philadelphenſ. Clemens Alexandr. lib. 3. ſtromat. Leo 9. diſtinct. 31. c. 11. Caietanus* and *Catharinus, in 4. cap. ad Philippenſ.* and *Eraſmus* likewiſe: their grounds are out of two places, 1. Cor. 9. 5. *Haue we not power to lead about a wife beeing a ſiſter, as well as the reſt of the Apoſtles?* and, Philipp. 4. 3. *I beſeech thee, faithfull yoakefellow, helpe thoſe* (women,) *which laboured with me in the Goſpel.*

But neither of theſe places prooue any ſuch thing. The firſt we refuſe not, neither vpon *Tertullians* reaſon, becauſe it goeth before, *Haue we not power to eate and drinke?* that he ſpeaketh of ſuch women which miniſtred vnto them victuals: or *Hieromes*, who thinketh becauſe the name *ſiſters* is added, he vnderſtandeth rather other women, then their proper wiues, as the word γυνὴ ſignifieth both a wife and a woman: for their wiues alſo were their ſiſters in profeſſion: or *Auguſtines*, who ſaith the Apoſtle, *non ducendi. ſed circumducendi vocabulo vſus eſt*, vſed not the word of leading to marrie, but leading about: But the ſpeciall reaſon, why we refuſe this place is, becauſe at the ſame time, that S. Paul wrote this epiſtle, he counted himſelfe among thoſe which were vnmarried, 1. Cor. 7. 8. This place onely ſheweth, that S. Paul had power to carrie about a wife, as the reſt of the Apoſtles did: but not that he vſed this power: as likewiſe he had libertie not to worke, as it followeth in the ſame place, v. 6. *Or I onely and Barnabas, haue we not power not to worke?* yet he wrought with his hands notwithſtanding.

lib. de Monog.

lib. 1. contr. Iouinian.

lib. de oper. Monach.

The other place is rather to be vnderſtood of ſome helper, that was moſt neerely ioyned vnto S.Paul in the worke of the Goſpel, then of his wife: for as *Caietane* well noteth, ſeeing S.Paul was vnmaried before, when he was at libertie, and wrote the firſt epiſtle to the Corinthians, it is not like he tooke him a wife afterward, beeing now a priſoner at Rome, when he ſent this epiſtle to the *Philippians*: and beſide, the Syrian tranſlatour putteth it out of doubt, who vſeth here the maſculine gender, as *Beza* noteth, which is ambiguous in the Greeke.

3. Some other leaue the matter in ſuſpenſe, not determining, whether S.Paul were married or not: as *Origen* in the beginning of his commentarie vpon this epiſtle: to which opinion it is ſafeſt to ſubſcribe: to hold it as a matter indifferent, whether S. Paul were at any time married or not, ſeeing it is not expreſſed in Scripture. It ſufficeth, that he ſaith he had power to lead about a ſiſter a wife, as well as the reſt.

But now *Pererius* out of ſome fathers, as *Hierome*, *Auguſtine*, contendeth that it muſt rather be interpreted, a *woman* beeing a ſiſter, for the word γυνὰ, here vſed, ſignifieth both a woman, and a wife: which conceit is remooued by theſe ſufficient reaſons:

1. They in thus reading, *a woman a ſiſter*, doe inuert the order of the words: which ſtand thus in the originall, ἀδελφὴν γυναῖκα, a ſiſter a wife: if they will haue it, *a ſiſter a woman*, that were ſuperfluous, ſeeing the word *ſiſter* alſo includeth the other: for ſhee could not be a ſiſter, but ſhee muſt be a woman too.

2. It was more ſeemely, that ſeeing the Apoſtles had women in their companie to miniſter vnto them, it was more fit and conuenient, that their owne wiues ſhould goe about with them, then other women, which had not beene without offence.

3. Likewiſe the very phraſe, of leading about a ſiſter, ſheweth ſome authoritie and command, ſuch as husbands haue ouer their wiues, and maſters ouer their ſeruants, as *Peter Martyr* well noteth: the Apoſtles had power to lead about their owne wiues, who were not to forſake their husbands: but ouer other women they had not that power.

4. And if this were to be vnderſtood of rich and wealthie women, which accompanied the Apoſtles, and miniſtred vnto them of their ſubſtance, they had beene no charge vnto the Churches, whether the Apoſtles came: and ſo this had beene no priuiledge to the Apoſtles, to bring ſuch women with them, as ſhould ſupport their charges. But the Apoſtle here ſtandeth vpon his priuiledge and immunitie, if he had thought good to haue vſed it, that he might, as the other Apoſtles, haue lead about a wife: *Beza*. So that whether S. Paul were married or not, it ſufficeth, that he might haue taken a wife, if he would.

Morall obſervations out of the whole Epiſtle.

1. Obſerv. *Of the ſingular profit that may ariſe by reading of this Epiſtle to the Romanes.*

This Epiſtle hath a double vſe, either to inſtruct vs in the right iudgement of the greateſt myſteries of Chriſtian Religion, as of iuſtification by faith, of the Law, of Election, of certentie of ſaluation, as alſo to ſtirre vs vp to the workes of pietie. *Origen* onely commendeth the reading of the latter part of the Epiſtle, from c. 12. to the ende: the other part, he thinketh not to be ſo neceſſarie, as handling onely queſtions about the ceremonies of the Law: but herein I preferre rather the iudgement of *Chryſoſtome*, who often cauſed S. Pauls epiſtles to be read in his hearing, euen twice euery weeke: *argument. in epiſt. ad Roman.* and *Auguſtine* profeſſeth he was much addicted to the reading of S. Paul, *lib. 7. confeſſ. c. 3.* It was an auncient vſe in times paſt in the Church, that they which were appointed to the Miniſterie, ſhould get without booke, the Pſalmes and the propheſie of Iſai in the old Teſtament, and the Goſpel of S. Matthew, with S. Pauls epiſtle in the new: It ſhall be profitable for euery Chriſtian likewiſe to follow the ſame godly vſe, eſpecially to acquaint themſelues with the diuine writings of S. Paul: and euery one may ſay with *Chryſoſtome*, *gaudeo equidem, quod ſpirituali illa tuba frui datum ſit*, I am glad, that I may enioy that ſpirituall trumpet, &c. *in argum. ad Roman.*

The

The firſt Chapter.

1. *The text with the diuers readings.*

PAul a ſeruant of Ieſus Chriſt, called *to be* an Apoſtle, put a part *to preach* the Goſpel of Chriſt,

2 (Which he had afore promiſed by his Prophets in the holy Scriptures)

3 Of his Sonne (*Ieſus Chriſt our Lord.G.*) made (*not begotten.V.T.* or *made to him. L.*) of the ſeede of Dauid according to the fleſh: (not *of the ſeede of Dauid in the fleſh.T.*)

4 Declared to be the Sonne of God (*not knowne. T. or predeſtinate. L. or deſtinate to be the Sonne of God.V.*) in power, *L.* (not *mightily.G.Be.* or *by power. V. according to the ſpirit of ſanctification.G. Be. V.* not *according to the holy ſpirit. T.* or *the ſpirit that ſanctifieth. R.*) by the reſurrection from the dead: *T.B. G. Be.* (not *of the dead*) *euen* Ieſus Chriſt our Lord: *Be.T.* (not *of Ieſus Chriſt our Lord. L.V.R.B. for it muſt be referred to the beginning of the third verſe: and all that followeth muſt be encloſed in a parentheſis: ſo the Geneuenſ. doe tranſpoſe it: but it is ſafeſt to put it in the laſt place, according to the originall: with reference, as is ſaid before.*)

5 By whome we haue receiued grace and Apoſtleſhip, for obedience to the faith (*that obedience might be giuen to the faith. B. G.*) among all the Gentiles for his name: (*that they may obey the faith of his name.T.*) (*in his name among all heathen.B.G.*)

6 Among whome ye are alſo the called of Ieſus Chriſt: (*the called in Ieſus Chriſt.T.*)

7 To all that be at Rome, *B.* (*you, that be. B. G. Be. V. they that be. L. T.* ὄντας, *beeing*) called *to be* Saints: Grace *be* to you, and peace (*grace with you.T.*) from God our Father, and *from* the Lord Ieſus Chriſt.

8 Firſt verily I giue thanks to my God (*I thanke my God.B.G. but in the originall it is put in the dative, to God*) thorough Ieſus Chriſt, for you all, becauſe your faith is publiſhed in the whole world. (not, *heard.T. or renowned.R. the word is* καταγγέλλεται, *annũciatur, publiſhed.*)

9 For God is my witneſſe, whome I ſerue in my ſpirit (*with my ſpirit.B.*) in the Goſpel of his Sonne, that without ceaſing, I make mention of you *V.B.G.Be.* (*make memorie of you. R.L. which phraſe is neither good in Latin or Engliſh.*)

10 Alwaies in my prayer, beſeeching, if by any meanes ſometime at the length *T. B. L. V.* (*at one time or other. B. G.*) I might haue a proſperous iourney by the will of God to come vnto you.

11 For I long to ſee you, that I might impart vnto you *Be.* L. (*beſtow among you. B.G.*) ſome ſpirituall gift; that ye may be ſtabliſhed, *Be. B.* (*or confirmed. T.V. to confirme you.* L. *R. but the word is in the paſſiue.*)

12 That is, to be comforted together among you, *Be.* (*in you.* L. R. *with you.* B.G. *to be exhorted together.B. Par. but the Apoſtle was comforted rather, then exhorted by their faith*) by *our* mutuall faith, yours, and mine.

13 Now I would not haue you ignorant (brethren) *Be. Par. l. Or.* (*I would haue you know.T.* B.) how that I haue oftentimes purpoſed to come vnto you, (but haue beene letted hetherto) that I might haue ſome fruit alſo among you, *Be. Par.* (*in you. L.T.R. the Greeke prepoſition ſignifieth* (*in*) *properly, but here it is taken for, among*) as alſo among other Gentiles.

14 Both to the Grecians, and to the Barbarians, both to the wiſe, and vnwiſe am I a debter: (*to euery man am I a debter, to preach.T. this is not in the originall.*)

15 So that, as much as in me (*is,*) I am readie to preach the Goſpel, to you alſo that are in Rome. (*verbat. that which is in me, is readie to preach.*)

16 For I am not aſhamed of the Goſpel of Chriſt: for it is the power of God vnto ſaluation, to euery one that beleeueth, to the Iew firſt, and alſo to the Grecian.

17 For by it, the righteouſnes of God is reuealed, from faith to faith, as it is written, But the iuſt ſhall liue by faith.

18 For the wrath of God is reuealed from heauen againſt (*vpon.L.*) all vngodlines and vnrighteouſnes of men, which withheld the truth in vnrighteouſnes,

19 Foraſmuch as that which may be knowne of God, *Be. G.V.B.* (*which is knowne of*

God.L.R. the knowledge of God.T. τὸ γνωστὸν, *here ſignifieth that rather, which may be known)* is manifeſt in them: for God hath ſhewed it vnto them.

20 For the inuiſible things of him, from the creation of the world, (or ſince the foundation) *T.L.Par.* (not, *thorough the creation of the world. V.G.B. ſee qu.*51.2.) beeing vnderſtood by (*his*) works, are ſeene; both his eternall power and Godhead (*which words the Geneuenſ. tranſpoſe to the beginning of the verſe*) that they ſhould be without excuſe: *T.* (not, *ſo that they are inexcuſable.L. R. B.* or *to the intent, that they ſhould be without excuſe. B. G. Par.ſee qu.*54.)

21 Becauſe, that when they knew God, they glorified him not, as God, neither were thankfull, but became vaine in their imaginations, and their fooliſh heart was darkned. ἐσκοτίσθη. *Be.L.* (*blinded.B. full of darknes.G.*)

22 When they profeſſed themſelues to be wiſe: *B.G.* (*ſaying themſelues to be wiſe.L.R. counting.B.thinking.T.but* φάσκοντες, *is better tranſlated, profeſſing*) they became fooles.

23 And they turned (for they turned, *Be. G. but the word in the original is* καὶ, and) the glorie of the corruptible God, into the ſimilitude of the image (by the ſimilitude, &c. *V.* into the formed image, *Be.* made after the ſimilitude, &c. *B. but in the original it is, in the ſimilitude*) of a corruptible man, and of birds, and of foure footed beaſts, and of creeping things.

24 Wherefore God gaue them vp to their hearts luſt, vnto vncleannes (*not*, to vncleane luſts of their hearts. *T.* or to vncleannes thorough the luſts of their hearts. *V.B.*) to diſhonour or diſgrace, *ignominia afficiant. T.V.L.* (defile, *Be.B.G. but the word* ἀτιμάζεσθαι, *properly ſignifieth to diſgrace*) their owne bodies betweene themſelues:

25 Which turned the truth of God into a lie (*not, his truth for a lie, V.B.*) and worſhipped and ſerued the creature beſide the Creator, (or forſaking the Creator (*not, aboue the Creator, V. or more then the Creator. B. or rather then the Creator: the word is* παρὰ, *beſide*) who is bleſſed for euer, Amen.

For this cauſe, God gaue them vp to vile affections: for euen the women did change the naturall vſe into that which is beſide nature: (*contrarie to nature. L.B. G. the word is* παρὰ, *prater:* and vſed that which is not of nature. *T. but here he interpreteth, rather then tranſlateth.*)

27 Likewiſe the males (the men. *B.G. but the word is* ἄρρενες, *males*) left the naturall vſe of the women, and burned in their luſt one toward an other, and the males with males (*men with men. B.G. the word is* ἄρσενες, *males*) wrought filthines, and receiued in themſelues ſuch recompence of their error, as was meete: (*as they ſhould. L. as was according. B.* ἣν ἔδει, *which it behoued, or was meete*)

28 For as they regarded not to know God, *euen ſo* God deliuered them to a reprobate minde, *G.V.* (rather *then a leud minde. B. reprobate ſenſe. L. vaine minde. T. minde voide of iudgement. B.P. the words are* ἀδόκιμον νοῦν, *reprobate minde*) to doe thoſe things, which are not conuenient.

29 Beeing full of all vnrighteouſnes, fornication, wickednes, couetouſnes, maliciouſnes, (rather then, *iniquitie, malice, fornication, wickednes. L. B. for the order is inuerted: for the moſt Greeke copies, and the Syriak put fornication in the ſecond place, ſee qu.*73. *following*) full of enuie, murder, debate, deceit, euill conditioned, *V.B.* (*taking things in the worſe part, G. full of euill thoughts, T. malignitie. L. Be. the word is* κακοηθείας, *churliſhnes, moroſitie*)

30 Whiſperers, backbiters, haters of God (not *hatefull to God. L. for the Apoſtle ſetteth downe the ſinnes of the Gentiles*) deſpitefull, *B.* (or contumelious, *L. doers of wrong. G.*) proud, boaſters, inuenters of euill things, diſobedient to parents, without vnderſtanding, couenant breakers, (*diſſolute, L.R. the word is* ἀσυνθέτους, *not ſtanding to compoſition*) without naturall affection, ſuch as can not be appeaſed (*without fidelitie, L.R. truce breakers, B.V. but that was ſaid before*) mercileſſe.

31. Which knowing the iuſtice of God (*the righteouſnes. B. law. G. right of God. G. Be. iudgement of God, the word is* δικαίωμα, *inſtice*) that they which doe ſuch things, are worthie of death, *Be. B.G.V.* (not, *did not vnderſtand, that they which doe ſuch things are worthie of death. L.* for theſe words, *did not vnderſtand, are not in the originall*: nor, *that it condemneth to death thoſe which doe ſuch things. T. for the word is in the plural, (are worthie of death)* but fauour, *G. or applaud. Par. or haue pleaſure in. B. or patronize. Be.* not *conſent. L. the word ſignifieth more, then a bare conſent*) thoſe which doe them.

2. The Argument and parts of the Chapter.

IN this Chapter the Apoſtle after the ſalutation, and *exordium* of the Epiſtle, falleth to prooue iuſtification by faith againſt the Gentiles: firſt, ſhewing their manifold ſinnes, and bad works, whereby they were ſo farre from beeing iuſtified, that thereby they incurred euerlaſting damnation.

The parts are 1. the inſcription to v. 8. 2. the exordium or introduction to the matter, to v. 17. 3. the propoſition and argument concerning iuſtification by faith, v. 17. 18. 4. the confirmation or proofe, tow. 31.

1. The inſcription or ſalutation ſheweth, 1. the *perſon* that ſaluteth and ſendeth greeting, which is *Paul*, deſcribed by his office and calling, in *generall*, a ſeruant of Ieſus Chriſt: in *ſpeciall* an *Apoſtle*, to what ende, to preach the Goſpel, v. 1. which is ſet forth, 1. by the antiquitie, v. 2. 2. the *excellencie* of the ſubiect thereof, Chriſt Ieſus: who is deſcribed by the ſingularitie of his perſon, God and man, v. 3. 4. and by his office ſet forth in *generall*, by the worke of our redemption, which was finiſhed by his ſanctification and reſurrection, v. 4. and in ſpeciall, he was the author of the conuerſion and calling of the Apoſtle, v. 5. 3. by the effect of the Goſpel, to winne obedience to the faith among the Gentiles.

2. The perſons ſaluted are the Romanes, whom he ſetteth forth by their *externall* condition, *generall*, they were Gentiles, *ſpeciall*, at Rome, and *ſpirituall*, what they were, *called*, by whom, by Chriſt, to what, *to be Saints*, v. 6. 7.

3. The *ſalutation it ſelfe*, v. 7. he wiſheth vnto them grace, and peace.

2. In the *exordium* or *proeme*. 1. there is his *gratulation* or giuing of thanks for their faith, v. 8. 2. the teſtification of his loue toward them confirmed by an oath: in which his loue is expreſſed by two effects, 1. his earneſt prayer to God to come vnto them, v. 9. 10. 2. his longing deſire in himſelfe to ſee them, v. 11. with the ende, v. 12. 3. a *preoccupation* of a queſtion, or *purgation* of himſelfe, that he yet came not vnto them: where he ſheweth 1. the lets of his purpoſe v. 13. 2. his purpoſe, which yet he continued to come vnto the: which is confirmed both by the end, to haue ſome fruit among them, v. 13. 2. and by his calling, in *generall*, he was a debter to all the Gentiles, who are ſet forth by diſtribution, v. 14. in *ſpeciall*, and ſo conſequently he was readie to preach the Goſpel vnto them: And by this mention made of the Goſpel, he taketh occaſion to paſſe vnto the matter.

3. The third part is the propoſition: that iuſtification is by faith: where we haue firſt the *occaſion*, whereupon he bringeth it in: *I am not aſhamed of the Goſpel of Chriſt:* then the *propoſition* it ſelfe: that the Goſpell is the power of God to ſaluation to euerie one that beleeueth, v. 16. and the proofe thereof taken from the Prophet Habacuke, v. 17.

4. The fourth part is the confirmation of this propoſition, that men are iuſtified by faith: which he ſheweth by this diſiunction: they are either iuſtified by faith, or by workes: but not by workes: which he prooueth by this diſtribution: firſt that the Gentiles cannot be iuſtified by workes, in this chapter to the 17. v. of the next: then, that neither the Iewes can chalenge any thing by their workes, thence to the ende of the 2. chapter: the Gentiles cannot be iuſtified by their workes, becauſe by their workes beeing full of impietie and iniquitie, they are made guiltie of eternall death, and of the wrath of God: the argument ſtandeth thus: they which are full of impietie and iniquitie, are ſubiect to the wrath of God: this propoſition is expreſſed, v. 18. But the Gentiles are ſuch, full of impietie and iniquitie: *Ergo:* the aſſumption or ſecond part is prooued *diſtributiuely*: firſt their impietie is ſhewed toward God, to v. 28. then their iniquitie toward men. v. 32.

In the proofe of their impietie: firſt the ſinne is ſhewed, then the puniſhment: their ſinne, in that wittingly and againſt their knowledge, they depraued the worſhip of God: their knowledge is ſet forth both by the light of nature in them, v. 19. and by the creatures, v. 20. their deprauation of Gods worſhip, is expreſſed, in *the cauſes*, their vnthankefulneſſe, which brought forth vanitie of minde, and fooliſhneſſe, v. 21. 22. *the effect*, in worſhipping corruptible things in ſtead of God, v. 23. then the puniſhment followeth, they were giuen vp to their hearts luſts, v. 24.

2. As they depraued Gods worſhip wittingly againſt their knowledge, ſo they did it willingly: their ſinne is ſhewed, in their voluntarie forſaking of the Creator, v. 25. their puniſhment, in beeing giuen ouer both women and men to vile affections, v. 26. 27.

Then followeth the demonstration of their iniquitie: which consisted, 1. both in doing things not comely, which is declared, both by shewing the cause thereof, then beeing giuen ouer to a reprobate mind, procured by their contempt, and wilfull neglect of the knowledge of God, v. 28. and by a particular enumeration of the diuerse sinnes, which they committed: the seuerall distribution whereof see afterwards, qu. 72. 2. they did not onely commit such things themselues, but they also fauoured and patronized such as did them, v. 32. so then the conclusion must followe, that the Gentiles made themselues, by those their euill workes worthie of death, and so consequently thereby depriued themselues of life and saluation.

3. The questions and doubts discussed.

Quest. 1. *Why Paul setteth his name before this epistle.*

1. *Chrysostome* giueth this reason, why neither Moses prefixeth his name before his bookes, nor yet the Euangelists, Mathew, Marke, Luke, Iohn, before their gospels, *illi quippe præsentibus scribentes, &c.* for they writing vnto those which were present, had no cause to set to their names: But Paul, *quia longe remotis scribebat, &c.* because he did write to those, which were a farre off, had reason to set to his name, after the manner of epistles. 2. But Paul for an other reason doth suppresse his name, writing to the Hebrewes, *quia non erant amico in Paulum animo*, because they had no friendly minde toward Paul: and therefore as soone as they had heard his name, they would presently haue reiected the whole epistle, *Chrysostome*. 3. And S. Paul beeing appointed to be the doctor of the Gentiles, vseth rather to instruct them by epistles, then by sermons, as the Prophets, or commentaries, as the Euangelists, or dialogues, as Iob: because he did write vnto many Churches: And so as the forme of epistles requireth, he setteth his name in the inscription, that it may be knowne whose epistle it was. *Hyperius.*

Quest. 2. *Of the two names of the Apostle, Saul, and Paul, what they signifie.*

1. Concerning Saul: *Ambrose* in his commentarie thinketh it signifieth vnquiet, restles, alluding vnto the Greeke word σάλος, which signifieth the troublesome motion of the waues of the Sea: and the letter υ beeing put vnto it, it maketh σαυλος, *Erasm. annot.* But Saul beeing an Hebrewe name, the deriuation thereof must be taken from the Hebrewe: Saul then is deriued of the Hebrewe word, *shaal*, and it signifieth asked or begged, *Erasm. ibid. Tolet.*

2. Of the deriuation of the name Paul, there are diuerse opinions. 1. Hierome sometime thinketh, that it should come of the Hebrewe word *pelah*, which signifieth wonderfull, *comment. in Philemon.* 2. Some will haue it rather deriued of *paghal*, which signifieth to doe, or worke, because he was Gods workman, and the Lord wrought by him as his instrument, *Tolet.* 3. *Remigius* saith, it signifieth in the Hebrewe *os tubæ*, the mouth of a trumpet: for so S. Paul was the Lords trumpet to sound forth the gospell, *Gorrham.* but *Aretius* saith well, *ex propriis linguis derivatio nominum petenda*, that the deriuation of names must be fetched from the proper languages: from the Hebrewe tongue then, words which are not Hebrewe, cannot take their deriuation. 4. Some doe make it a Greeke name, and to be deriued of παῦλα, quietnes, of the word παύομαι, to rest, to be quiet. But *Aretius* well noteth, that Paul is found to be no proper name among the auncient Greek writers, *Homer, Hesiode, Herodotus, Thucydides:* but onely in the late Greeke historians, *Plutarke, Appion, Dion*, which turned the Latine histories into Greeke. 5. *Augustine* thinketh that it is a Latine name deriued of the aduerbe *paulum*, little: whereby S. Paul signified his humilitie: and herein *Beda* followeth *Augustine*. 6. But their coniecture is best, that take it to be a proper name vsed among the Romanes: as *Paulus Æmilius* and other famous Romanes were called by this name, *Beza.*

Quest. 3. *Vpon what occasion the name Saul was turned to Paul.*

1. *Origen* thinketh, that the Apostle had two names from the beginning, as Matthew was called Leui: and it was the manner of the Hebrewes to vse diuerse names: and he giueth this reason, because it is said, Act. 13. 9. *Saul, which is called Paul*, that he beganne not then to haue two names, but was so called before: and his parents because they were Iewes

of

of the tribe of Beniamin called him Saul, and beeing citizens of Rome alſo by priuiledge, they called him Paul, according to the Romane names: But *Toletus* thus obiecteth, that if he had two names from the beginning, S. Luke would haue expreſſed them before, whereas he is onely called Saul in the hiſtorie going before the 13. chapter: otherwiſe there is great probabilitie in this opinion, that the Apoſtle was called both Saul and Paul, but not at the ſame inſtant, neither from the beginning, but afterward.

2. *Chryſoſtome*, *Theodoret*, *Theophylact*, *Theodulus*, all theſe are of opinion, that the Apoſtles name was changed from Saul to Paul, by God himſelfe, as Abraham and Iacobs names were changed, and Peters, that herein he ſhould not be inferiour to Peter. But *Hierome in commentar. in Philemon*, and *Sedulius*, doe refute this opinion by this reaſon, becauſe mention is made in Scripture of the change of their names, ſo is there not of this: and *Tolet* addeth further that *Peters* name was not changed, but ſomewhat added to it: he was called Simon Peter: But after the Apoſtle beganne to be called Paul, he is no more named Saul.

3. *Hierome in epiſt. ad Philem.* whome *Lyranus* followe, thinke, that Paul after the conuerſion of *Sergius Paulus*, would be called by his name, as a monument of that triumph in conuerting a chiefe man of the Gentiles to the Chriſtian faith: *Sedulius* and *Anſelme* doe reiect this opinion, becauſe there is no ſuch vſe and cuſtome in the Scripture for Saints to take vnto them names vpon any ſuch occaſion: And againe, this had not beſeemed Pauls humilitie to haue taken the glorie of that victorie to himſelfe, which was due vnto Chriſt, *Tolet.* and rather Sergius ſhould haue beene called by Pauls name by whom he was conuerted and baptized, then Paul by his. *Perer.*

4. *Ambroſe* and *Auguſtine*, thinke that the Apoſtles name was changed at the time of his conuerſion: and *Ambroſe* giueth this reaſon, *ex Saulo inquieto factum Paulum quietum &c.* of vnquiet Saul he was made quiet Paul, of a perſecutor a preacher of the Goſpel: But here *Ambroſe* alludeth vnto the Greeke ſignification of theſe words, whereas Saul is an Hebrewe name, and Paul a Latine, as is ſhewed before: But *Auguſtine* rendreth an other reaſon, which *Beda* followeth: *Saulus factus eſt Paulus, primo ſuperbus, poſtea humilis*, Saul was made Paul, firſt proud, then humble: for Saul was a proud and cruell king, and perſecuted Dauid, and ſo Saul before his conuerſion perſecuted the Church: this opinion *Tolet* approoueth. But if Paul had beene ſo called vpon any of theſe occaſions, S. Luke would haue called him by that name before, preſently after his conuerſion, whereas he maketh no mention of Paul vntill he came to the 13. chapter.

5. Therefore this is the moſt probable coniecture, that as long as S. Paul laboured among them of the circumciſion, he was called by his Hebrewe name Saul. But after his calling to preach vnto the Gentiles, he was called by a Romane name, *Paul*, not ſo much to ſhewe that he was a Romane by priuiledge, as to teſtifie and profeſſe himſelfe the Apoſtle of the Gentiles, becauſe the name of Paul was more acceptable vnto the Gentiles, as beeing a Romane name: And Saul and Paul may be thought to be one and the ſame name in effect, and to differ no more, then *Theodoricus* in Latine, *Dietrich* in the Germane tongue, and *Tierrie* in French: as *Iochanan* in Hebrewe, *Ioannes* in Latine, and *Iean* in French: *Beza annot.* Act. 13. 9. with whom agreeth *Pareus*. But *Aretius* obiecteth, that Saul and Paul cannot be the ſame name, and one deriued of the other, becauſe *Saul* is an Hebrewe name, and *Paul* a Latine or Romane: *Tolet* addeth further, that if they had beene one and the ſame name, S. Luke would not haue ſaid, *Saul which alſo is Paul.*

Anſw. 1. We doe not ſay that Paul is deriued of Saul, or of the ſame ſignification in the Latine, which Saul hath in the Hebrewe: but that in likeneſſe of ſound the one commeth neare the other, and ſo one might be taken for the other. 2. And though they be one name in effect, yet beeing diuerſe in language, and ſo differing, S. Luke may make mention of both, as Iohn doth of Simons newe name, which was *Cephas* in Hebrewe, and *Peter* in Greeke, Iohn 1. 42. And this is an euident argument, theſe were not two diuerſe names of the Apoſtle at the ſame inſtant, becauſe as ſoone as the Apoſtle beganne to be called Paul, he ceaſed to be named Saul.

Queſt 4. *At what time the Apoſtles name beganne to be called Paul.*

1. *Origens* opinion is, that from the beginning euen of his natiuitie he was called by two names by his parents, ſo alſo *Pererius*: but that is not like, for then from the beginning

ning of the ſtorie, S. Luke would haue called him indifferently by the one name, as well as the other.

2. *Ambroſe* and *Auguſtine* thinke, that this change was made at the time of their conuerſion: whoſe opinion is ſeene before: but this is vnlike vpon the former reaſon, becauſe S. Luke maketh no mention of the name of Paul, at his firſt calling and conuerſion.

3. *Hieromes* opinion is, that he then firſt was called Paul when he conuerted *Sergius Paulus:* But he is ſo called before S. Luke ſetteth downe the manner of his conuerſion, Acts. 13.9.

4. I preferre therefore their opinion, that thinke that Saul beganne then to be called Paul, when he was ſet apart by the Church of Antioch by the inſtinct of the ſpirit to preach among the Gentiles: thus *Beza annot.* and *Catharinus* a Popiſh writer. *Pererius* obiecteth that after the Apoſtle was thus ſeparate, and ſet apart by the Church, he is called Saul, and *Barnabas* was alſo ſeparate with him, and yet his name is not changed: *Anſwer.* He is not called Saul after he was ſent forth by the Church: but the laſt place wherein he is called Saul onely, is v.2. *Separate me Barnabas and Saul, &c.* But beeing now ſent forth, they came firſt to the Iſle Salamis, the deputie whereof was *Sergius Paulus:* and then he is called Saul, otherwiſe Paul, and euer after that, in all that hiſtorie Paul onely.

5. Queſt. *In what ſenſe Paul calleth himſelfe the ſeruant of Ieſus Chriſt.*

1. *Origen* aſſigneth fowre cauſes why Paul calleth himſelfe, the ſeruant of Ieſus, 1. *propter humiliſatem* to ſhewe his humilitie. 2. *propter imitationem Chriſti*, to imitate Chriſt, who ſaid, *I am in the middes among you, as one which miniſtreth.* 3. And becauſe he is thought to haue beene called, hauing a wife, in that reſpect he was a ſeruant. 4. as long as we are in this bodie, we haue not attained to perfect libertie, and therefore are as ſeruants ſtill: But all this beeing admitted to be true, that in all theſe reſpects Paul was a ſeruant to Chriſt: yet they are too generall, and agree vnto other ſeruants of Chriſt: whereas S. Paul doth make this ſomewhat more peculiar to himſelfe. 3. *Chryſoſtome* ſaith, that three waies we are ſeruants vnto God: by the right of creation, by the obedience of faith, and the obedience of life and conuerſation: but yet theſe conſiderations are ſomewhat too generall, and doe not ſhewe, why the Apoſtle doth vſe this title ſpecially of himſelfe. 4. Some giue this reaſon: the ſeruant muſt be addicted to his maſters religion: as Exod. 12. 22. the ſeruants bought for money, were to be circumciſed: ſo Paul profeſſeth himſelfe a ſeruant of Ieſus Chriſts, that is, of the Chriſtian religion: ſo that writing to Chriſtians, he might better perſwade them hereby, profeſſing the ſame religion, *Aretius, Toletus.* But in this ſenſe, not onely Paul, but euerie Chriſtian is the ſeruant of Ieſus Chriſt. 5. *Sedulius* vnderſtandeth Paul to be a ſeruant in reſpect of his miniſterie, which is a kind of ſeruice: But *Tolet* miſliketh this, becauſe his office and miniſterie is expreſſed in the next word following, wherein he maketh mention of his Apoſtleſhip. 6. *Ambroſe*, *Theodoret*, *Theodulus*, interpret him to be a ſeruant, becauſe he was *à lege liberatus*, deliuered from the Lawe: But this was not a peculiar priuiledge to Paul, but generall to all Chriſtians. 7. Therefore this holy Apoſtle in a peculiar, and ſpeciall regard, calleth himſelfe the ſeruant of Ieſus, in reſpect of his ſingular and miraculous conuerſion: by the which he was ſo obliged vnto Chriſt, that he devoteth himſelfe wholly to his ſeruice: ſo that both by his *condition*, he profeſſeth himſelfe Chriſts ſeruant, beeing by him redeemed from the tyrannie and ſeruitude of Sathan, of a cruell perſecutor and blaſpemer, beeing made a worthie Apoſtle and preacher of the goſpel: and ſo by his *office* alſo and miniſterie, he wholly doth conſecrate himſelfe to the ſetting forth of the Goſpell of Chriſt.

Queſt. 6. How Paul calleth himſelfe a ſeruant, ſeeing Chriſt ſaith, *I will not call you ſeruants, Iohn.* 15.15.

initio. cõment. in epiſtol. ad Titum.

1. *Hierome* giueth this ſolution, that there is a double kind of ſeruice, one is a ſeruice of men, of the whith Chriſt ſpeaketh, *I will not call you ſeruants, but friends:* the other is a ſeruice vnto God, whereof Dauid ſpeaketh, *I am thy ſeruant, and the ſonne of thine handmaid, Pſal.* 116.15. 2. *Origen* giueth this ſatisfaction, *ſeruit Chriſto non in ſpiritu ſeruitutis, &c.* he ſerueth Chriſt not in the ſpirit of ſeruitude, but in the ſpirit of adoption: *quia omni libertate nobilior eſt Chriſti ſeruitus*, for Chriſts ſeruice is more noble then any libertie. 3. But yet to ſpeake hereof more diſtinctly: there is a theefold kind of ſeruice, *ſeruitus peccati*, the ſeruice

ſeruice of ſinne: whereof our Sauiour ſpeaketh, Ioh. 8. 34. *he that committeth ſinne is the ſeruant of ſinne:* there is *ſeruitus humana*, the ſeruice of men, from the firſt we are freed by faith in Chriſt, but not from the ſecond: for the Apoſtles exhort thoſe which are called being ſeruants, to be obedient to their maſters in the fleſh: the third kind is the ſeruice of God: which is of two ſorts, voluntarie, as in the Angels and Saints: the which S. Paul meaneth here, and conſtrained, as in the deuils, which are forced to be obedient to Gods will: now there are two ſpeciall bonds of this ſeruice, both by right of the *creation*, we are Gods creatures, and the workemanſhip of his hands, and therefore bound vnto his ſeruice, and of our *redemption* in Chriſt, *Perer.* 4. And of this ſeruice vnto God, there is a threefold conſideration: there are ſeruants, *natura, conditione, ſtatu*, by nature, as by the right of creation, by condition, by the right of redemption: thus the faithfull remaine ſeruants vnto God: but they are not in the ſtate of ſeruants, but are freemen, though the Lords ſeruants, *Tolet.* 5. And of theſe ſeruants vnto God there are three kinds, 1. the worſt ſort is of thoſe which ſerue onely for feare: the middle ſort is of ſuch, which ſerue onely for hope of reward: the third of thoſe, *qui Deo propter Deum ſeruiunt*, which ſerue God onely for his owne ſake, *Pererius.*

Queſt. 7. How S. Paul ſaith, *called to be an Apoſtle.*

1. *Pererius* note is ſomewhat curious here, as if the Apoſtle ſhould haue ſaid, I dare not call my ſelfe an Apoſtle, but I am ſo called of all: for here the Greeke word κλητὸς, called, is not of the nature of a Participle, but rather of a noune, as *Eraſmus* noteth and *Beza*, and it is as much, as if he ſhould ſay, *by calling an Apoſtle:* ſo that this word rather ſheweth the authoritie by the which he was called, then the calling it ſelfe. 2. here may be noted the difference which the fathers make betweene κεκλημένος, and κλητὸς, which both ſignifie *called:* but the firſt is vſed of them which are called, and obey not, the other of them which are effectually called, and obey their calling: which difference though it may well be obſerued here, yet it is not perpetuall, as Math. 22. 19. *Many are called, and fewe choſen*, the word is there κλητοὶ *Beza.* 3. not much vnlike is *Origens* diſtinction: betweene, *electus* and *vocatus:* elected to be an Apoſtle, and called to be an Apoſtle, Iudas was an Apoſtle called, but not elected: which diſtinction, if by election be vnderſtood predeſtination, it holdeth well: otherwiſe in reſpect of the outward calling, Iudas was both elected and called to be one of the twelue, *Tolet.* 4. the difference which *Auguſtine* here noteth betweene *vocari*, and *congregari*, to be called and congregate, or gathered together, is not generally true: the firſt he thinketh to be peculiar to the Church of Chriſt, the other to be vſed of the ſynagogue and Church of the Iewes: for the Prophets in the old Teſtament doe vſe the word of vocation and calling, *Beza.* 5. there are two kinds of calling, one is generall, as to be called to the knowledge of God: in what ſenſe it is ſaid, *many are called, but fewe choſen:* there is a ſpeciall kind of calling, as to be called to ſome ſpeciall office: as the Apoſtle ſaith, *No man taketh this honour to himſelfe, but he that is called of God, as Aron, Heb.* 4. 5. S. Paul was called both wayes, firſt to the knowledge of Chriſt when he was conuerted, Act. 9. then he was ſeparated to the office of his Apoſtleſhip, Act. 13. *Tolet.* 6. And hereby S. Paul, in ſaying, *called to be an Apoſtle*, noteth two things: 1. that he did not take this honour vpon him by intruding himſelfe, but he was therevnto appointed of God, *Eraſm.* 2. he ſheweth that the Apoſtolike dignitie is not attained vnto by any humane merits, but by the grace onely, and free gift of him that calleth, *Perer. ex Thoma.*

Queſt. 8. *Of the office and calling of an Apoſtle, what it was.*

1. The word Apoſtle is taken, either *equivoce*, in an equivocall and improper ſenſe: and either in the better ſort, as *Andronicus* and *Iunia* are ſaid to be notable among the Apoſtles, Rom. 16. 7. where the word is generally taken for one that is ſent: or in the worſe, as ſome are called falſe Apoſtles, 2. Cor. 11. 13. 2. or the word is vſed *vnivoce*, properly: and that either in a kind of excellencie, as Chriſt is called our high Prieſt and Apoſtle, Heb. 3. 1. or elſe it is applyed to the chiefe Miniſters of the New Teſtament, which were properly called Apoſtles, *Gryneus.* 2. *Hierome* maketh fowre kinds of Apoſtles, that is of ſuch as were ſent, as the word ſignifieth. 1. Some were onely ſent from God, as the Prophets *Iſaias, Ieremias*, with the reſt. 2. Some were ordained of God, but by men, as Moſes conſecrated Aaron to be high Prieſt: and Ioſuah to ſucceede him. 3. Some are ſent by men, and

not

not of God, as they which enter by corruption and bribes. 4. some intrude themselues being neither sent of God, nor by men. 3. the word *Apostle* generally signifieth any, that is sent, yet it properly also expresseth the highest office and dignitie of Apostles in the Newe Testament: as S. Paul saith, 1.Cor.12.28. God hath ordained some in the Church: as first, Apostles, secondly Prophets, thirdly teachers. 4. And though S. Paul were none of the 12. Apostles, yet he and Barnabas were also ordained of Christ, to be Apostles, of equal authoritie with the twelue.

Quest. 9. *Diuerse points, wherein consisted the excellencie of the Apostleship.*

1. The Apostles were such as were immediately called by Christ, to preach his gospel through the world, as Matth. 28.20. *Goe and teach all nations.*

2. They were such as had knowne Christ in the flesh, and were eyewitnesses of his miracles, and heard his sermons: as S. Iohn saith, *That which we haue seene, and heard, declare we vnto you*, 1. *epist.* 1. 3. And S. Paul though he had not knowne Christ in the dayes of his flesh, yet he sawe him now beeing immortall and in glorie by reuelation.

3. They had the keies of the kingdome of heauen after a more speciall manner: that whatsoeuer they bound, or loosed in earth, should be bound and loosed in heauen, as *Peter* did bind vp the sinne of Simon Magus, and gaue sentence against *Ananias* and *Saphira* his wife.

4. They had authoritie both to discerne the canonicall Scripture, from that which was not canonicall, as also to write newe canonicall bookes: as Paul, Matthew, Peter, Iohn, Iude.

5. They had power to worke miracles: to heale all manner of diseases: and to cast out deuills: yea the verie shadowe of Peter as he passed by, was able to heale the sicke, *Act.* 5. 15. and the partlets and napkins that were brought from Pauls bodie to the sicke, helped them, Act. 19. 12.

6. They had the gift to speake with diuerse tongues and languages: *Pererius* here addeth further, that they had another speciall grace: that speaking but in their owne tongue, yet men of diuerse languages did so vnderstand them, as if they had spoken diuerse languages: of the same opinion is *Erasm. annot. Act.* 2. 8. But *Beza* well obiecteth, that if this had beene so, the miracle had not beene in the Apostles speaking, but in the peoples vnderstanding: neither yet is it to be thought, that they spake diuerse languages, at one and the same instant (as *Erasmus* obiecteth) but that they spake diuersly, vnto seuerall people, of diuerse languages, as they were offred vnto them.

7. This speciall prerogatiue the Apostles had, to be iudges of men at the latter day: as our Sauiour saith, Matth. 19.28. *That they shall sit vpon* 12. *seates, and iudge the* 12. *tribes of Israel:* not that they shall sit as Iudges to giue sentence: but by the word and doctrine, which they had preached, and the world refused, shall men be iudged: as our blessed Sauiour in this sense saith, Ioh. 12. 48. *He that refuseth me, and receiueth not my words, the word that I haue spoken, it shall iudge him in the last day.*

8. The Apostles had power by laying on of their hands, to giue the holy Ghost: which Simon Magus seeing, would by money haue purchased the like power, Act. 8.

9. It was giuen them in all their doctrine to be free from error, as Christ promiseth, Ioh. 16. 13. that the spirit should leade them in all truth.

10. The Apostles in the knowledge of the mysteries and high things of the Gospel exceeded all other, as S. Paul saith, Ephes. 1. 7. *According to his rich grace, whereby he hath beene abundant toward vs in all wisedome and vnderstanding.*

11. Two other prerogatiues *Pererius* addeth, the one vncertaine, the other false: first he saith, that the Apostles composed and framed the symbole, containing the 12. articles of the faith, commonly called the Apostles Creede, which is not certaine: both because some of the articles, as that of the descension came in many yeares after the Apostles, as is elsewhere shewed: and if the Apostles had set downe this rule of faith, it is not like that diuerse Churches would after them, haue framed so many diuerse formes beside of the Creed. see Synops. pag. 2055. edit 3.

12. But the last priuiledge, that the Apostles *post acceptum spiritum sanctum fuerint impeccabiles quantum ad peccatum mortale*, after they had receiued the spirit, were without sinne, &c. for 1. in this sense, that distinction of veniall and mortall sinne, is not to be allowed, that some are veniall in their owne nature: by the grace of God all sinnes were veniall to the Apostles, and to all other beleeuers: but in it owne nature euery sinne deserueth death

death, and ſo is mortall, Rom. 6. 23. 2. and that the Apoſtles were apt to ſinne, is euident by Peters ouerſight, for the which he was openly rebuked of S. Paul, Gal. 2. 11. where he ſaith, *he was to be blamed.*

10. Queſt. *How S. Paul is ſaid to be ſet, or put apart for the Goſpel of God.*

The word which the Apoſtle here vſeth, is ἀφωρισμένος, ſeparated, or ſet apart. 1. *Ambroſe* thinketh that here there is an alluſion to the ſect of the *Phariſies*, whereof S. Paul was, who were ſo called, becauſe they were in a more ſtrict kind of liuing ſeparated from others. 2. Whereas S. Paul ſaith likewiſe, Galat. 2. 15. that God ſeparated him from his mothers wombe, ſome interpret, *ab vtero ſynagogæ*, he was ſeparate from the wombe of the Synagogue, *gloſſ. interlin. à doctrina Phariſeorum*, from the doctrine of the Phariſies, *gloſſ. ordinar.* but this S. Paul expreſſeth in the words following, *and called me by his grace*, Gal. 2. 15. 3. *Hug. Cardin. ſegregatus à grege*, he is ſaide to be ſeparated from the reſt of the flocke: but ſo were the other Apoſtles alſo. 4. *Oecumen. alij ad alia, ego ad Euangelium*, ſome were ſet apart for other things, I for the Goſpel: but this was generall alſo to all the other Apoſtles. 4. *Anſelmus*, he is ſaid to be *ſegregatus*, ſet apart, *præ cæteris diſcipulis, &c.* in reſpect of other diſciples, which were with him, then at Antioch: when the Spirit ſaid, *Separate me Barnabas and Saul*, Act. 13. but the Apoſtle ſpeaketh of a ſeparation euen from his mothers wombe, as he expoundeth himſelfe, Gal. 2. 15. 5. As theſe haue ſpeciall reference to Pauls actuall ſeparation, when he was called: ſo others referre it to the electing and foreordaining Paul to this worke in the counſell of God. But *Origen* and *Sedulius*, aſcribe this ſeparation to Pauls merits, that the Lord foreſaw his merits and labours, which he ſhould take in the Goſpel, and therefore elected him to be an Apoſtle. But *Tolet* well confuteth this, becauſe it is contrarie to S. Pauls owne doctrine, Rom. 9. who aſcribeth election to the mercie and grace of God: and he himſelfe profeſſeth, *that he was called by the grace of God*, Gal. 2. 15. therefore not by any merits. 6. Chryſoſtome vnderſtandeth this ſeparation, of his preordaining vnto the Apoſtleſhip: as the Lord likewiſe ſaith to Ieremie, c. 1. 5. *Before thou cameſt out of the wombe, I ſanctified thee:* and ſo, *inculcat diuinam electionem*, he doth vrge his diuine election, that his Epiſtle might be receiued with great authoritie: ſo alſo *Peter Mart.* he ſheweth his calling *initium habuiſſe ex prædeſtinatione*, to haue taken beginning from Gods predeſtination: which he maketh mention of, to ſhew a difference betweene his calling to be an Apoſtle, who was thereunto alſo elected, and theirs, which were called, but not elected, as was *Iudas*. *Hyperius*. And further, *apponit vitæ priori*, he ſetteth this againſt his former life: while he was a perſecuter, all that he did, was *per accidens & παρέργως*, as by the way, and out of courſe: but this was that whereunto he was ordained. *Aretius*. 7. But beſide this eternall ſeparation in Gods preſcience, here is ſomewhat noted, *quod Paulus ab alijs Apoſtolis habuit peculiare*, which Paul had peculiar euen from other Apoſtles: he was appointed an Apoſtle to *preach among all the Gentiles*, as it followeth, v. 5. for the reſt of the Apoſtles remaining in Iudea, he firſt with Barnabas was ſeparated to preach to the Gentiles, Act. 13. *Tolet.* And ſo conſequently his office was to preach to the Romanes among other Gentiles, *Aretius*. Here alſo he inſinuateth his extraordinarie calling to be an Apoſtle, diuers from the reſt: he was ſeparate from them, being an Apoſtle aboue the number of the twelue: Mathias was choſen in the place of Iudas, and ſo did but fill vp that number: but S. Paul was ouer and aboue, *Tolet.* ſo S. Paul was ſeparate firſt vnto eternall ſaluation, then vnto the knowledge of Chriſt, and thereby to be an Apoſtle. *Faius.*

11. Queſt. *Of the deſcription of the Goſpel, v. 1, 2, 3.*

v. 1. *The Goſpel of God, which was promiſed, &c.* 1. The Goſpel is taken two waies, either for the doctrine concerning Ieſus Chriſt, which containeth foure things: 1. of the comming of Chriſt in the fleſh, which comprehendeth the whole hiſtorie of the incarnation of Chriſt, and all his acts: both his holy ſermons, and ſpeaches, and his holy and powerfull workes: 2. the effects of his comming, as the remiſſion of ſinne, the ſubduing of the kingdome of Satan, the reconciling vs to God, opening the kingdome of heauen, and the like: 3. the third is the veritie of thoſe things, which in the Goſpel are preſcribed to be beleeued; the holy doctrine and precepts of the Goſpel: 4. the obſeruation of ſuch things as Chriſt commanded, Matth. 28. 20. *Teaching them to obſerue all things, which I haue com-*

manded you: Tolet. secondly, the Gospel is taken for the publishing, preaching, and annuntiation of it: in which sense the Apostle saith, *If our Gospel be hid, it is hid to the which are lost.*

2. Here all the parts of the Gospel are expressed: 1. the efficient, it is called the Gospel of God: to shew that it was no humane inuention, *Gualter.* 2. the forme thereof, it was promised before: as the Apostle saith, Gal. 3.23. *Before faith came, &c. we were shut vp vnto the faith which should be reuealed: Gryn.* which promises concerning Christ to come were made vnto the fathers for these fiue reasons. 1. for their comfort in the expectation of the Messiah to come: as Isa. 40. 2. *Speake comfortly to Ierusalem, and crie vnto her, that her warfare is accomplished, &c.* 2. to stirre vp their desire to long for the comming of the Messiah: as Isa. 64.1. *O that thou wouldest breake the heauens, and come downe.* 3. to set forth the honour and glorie of the Messiah, that sent his forerunners, and messengers the holy Prophets before him, to proclaime the comming of the great king: as the Prophet saith, Isa. 40.3. *A voice crieth in the wildernes, Prepare ye the way of the Lord, &c.* 4. that none might be excused by their ignorance, as touching the comming of the Messiah: as Abacuck 2.2. *Write the vision, and make it plaine vpon tables, that he may runne that readeth it.* 5. that the fathers should not rest in the figures, but by them should be brought to the vnderstanding of these things, which were shadowed forth by those figures: as the Apostle saith, Hebr. 10.1. *That the law had the shadow of good things to come. Hug. Card.* 3. The ministers and instruments of these promises, or the Gospel promised, were the Prophets in the Scriptures, *Gryneus, Aretius:* and here by Prophets we vnderstand not onely them, which were writers of the propheſies, but they also which preached to the people, as *Nathan* to Dauid: and to whome those promises were made concerning Christ, and so Adam, Abraham, Isaack, Iaakob, and the rest of the Patriarks are here also comprehended. *Hyperius.* 4. The subiect and matter of the Gospel, is Iesus Christ the Sonne of God: who is described in his person, the Sonne of God, in his offices, he is *Iesus*, the Sauiour, and Christ, the annointed of God, and his two natures, his humanitie, v.3. his diuine nature, v.4.

Now, this Gospel is sometime called the Gospel of God, as in this verse, sometime the Gospel of Christ, v.16. the one in respect of the author of the Gospel, the other of the matter and subiect. *Gryneus.*

12. Quest. *Whether the Gospel be comprehended in the old Testament.*

1. This is euident by diuers reasons, that the fathers vnder the old Testament enioyed the Gospel of Christ. 1. If they had not the Gospel, they could not consequently haue faith: for how could they beleeue in him, of whome they had not heard? and faith commeth of hearing, Rom. 10. 14, 17. but the fathers had faith, as the Apostle prooueth at large, Heb. 11. 2. If they had not the Gospel, then were they not saued by the grace of Christ, which is by the Gospel: for *the law was giuen by Moses, but faith and truth came by Iesus Christ:* now the fathers were saued by the grace of Christ, Act. 15.11. 3. The fathers had the knowledge of God, but that commeth by the reuelation of Iesus Christ, Ioh. 1.18. 4. The fathers did eate and drinke Christ, 1. Corinth. 10.3. but he is onely eaten and drunke by faith: therefore the fathers were not without the faith of the Gospel.

2. But it will be thus obiected on the contrarie: 1. the Gospel was onely promised to the fathers, as here the Apostle saith, *which he had promised before by the Prophets:* but that which is promised, a man hath not in deede: 2. againe the Apostle saith, that *the mysterie of the Gospel was kept secret since the world beganne*, Rom. 16. 25. therefore it seemeth to haue beene vnknowne to the fathers: 3. S. Marke also thus beginneth his Gospel, Mark. 1.1. *The beginning of the Gospel of Iesus Christ*: if the Gospel beganne but then, it will follow that the Patriarks had it not before.

3. For answer hereunto, the Gospel must be distinguished: for it either may be taken for the Gospel promised, or the Gospel complete and exhibited: the Gospel promised, is the doctrine of grace by Christ to come: the Gospel complete and exhibited, is the doctrine of grace in Christ alreadie exhibited, and performed to the world. By this distinction the seuerall obiections propounded may be answered.

1. That which is promised, a man hath not in full complement and perfection, but he may haue it in certen and assured hope: so the fathers had not in deede the Gospel exhibited, but they had it promised, and so enioyed it in hope. 2. Likewise the mysterie of the Gospel which lay hid from the beginning of the world, must be vnderstood of the Gospel exhibited.

hibited. 3. And S. Marke alſo vnderſtandeth the beginning of the Goſpel, not accompliſhed, but onely exhibited, and manifeſted. *Pareus.*

13. Queſt. *How Chriſt is ſaid to be made of the ſeede of Dauid after the fleſh.* v. 3.

1. Some doe read, *genitus*, begotten, as *Vatablus*, or *natus*, borne, *Eraſm.* but the word γενόμενος, properly ſignifieth *made*: which doth better ſet forth the admirable conception of Chriſt of a virgin, without the helpe of man: which is not ſo well expreſſed in the other reading: to ſay he was *borne*, or *begotten*. *Beza*, *Tolet.*

2. *Chryſoſtome* well noteth, why it is added, *after the fleſh*, *ſignificans quod & iuxta ſpiritum generationem habeat*, ſignifying, that he had a generation alſo after the ſpirit, as he had one according to the fleſh. And this generation alſo after the fleſh is firſt ſpoken of, not becauſe it was firſt in order, but this infinite generation, *commodius auditorem ſubducit*, doth more fitly bring the hearer, to the other diuine and firſt generation.

3. By fleſh is here vnderſtood the ſubſtance of Chriſts humane nature, as it was infirme and weake (which weaknes notwithſtanding continued but for a time) not as it is corrupt: as it is taken, Ioh. 1. 14. 1. Tim. 3. 17. And although mention be not made here of the ſoule of Chriſt, it muſt neither be vnderſtood to haue had the ſame beginning with the fleſh of the ſeede of Dauid: nor yet (as *Origen*) is it here vnderſtood by the ſpirit of ſanctification, which ſheweth the diuine nature of Chriſt, *Beza*: but Chriſts ſoule was infuſed of God, and ſeeing he tooke our fleſh, and became very man, it followeth conſequently, that hauing an humane and organicall bodie, he was alſo endued with an humane ſoule: *Gryneus.*

4. Now he is ſaid to be of the ſeede of Dauid, that although he was not conceiued by any humane ſeede, yet, *ex ea carne formatus eſt, quæ conſtat ex ſemine*, he was formed of that fleſh, which came of (humane) ſeed: *gloſſ. ex Auguſt.* ſo that this word *ſeede*, doth not onely note here the Virgin Marie, which was of the poſteritie of Dauid, but *ipſam carnem de Virgine aſſumptam*, the very fleſh taken of the Virgin: *Beza.*

5. And though he came alſo of the ſeede of Abraham, and of other the holy fathers: yet mention is made of Dauid for theſe reaſons: 1. becauſe the Meſſiah was promiſed to come of Dauid, *Hugo.* 2. *vt ex rege natus oſtendatur*, that it might appeare he was borne of a king. 3. *& quia Dauid criminoſus*, and becauſe Dauid was a ſinner: that he was not borne of his ſeede for any merit of his, but of grace: *Haimo:* and becauſe he vouchſafed to be borne of ſinners, to ſhew, *quod non dedigneturpeccatores*, that he diſdaineth not ſinners. *Gorrham.*

14. Queſt. *How it can be ſhewed that Chriſt was borne of the ſeede and poſteritie of Dauid.*

Seeing both Matthew and Luke doe ſet downe the genealogie of Ioſeph the reputed husband of Marie, the queſtion is how this concerneth the birth of Chriſt, who onely tooke his fleſh of Marie.

1. *Ambroſe* giueth a good reaſon, why the genealogie is deriued by the man, not by the woman: becauſe it is the manner of the Scripture, to expreſſe the generation of men, not of women: *ſecundum carnem natus, vſum debuit ſequi carnis*, he that is borne after the fleſh, was to follow the vſe and cuſtome of fleſh, which is to count the petigree by the men.

2. Then the genealogie of Ioſeph thus concerneth Chriſt: becauſe Ioſeph beeing a iuſt man, tooke a wife out of his owne tribe: *Origen* alſo with *Ambroſe* propoundeth this ſolution, yet he inſiſteth not vpon it, but runneth to allegories; that Ioſeph was not the naturall, but ſpirituall father of Chriſt: But it is euident, that the Euangeliſts doe ſet downe the naturall generation, and deſcent of Chriſt.

The beſt ſolution then is the former, that Ioſeph maried with Marie beeing of his owne tribe: and ſo they were both of Dauid, and therefore they went both vp vnto Bethlem a citie of Dauid to be taxed, Luk. 2. 4.

3. But where it wil be obiected, that Elizabeth, which was maried to Zacharie a Prieſt of Levi, is called Maries couſin, and therefore Marie is not like to haue beene of Iuda: it is not ſufficient to ſay with *Origen*, that Elizabeth was Maries couſin, not in reſpect of the tribe, but the nation, becauſe they were both of Iſrael: for ſo Elizabeth had beene no more her couſin, then any other beſide. *Theophylact* in Luk. 1. thinketh, that the kinred came in thus; becauſe Aaron married Elizabeth the daughter of Aminadab of the tribe of Iuda, Exod. 6. and ſo this Elizabeth was deſcended of Iuda, by her great grandmother Elizabeth. But this

kinred was too auncient, and would haue growne in so many descents out of knowledge: whereas it seemeth that Marie and Elizabeth were so of kinred, that they were of acquaintance also, for Marie went to visit Elizabeth, Luk. 2.41. *Augustine* thinketh it might be thus: that some woman of the tribe of Levi was maried into the tribe of Iuda, and so Christ was descended not onely of the kingly, but the priestly stocke also, *quæst. super. Iudic.* 47. But the best solution is, that some rather of the tribe of Iuda was maried into the tribe of Levi: for though the other tribes might not one marie within an other, to auoide confusion, yet the Levites might take their wiues out of any tribe, for they had no inheritance, and so there was no daunger of any such confusion: So Iehoida the high Priest maried Iehosabath the daughter of king Ioram, the sister of Ahaziah the king, 2. Chron. 22. *Pareus, Genevens.*

4. Now as Matthew doth set downe the pettigree of Ioseph, the reputed husband of Marie, so Luke doth prosequute the genealogie of Marie: for Heli whose sonne Ioseph is said to be, was the father of Marie, and father in law to Ioseph: for sonnes and daughters in law in Scripture are called by the names of sonnes and daughters simply: as *Naomi* calleth Ruth her sonnes wife her daughter: *Beza, Pareus.* But *Ambrose* hath an other answer, that Heli and Iacob were brethren, and Iacob dying without children, Heli according to the law tooke his wife, and raised seede to his brother: *Ambr. lib. in Luc.* 3. of these two the first solution is the best: for Matthew saith that Iacob begat Ioseph: Heli then begat him not, but he was the naturall father of Marie.

15. Quest. *Whether Christ descended of Dauid by Salomon, or Nathan.*

But an other doubt there is about this genealogie: for Matthew descendeth by Salomon, Luke by Nathan. Hereof a question ariseth of which of these, Salomon or Nathan, Christ came after the flesh.

1. *Eusebius* thinketh, that he was descended of Salomon, which he would proone by the 72. Psal. v. 1. *Giue thy iudgement to the King, and thy righteousnes to the kings sonne:* where by the king, he thinketh Salomon to be vnderstood, and by the kings sonne, not Rehoboam, but Christ, which was to come of him. *Euseb. Demonstr. l. 7. c. 7. Origen* before approoued the same opinion, who giueth this reason thereof, because in Matthewes genealogie, the word, *he begate*, is repeated still, and so is it not in S. Lukes catalogue: and therefore he thinketh that Christ came of *Salomon*, whome Matthew maketh mention of, not of *Nathan*, whose generation S. Luke rehearseth.

Contr. 1. That Christ was not lineally descended of Salomon, it is euident, because all Salomons posteritie ended in Iechoniah: as is euident, Ierem. 22.30. *Write this man destitute of children.* 2. In the place obiected out of the Psalme: by the king, is vnderstood Dauid, by the kings sonne, Salomon, who was a figure of Christ. 3. Neither in Matthewes genealogie, properly is euery one said to beget: for Iechonias is said to beget *Salathiel*, who was in deede the sonne of Neri, as S. Luke setteth it downe in his genealogie: but Iechonias dying without heire, appointed Salathiel his next heire.

2. *Origen, Ambrose,* & *Beda* thinke, that Christ came of Nathan both a Priest and Prophet: but that can not be, for it is certen Christ came of Iuda, not of Levi: Hebr. 7.14. *It is euident, that our Lord sprang out of Iudah:* and therefore Apoc. 7. he *is called the lyon of the tribe of Iudah.*

3. Wherefore our Lord descended of Dauid by Nathan his sonne, who is thought to haue beene brother vnto Salomon, not onely by his father, but by his mother also, 1. Chro. 3.5. *Damascen. lib. 4. c. 15. Pareus.*

16. Quest. Of the meaning of these words, v. 4. *Declared mightily to be the Sonne of God, &c.*

1. The vsuall interpretation is, to gather from hence three arguments of Christs diuine nature: 1. by the power of miracles: 2. by the holy Ghost, which he gaue vnto them, which beleeued in him, and specially in the feast of Pentecost. 3. by the raising of himselfe vp from the dead: to this purpose *Chrysostome, Hyperius, Aretius,* with others.

But the better interpretation is this: that here three things are expressed concerning Christ: what he was declared to be, the Sonne of God mightily, or in great power: by which nature, namely his diuine: by the spirit of sanctification, wherby he sanctified his own flesh, and his mysticall bodie the Church: and by what argument, namely by his resurrection from the

the dead: wherein he manifestly shewed himselfe by his owne power, being able to raise vp his owne bodie from the graue: *Beza, Parens.* But these three clauses, *declared mightily to be the Sonne of God, according to the spirit of sanctification, by the resurrection from the dead,* it shall not be amisse to handle distinctly, because of the difficultie, and diuers expositions of them.

17. Quest. Of the meaning of these words, *Declared to be the Sonne of God in power.*

1. Some read, *predestinate* to be the Sonne of God: which they expound diuersly. 1. *Ambrose* giueth this sense, he was predestinate, not to be the Sonne of God, for he was from the beginning, *sed vt manifestetur,* but to be manifested in the flesh. But then had S. Paul spoken very imperfectly and doubtfully, saying onely, *predestinate* to be the Sonne of God, without any other addition. 2. *Augustine* ioyneth it with the last clause, *by the resurrection of the dead:* he was predestinate to be the first and chiefe of those, which should rise from the dead, *August. in 1. ad Roman.* But by this exposition the order of the words is transposed. 3. *Anselmus,* and so also *Lyranus* thus expound, that Christ as the Sonne of God, could not be predestinate, being coeternall with his father: *sed vnio illa facta est à dei predestinatione,* but that vnion betweene the humane and diuine nature came to passe according to Gods predestination. But this deuise *Tolet* ouerthroweth by this argument; that it can not be saide, that Christ as man was predestinate to be the Sonne of God: for, when we say Christ, we affirme him to be God: as we can not say, a man is predestinate to haue a soule: for he can not be a man without a soule: *ad quod aliquid prædestinatur, est extra ipsam, quod prædestinatur,* that whereunto any thing is predestinate, is an other thing beside that which is predestinate: Christ then can not be predestinate to be the Sonne of God, because Christ is alwaies the Sonne of God: therefore not Christ, but the humane nature of Christ was predestinate to be vnited to the diuine. 4. *Tolet* vnderstandeth this predestination, not of the prioritie of time, but of order: that Christ was predestinate, that is, *pre omnibus declaratus filius,* before all declared to be the Sonne of God, for he onely is the true naturall Sonne of God. But predestination is not taken in that sense: and this being admitted, that Christ was preordained to be the Sonne of God, then he was ordained: but that can not be said, seeing he was alwaies the Sonne of God. And all these expositions doe faile in mistaking the Greeke word, which is ὁρισθέντος, not προορισθέντος, ordained or defined, not preordained.

2. *Origen* mistaketh the word *predestinate*, and therefore readeth simply without the preposition, *destinate*, or *appointed:* for *prædestinatur, quod non est, destinatur, quod est:* that is predestinate which is not, that is destined which is. But *Origens* distinction holdeth not: for euen Christ, in respect of his office, though not as God, is saide by the Apostle, to be ordained before the foundation of the world. 1. Pet. 1. 20.

3. There is then a third exposition, which is best of all: to interpret the word ὁρισθέντος, declared, demonstrated, as *Chrysost. Theophyl. Tertullian. aduers. Propeam.* so also *Erasmus, Beza,* with most of our new writers: so the word ὁρίζειν signifieth not onely to decree, define, but to demonstrate, prooue, declare: and this sense is most agreeable to the words following, *according to the spirit of sanctification, by the resurrection, &c.* that is, in his diuine nature shewing it selfe by Christs raising of himselfe from the dead, he was declared to be the sonne of God.

4. And touching the word ἐν δυνάμει, in power, it neither is to be restrained to the miracles and signes, which Christ wrought, as *Chrysostome,* for that expresseth not the full meaning of the Apostle: nor yet is it to be referred to the word *declared,* that he was mightily declared, though that be true also, *Genevens.* but rather vnto the last words, *the Sonne of God:* he was declared to be the Sonne of God, omnipotent, of the same power and maiestie with his Father. *Beza, Parens, Gorrham.*

18. Quest. Of these words, *according to the spirit of sanctification,* v. 4.

1. Some doe here vnderstand by the spirit of sanctification, the holy Ghost, the third person in Trinitie: and in this sense it is diuersly applied. 1. Some referre it to the clause before of Christs birth, *he was made according to the seede of Dauid after the flesh, &c. by the spirit of sanctification,* because he was conceiued by the holy Ghost. *gloss. ordinar.* 2. Some doe ioyne it with the 1. v. *put apart for the Gospel of God, &c. by the spirit of sanctification:* but the order of the Apostles words, will admit neither of these interpretations. 3. *Chry-*

Toſtowe expoundeth it of the gifts of the ſpirit, which Chriſt diſtributed at the ſending of the holy Ghoſt: ſo alſo *Tolet* vnderſtandeth it of the vertue and operation of the ſpirit, whereby the Apoſtles wrought wonders and ſignes. But the *phraſe* will not beare this expoſition, which is κατὰ πνεῦμα, *according to the ſpirit*, not by the ſpirit, which are two diuers things, as *Beza* noteth: if any of theſe interpretations be receiued, the Apoſtle would haue ſaid, *by the ſpirit*, not, *according to the ſpirit*. 4. *Gorrham* ſheweth how Chriſt was declared to be the Sonne of God, by the ſpirit of ſanctification, theſe 7. waies: 1. becauſe he was conceiued by the holy Ghoſt, 2. he was repleniſhed with the gifts of the ſpirit, 3. manifeſted by the ſpirit, when it deſcended vpon him in the likenes of a doue, 4. he was glorified by the ſpirit, Ioh. 16. 14. 5. he breathed the ſpirit vpon his diſciples, 6. he ſent the holy Ghoſt vpon his Apoſtles, 7. he giueth his ſpirit to all that beleeue in him: Eph. 1. 13. *Ye were ſealed by the holy ſpirit of promiſe.*

2. *Origen* by the ſpirit, vnderſtandeth the ſoule and ſpirit of man: but that manifeſted Chriſt to be man, not the Sonne of God.

3. But by the ſpirit of ſanctification, is not here meant the holy ſpirit, the third perſon of the Trinitie: but the diuine nature of Chriſt. And whereas *Tolet* obiecteth, *nec diuinitas in Scriptura vnquam tali voce ſignificatio*, that the diuine nature is neuer ſignified by this manner of ſpeach; it is euident, that where S. Paul ſaith, 2. Tim. 3. 16. *iuſtified in the ſpirit*: and Heb. 9. 14. *he offered himſelfe through the eternall ſpirit*, that the diuine nature is here vnderſtood: which is ſaid to ſanctifie, becauſe of the effects: by his diuine ſpirit he ſanctifieth his owne bodie ὑποστατικῶς, hypoſtatically: and his myſticall bodie the Church ἐνεργητικῶς, powerfully, or effectually. This to be the meaning, is euident by the oppoſition, betweene the fleſh and the ſpirit: as he was made according to the fleſh, ſo he was the Sonne of God according to the ſpirit. *Beza*, *Parem.* And before them *Ambroſe* ſo expoundeth, which was the Sonne of God, according to the ſanctifying ſpirit: that is, *ſecundum Deum, qui ſpiritus eſt, & ſine dubio ſanctus*, according vnto God, who is a ſpirit, and without all doubt, holy.

19. Queſt. Of thoſe words, *by the reſurrection of the dead.*

1. Becauſe it is ſaid, *of the dead*, not *from the dead*, *Origen* vnderſtandeth it of thoſe which were raiſed with Chriſt in his reſurrection: But his power was more ſeene in raiſing himſelfe, which neuer any did beſide, then in raiſing others: which euen the Prophets did, though not by the like power.

2. *Auguſtine* following the vulgar Latin, which readeth, the *dead of Ieſus Chriſt our Lord*; applieth it vnto the faithfull, which are called the dead of the Lord Chriſt, to diſtinguiſh them from the infidels which were dead: *in expoſition. inchoat.* But the words following, *of Ieſus Chriſt our Lord*, are rather referred to the beginning of the third verſe, *concerning his Sonne, &c.* (and then all the reſt followeth, incloſed in a parentheſis, *which was made of the ſeede of Dauid, &c.*) *euen Ieſus Chriſt our Lord. Chryſoſtome* thus readeth, becauſe *Ieſus Chriſt roſe from the dead*: but the Greeke conſtruction will not beare it, *Ieſus Chriſt* beeing put in the genitiue caſe, Ἰησοῦ χριστοῦ.

3. *Tolet* interpreteth, *poſt reſurrectionem*, after the reſurrection, when as Chriſt by the manifold graces of the ſpirit, declared himſelfe to be the Sonne of God: but then it ſhould be μετὰ τὴν ἀνάστασιν, after the reſurrection, whereas the words are ἐξ ἀναστάσεως, by the reſurrection.

4. Some by the dead, vnderſtand ſuch as were raiſed by the firſt reſurrection from the dead works of ſinne, vnto newnes of life: *Hugo Cardin.* but that had not beene ſo euident a ſigne of the diuine power.

5. Wherefore, by *the reſurrection of the dead*, the reſurrection of Chriſt *from the dead*, is ſignified: for in Scripture the *reſurrection of the dead*, is ſo taken for *the reſurrection from the dead*, as 1. Cor. 15. 42. Hebr. 6. 2. *Beza*, *Perezius*: and *Pareus* obſerueth well, that the prepoſition ἐκ is omitted, becauſe it was vſed before, that it ſhould not be twice repeated: ſo he ſaith, ἐξ ἀναστάσεως νεκρῶν, for ἐκ νεκρῶν: by the reſurrection of the dead, for *from the dead*. By this his glorious reſurrection Chriſt manifeſted himſelfe to be God in the fleſh: as Ioh. 5. 26. *As the Father hath life in himſelfe, ſo he hath giuen vnto the Sonne to haue life in himſelfe*: and againe, Ioh. 9. 19. *Deſtroy this Temple, and in three daies I will raiſe it vp againe.* Thus *Chryſoſtome* expoundeth this place, *ex reſurrectione, per quam mortis eviti tyrannidem,*

tyrannidem, by the resurrection, whereby he obtained the tyrannie of death: likewise *Oecumenius* vnderstandeth the resurrection, *qua ipse Dominus Iesus exurrexit*, whereby the Lord Iesus himselfe rose againe.

Quest. 20. Of these words, v. 5. *By whom we haue receiued grace and Apostleship.*

1. *By whom*, that is as *Origen*, *Ambrose*, *Lyranus* expound, *per Christum Mediatorem*, by Christ the mediator of God and man: and make this the sense, that he was called of God to be an Apostle by the mediation of Christ: But *Chrysostome* better vnderstandeth Christ here as the principall author of his calling: which is indifferently sometime ascribed vnto Christ, sometime vnto the holy Ghost: as Act. 13. 2. *The holy Ghost said, Separate me Barnabas and Saul.* And hereby S. Paul sheweth a difference betweene his calling, and of others, that he was immediately constituted an Apostle by Christ himselfe, and not by men, *Beza annot.*

2. By *grace and Apostleship*. 1. *Theodoret* vnderstandeth two distinct things, by grace the gifts of the holy Ghost, wherewith he was furnished, and by Apostleship, his vocation it selfe: so also *Lyranus*, *concedens dignitatem apostolicam, simul dat gratiam ad exequendum*, graunting vnto him the Apostolike dignitie, he also giueth grace to execute it. 2. *Origen* interpreteth *grace* to be the fruit of patience, whereby he indured so many labours in the Gospel. 3. *Ambrose* taketh it to be the grace of remission of sinnes, common withall other faithfull, so also *Gorrham*. 4. some vnderstand *gratiam conuersionis*, the grace of his conuersion, *Tolet. Pareus*. 5. *Gryneus* of the gift, *in fructu Euangelizandi*, of preaching the gospel with profit and good successe. 6. But hereby better is vnderstood, the grace of his Apostleship: as S. Paul himselfe expoundeth, *Ephes.* 3. 8. *Euen vnto me the least of all Saints, is this grace giuen, that I should preach among the Gentiles, &c. Beza.* so also *Chrysostome* and *Oecumenius* vnderstand it of his Apostleship, which he receiued not by his merits or worthinesse, but by the grace of God: as he saith, 1. Cor. 15. 8. *I am the least of all the Apostles, which am not worthie to be called an Apostle, &c. but by the grace of God, I am that I am, Gualter.* And though it be said *grace and Apostleship*: yet it followeth not, as *Tolet* obiecteth, that they should be two distinct things but the particle *καὶ*, *and*, is put by way of exposition. *grace*, that is *Apostleship*, *Beza*. or *χάρισμα*, *Apostolatus*, the grace or gift of the Apostleship, *Fains*. and so it is taken *pro Apostolatu gratis collati*, for his Apostleship freely bestowed or conferred, *Hyperius*.

3. *In his name*, or *for his name*. 1. *Ambrose* expoundeth it, *vice eius*, in his stead: as the Apostle saith, 2. Cor. 5. 20. *We are ambassadours for Christ*: so also *Pareus*. 2. *Chrysostome* readeth *de nomine eius*, of his name, that is, that they might beleeue in his name, and so *Hyperius* taketh it for the matter of his preaching, that he should publish the benefits receiued by Christ: and therefore Act. 9. 15. Christ saith to *Ananias*, *He is a chosen vessel to beare my name among the Gentiles, Beza. Fains*. 3. But it rather sheweth the ende of S. Pauls preaching: for *his name*, that is, *pro Christi gloria*, to set forth the glorie and praise of Christ, *Gualter. Lyranus*. yet both these last interpretations may well stand together.

Quest. 21. Of the persons, whom the Apostle saluteth, *to all you that be at Rome, &c.*

There are three parts of this salutation: he describeth them 1. by the place, *to all at Rome*. 2. by the cause and fountaine of their vocation and calling: beloued of God. 3. the end, *called to be Saints*, that they should be holy: he writeth not generally to all at Rome, but with a restraint, he writeth *fidelibus, non alijs*, to the faithfull, not to any other, *Gorrham*. and writeth vnto all the faithfull, without any respect of persons, *siue essent ex primatibus, & consulibus*, whether they were of the chiefe men or consuls, or priuate and poore men, *Chrysost*. and he writeth not onely to those which were Romanes by nation, but euen vnto the strangers at Rome also which were conuerted to the faith, so that they are deceiued, which thinke that this epistle was written in the Romane tongue, because it is written to the Romanes: there were Grecians, and of other nations at Rome, in so much that *Iuuenal* calleth it *Graecam vrbem*, a Greeke citie, because of the abundance of strangers there, *Erasmus*.

2. *Beloued of God*. 1. because God loued vs before any merits of ours, *gloss. ordinar.* 2. there is a twofold loue of God, *vna praedestinationis*, one of predestination, as it is said, *Iacob haue I loued, Esau haue I hated: alia praesentis iustificationis*, another of present iustifica-

fication: as it is also said in the Prouerbs, c. 8. 17. *I loue them, that loue me:* of the former the Apostle speaketh in this place, *Hugo Cardin. electis per prædestinationem*, beloued in Gods predestination, *Gorrham.* 3. herein Gods loue is vnlike vnto mans: for man loueth vpon some cause, or desert going before: but God loued vs without any desert of ours, *Tolet.* so then the word ἠγαπημένοις, *beloued*, is here taken passiuely, not actiuely, nor for the louers of God, but for them which are beloued of God, *Aretius.*

3. *Called Saints.* 1. *Chrysostome* here noteth, that thrice S. Paul hath vsed this word, *called*, of himselfe, v. 1. and twice of the Romanes, v. 6. 7. which he doth not superfluously, but *volens illis beneficij admonere*, willing to put thē in mind of the benefit, that they should ascribe all to the calling of God: and that S. Paul beeing called writeth to those that are called, he prepareth them to heare him: seeing he was *ab eodem vocatus*, called by the same, by whom they were called, *Aretius.* 2. they are called *Saints*, that is, called, *vt sint sancti*, to be Saints, *Tolet.* and hereby the Apostle maketh a difference betweene their former state wherein they liued, which was vnholy and impure, and the condition to the which they were now called to be holy, *Aretius:* and hereby is taken away the difference betweene the Iewes and the Gentiles, that the Iewes should not exalt themselues as the onely holy people: but the Gentiles also were called to the same glorious condition of holinesse, *Erasm.* here the name of Saints, *non perfectionem denotat*, doth not note a perfection, but signifieth him which was consecrate vnto God, *Gualter.* he is counted holy, *qui affectu tenet sanctitatem*, which retaineth holinesse in his affection, though he haue some imperfections: And though there might be some hypocrites and carnall professors among them, yet *respicit ad meliorem partem*, he hath respect to the better part of the Church, *Aretius.*

Quest. 22. *What the Apostle vnderstandeth by grace and peace.* ver. 7.

In these words is contained the salutation it selfe: wherein two things are expressed. 1. what the Apostle wisheth vnto them, and from whom.

1. *Grace and peace.* 1. *Origen* here noteth, that this benediction of the Apostle was nothing inferiour vnto those blessings pronounced by the Patriarkes, as the blessing of Noah, vpon Sem and Iapheth: and Melchisedekes benediction vpon Abraham: because Paul also blessed by the spirit: as he saith, 1. Cor. 7. 40. *I thinke that I also haue the spirit of God:* But it is not vsuall in the old Testament to vse this blessing of grace: and the reason may be this, because *the lawe was giuen by Moses, but grace and truth came by Iesus Christ*, Ioh. 1. 17. *Hyperius.* 2. By grace, *Ambrose* vnderstandeth remission of sinnes; by peace, reconciliation with God: *Lyranus, gratia in præsenti, gloria in futuro*, grace in this life present, and glorie in the next: *Hugo, gratias agant Deo, pacem habeant cum proximo*, that they should giue thanks to God, and haue peace with their neighbours: *Tolet* by grace vnderstandeth *donum animæ, &c.* a gift of the minde, whereby a man is made acceptable vnto God: but there is no gift conferred vpon the soule, that can make it acceptable vnto God, but the grace and fauour of God in Christ: therefore by grace rather is signified the grace and fauour of God, whereupon followeth the collation of all other graces beside, and by peace, prosperous successe, but especially the tranquilitie of minde, which is the speciall fruite of iustification by faith, Rom. 5. 1. *Gryneus:* and so this benediction answereth to the salutation of the Angels, Luk. 2. 14. *Peace in earth, toward men good will:* for the mercie and gracious fauour of God, is the fountaine of our peace.

2. *From God the Father, and the Lord Iesus Christ.* 1. the Greeke construction is doubtfull, whether we vnderstand thus the *Father of vs and of our Lord Iesus Christ*, or referre the last clause to the first preposition, *and from the Lord Iesus Christ:* whereupon *Franciscus David* a *Samosetian* heretike taketh aduantage, that Paul doth not wish grace from Iesus Christ, but from the father onely: But this cauill is easily remooued, for Ioh. 2. 2. the preposition παρὰ, from, is repeated, *from God the father, and from our Lord Iesus Christ*, and so must it be taken here, *Pareus.* 2. Some distinguish these two thus, that grace is wished from God the father, as the author of grace, and peace from Iesus Christ, who is our reconciler, *Aretius.* But *Haymo* misliketh that, and would haue this grace and peace indifferently to be conferred and equally, by God the father, and the Lord Iesus. 3. *Tertullian* giueth this reason, why the title of *God* is giuen vnto the father, of *Lord* vnto Christ, least the Gentiles might hereby haue taken occasion to thinke of the pluralitie of gods: but when the Apostle

poſtle ſpeaketh of Chriſt alone, he ſaith, *who is God ouer all, bleſſed for euer*, Rom.9. 5. *Tertullian. aduerſ. Praxeam.* But the reaſon rather is this, why Chriſt is called Lord, becauſe the father hath committed vnto him all authoritie: for he is called the Lord which hath plenarie power, and authoritie: and yet the father is ſo called God, as that the Sonne is not excluded: and the Son is alſo Lord, as that the father be alſo included: and this name κυριος, Lord, anſwereth to the Hebrewe, *Iehouah*, which ſheweth that Chriſt is verie God with his father, *Aretius.* 4. but further the queſtion is mooued, why there is no mention here made of the holy Ghoſt: *Haymo* anſwereth, that *intelligitur in donis ſuis*, he is vnderſtood in his gifts, becauſe grace and peace are alſo the gifts of the holy Ghoſt: ſo alſo *gloſſ. ordinar.* But the better anſwer is, that ſeeing theſe graces doe equally flowe from the whole Trinitie, the Apoſtle by naming the father and the Sonne, includeth alſo the holy Ghoſt: and ſometime he expreſſeth them all, as 2. Cor.13.13. *The grace of our Lord Ieſus Chriſt, and the loue of God, and the communion of the holy Ghoſt be with you all.*

Queſt. 23. *Of Pauls giuing of thankes for the faith of the Romanes, which was publiſhed abroad*, v. 8.

1. In this thankſgiuing fowre things are obſerued, *to whom* he giueth thankes, to God, *by whome*, thorough Chriſt, *for whom*, for you all, and *for what*, becauſe their faith was publiſhed through the world: And this wiſe beginning S. Paul maketh, thus inſinuating himſelfe, that his admonition afterward might ſeeme to proceede from a louing minde, *Tolet.*

2. *I thanke my God.* 1. he ſaith *my God*, not theirs, to ſignifie that their faith was imperfect: as *Ambroſe*, for in the words following he ſetteth forth an ample commendation of their faith. 2. ſome thinke he ſo ſaith, becauſe he acknowledged this benefit, that the Romanes beleeued, to be as conferred vpon himſelfe, *Tolet.* 3. But the manner of the Saints is ſo to ſpeake, as Dauid doth often in the Pſalmes, *ex priuato ſenſu diuinæ bonitatis*, of a priuate and more liuely ſenſe and feeling which they haue of the goodneſſe of God: and in reſpect of ſome ſingular gifts, which they haue receiued, *Marty.* ſo alſo *Chryſoſtome: id magno facit affectu*, he doth it with a great affection: And ſo the Prophets and other holy men, *cum qui communis eſt omnium Deus, ſibi proprium facientes*, making the common God of all peculiar to themſelues: euen as the Lord did call himſelfe the God of Abraham, Iſaac, and Iacob, *tanquam ſeorſim illorum tantum eſſet*, as though he were ſeuerally their God onely.

3. *Thorough Ieſus Chriſt.* He offreth thanks throrough Chriſt: 1. the meaning whereof is not, as *Ambroſe*, to giue thanks for a benefit receiued by Chriſt. 2. but as *Origen, per Chriſtum tanquam ſacerdotem*, he offreth this ſacrifice of thanks by Chriſt, as the high Prieſt, by whom all our oblations are acceptable vnto God: for we muſt take the ſame way in giuing of thanks, which the father doth in conferring graces: that as he beſtoweth his graces vpon vs in Chriſt, ſo in him againe, we ſhould returne our thanks, *Aretius.*

4. *For you all:* 1. not as in their ſtead, as Dauid deſired to die for Ionathan, but becauſe of them, that they had receiued ſuch an excellent gift of faith: 2. the Apoſtle, *ſui oblitus*, forgetteth himſelfe, and giueth thanks for the Church, *Pareus.* 3. he giueth thanks for them all, *incipientibus, proficientibus, perfectis*, for the beginners, for them which profited and proceeded, and for them which were perfect, *Gorrham.*

Queſt. 24. *How the faith of the Romanes was publiſhed through the world.*

1. *Origen* by the whole world, vnderſtandeth the Angels in heauen, which did reioyce for the conuerſion of men in earth: but this ſauoureth of his accuſtomed curious ſpeculations: the like phraſe the Apoſtle vſeth of the Theſſalonians, 1. *epiſt.* 1. 8. *Your faith ſpread abroad in all quarters:* he meaneth then the world of men, not of Angels. 2. *Hierome* maketh this the ſenſe: becauſe the ſame faith which the Romanes had receiued, was preached by the Apoſtles in all the world: but the Apoſtle here doth giue a ſpeciall commendation of the faith of the Romanes. 3. therefore here an *hyperbole*, or rather a *Synecdoche*, is to be admitted, that many parts of the world are taken for all: becauſe the more knowne parts of the world were now ſubiect to the Romanes: ſo S. Luke ſaith, c. 2. 1. *There came a commandement from Auguſtus Cæſar, that all the world ſhould be taxed, Pareus.* And *Chryſoſtome* giueth this reaſon: Rome was *quaſi in quodam orbis vertice collocata*, placed as in the toppe of the world, whence it might be ſeene and diſcerned of all the earth.

Queſt.

Queſt. 25. *Of the ſingular faith of the Romanes.*

1. Firſt their faith was commendable and famous, for the worthineſſe and excellencie thereof: both for the ſoundneſſe of doctrine, which they had receiued, as S. Paul teſtifieth, c.16.17. *I beſeech you, obſerue thoſe, which cauſe diuiſion and diſſention among you, contrary to the doctrine which ye haue learned*, and beſide their knowledge was ioyned with goodnes and feruent loue: as he againe ſaith, c.15.12. *I am perſwaded of you, that ye are full of goodnes, and filled with all knowledge, and that yee are able to admoniſh one another.* 2. Againe they had many lets and impediments, which made their faith the more famous. 1. *diuitijs & delicijs corrupti erant*, they were corrupt with riches and other delicates, and ſo were hindred from beleeuing. 2. *qui prædicabant erant piſcatores*, they which preached the Goſpell were fiſhermen, and Iewes, which nation was odious vnto the Gentiles. 3. they taught to worſhip a man that was crucified. 4. *vitam exagebant auſteriorem*, they exacted a more ſtrict and auſtere kinde of life, *Chryſoſtome*. 5. vnto this may be added that the moſt grieuous perſecution of the faith was at Rome, and the Chriſtians there were as vnder the paw of the lion, and ſo in greateſt danger: yet notwithſtanding, all theſe lets and impediments they receiued the Chriſtian faith. 3. And further the Romane Church is commended in reſpect of the founders thereof, and the planters of their faith, which was firſt founded by S. Paul, and then by Peter, who both liued and preached there, and there ended their life: from thence alſo it is thought that Iohn the Euangeliſt was baniſhed into the Iſle Pathmos: *Chryſoſtome* therefore thus ſaith of Rome, *ob id maximè Romam prædico beatam, &c.* I do chiefely for this count Rome happie: becauſe Peter and Paul, did ſo loue it, that they taught the faith of Chriſt there, and finiſhed their life among them, *hom. vlt. in epiſt. ad Roman.* 4. But concerning the laſt commendation of the Romanes faith, which *Peregrius* produceth, that the Church of Rome, *inviolatam & intaminatam conſervauit, &c.* hath kept inviolably, and pure the faith receiued from the Apoſtles: that it is manifeſtly falſe, ſhall afterward be ſhewed in the places of controuerſie.

Queſt. 29. *Whether the Church of Rome were firſt founded by S. Peter.*

1. It is the receiued opinion of the Romaniſts, that Peter was the firſt founder of the Romane faith: for the proofe whereof they alleadge certaine authorities, as of *Euſebius*, who writeth that in the 2. yeare of *Claudius* Peter came to Rome, and there confounded Simon Magus, and preached the faith to the Romanes: at which time they entreated Marke to write the Goſpel as they had heard it from S. Peters mouth, *Euſeb. 2. hiſtor. Eccleſiaſt. c.* 13.14. likewiſe *Chryſoſtome*, affirmeth the ſame that Peter preached at Rome firſt, *qui prædicabant erant piſcatores*, they that preached were fiſhers, *ex Peter. Bellarmine* to the ſame purpoſe alſo produceth *Epiphanius, Oroſius, Leo*, with others, that the faith was firſt planted by Peter at Rome, *lib. 2. de Pontif. Rom. c.1.*

2. *Contra.* 1. Concerning Peters comming to Rome there is great vncertaintie: *Hierome* and *Euſebius*, ſay it was in the 2. yeare of *Claudius*: But *Beda in* 15. *c. Actor.* affirmeth it to haue beene in the 4. yeare of *Claudius: Onuphrius* aſſigneth the 3. yeare of *Claudius, in Chronic. Damaſus* ſaith, that he came to Rome in the beginning of Neroes Empire, and ſate there 25. yeares, whereas Nero raigned but 14. yeares in all: and he further affirmeth that Peters diſputation and combate with Simon Magus, was in the preſence of Nero the Emperor, which *Euſebius* reporteth to haue beene vnder Claudius. 2. *Chryſoſtome* ſpeaketh of the preaching of fiſhermen, but not of the firſt preaching at Rome: the Apoſtles beeing fiſhermen, and of no note in the world firſt beganne to preach the Goſpell in the world: not onely Peter, but Andrew his brother alſo, and Iames and Iohn were fiſhermen: he may as well prooue hence, theſe to haue beene founders of the Romane Church, as well as S. Peter. 3. *Epiphanius* as *Bellarmine* citeth him *hæreſ.* 27. ſaith, *primi in Roma fuerunt Petrus & Paulus*, the firſt in Rome were Peter and Paul, &c. he giueth no prioritie to Peter before Paul. 4. *Oroſius* ſaith, *l.7.c.7. Exordio regni Claudij, &c.* in the beginning of the raigne of *Claudius*, Peter came to Rome, *atq; exinde Chriſtiani Roma eſſe cœperunt*, and that from that time Chriſtians beganne to be in Rome, &c. But it ſhall be ſhewed afterward, that there were Chriſtians in Rome before Claudius raigne: and the ſame *Oroſius* maketh mention of a decree made by the Senate in Tiberius raigne, *exterminandos eſſe ex vrbe Chriſtianos*, that the Chriſtians ſhould be expelled out of Rome. 5. *Leo* writeth thus,

ſerm.

ſerm. 1. *de natal. Apoſtolor. Cum Apoſtli imbuendum Euangelio mundum, &c.* when the Apoſtles had vndertaken, parting the earth among them, to ſeaſon the world with the Goſpell, *beatiſſimus Petrus, &c. ad arcem Romani deſtinatur imperij*, bleſſed Peter was appointed to the chiefe place of the Romane Empire, &c. But this is contrarie to that which S. Paul writeth, *Galat.* 2. 7. that the Goſpel ouer the vncircumciſion was committed to Paul, as the Goſpel ouer the circumciſion was committed to Peter: Then is it euident that S. Peters lot fell out among thoſe of the circumciſion.

3. Now it ſhall be ſhewed that S. Peter could not be the firſt founder of the Romane Church. 1. S. Paul in his ſalutation, Rom. 16. 7. maketh mention of Andronicus and Iunia, which were in Chriſt before him: they were conuerted to the faith before S. Paul: but he was conuerted the 2. yeare after Chriſts paſſion, about the 20. yeare of Tiberius: from which time to the ſecond yeare of *Claudius*, when Peter is held firſt to haue come to Rome were about 9. yeares, there remained 3. of Tiberius raigne, 4. of *Caligula*, and 2. of *Claudius*. It is euident then that 9. yeares, before Peter came to Rome, Paul was conuerted, and before Pauls conuerſion, there were ſome at Rome which had receiued the Chriſtian faith. 2. *Vellenus* whom *Bellarmine* confuteth, alleadgeth out of *Oroſius lib.* 7. that there were Chriſtians in Rome in the raigne of *Tiberius:* when there was a decree made by the Senate, that the Chriſtians ſhould be baniſhed from Rome: *Bellarmine* anſweareth, that the meaning of the decree was, *vt non reciperetur vllo modo Chriſtiana religio*, that the Chriſtian religion ſhould not by any meanes be receiued into the city: But the words are *exterminandos eſſe ex vrbe Chriſtianos*, that the Chriſtians ſhould be *exterminate* or expelled out of Rome: they could not haue beene expelled, if they had not beene there before. 3. *Clemens* in his *recognitions*, and *Dorotheus in Synopſ.* doe affirme, that Barnabas was the firſt, that preached at Rome, and conuerted them to the faith: which report *Bellarmine* and *Perrius* hold to be but a fable: neither will we contend for the truth thereof: for S. Paul is as like to haue beene the firſt planter of the faith there, as Barnabas: But by this it appeareth euen out of theſe writers, which the Romaniſts make account of, when they may ſerue their turne, that it was not held of any certaintie that S. Peter firſt preached the faith at Rome. 4. Further, ſeeing the Goſpel of the vncircumciſion was committed to Paul, of the circumciſion to Peter, it is not like that Peter would intrude himſelfe within S. Pauls diuiſion: who if he had ſo ſoone come to Rome, and planted a Church there, whoſe example the reſt of the Gentiles, depending vpon the Romanes, would haue followed, he rather ſhould haue beene the Apoſtle of the vncircumciſion then S. Paul. 5. Wherefore it is not probable, that the Romane Church was firſt planted by S. Peters preaching: neither yet was Paul the firſt that there preached: for as yet he had not beene at Rome when he wrote this epiſtle: Therefore it is moſt like, that ſome other of the diſciples, and beleeuers firſt laid the foundation of faith, at Rome, which afterward was builded further by the Apoſtles, *Fains.* And herein I miſlike not the opinion of *Hugo Card. audierant à quibuſdam fidelibus qui Romam venerant Hieroſolymis*, they had heard of certaine faithfull, which came to Rome from Hieruſalem: to the ſame purpoſe *Gorrham: quidem acceperant fidem à Petro & bi erant bene edocti, quidam à Iudæis diſcipulis, & bi non plene*, ſome had receiued their faith of Peter, and they were well taught, ſome of the Iewes beeing diſciples, and they were not fully inſtructed, &c. They are of opinion, that the Romanes firſt receiued their faith by certaine diſciples, that came vnto them: though afterward they were more fully inſtructed by Peter.

Queſt. 27. *The place, Act.* 28. 21. reconciled.

1. Whereas the Iewes ſay there vnto Paul, *We neither receiued letters out of Iudæa concerning thee, neither came any of the brethren, &c.* the queſtion here mooued is, how theſe dwelling at Rome could thus ſay vnto Paul, whereas this epiſtle had beene written long before. 2. Hereunto the anſwer is, that thoſe Iewes, were not Chriſtians or beleeuers, and ſo not of the number of the brethren to whom S. Paul had written this Epiſtle, namely to ſuch as were *Saints by calling*: but ſuch as had not yet receiued the Goſpel: for they ſay, *concerning this ſect we knowe, that euery where it is ſpoken againſt, Parens.* and beſide, whereas S. Paul had declared vnto them, how the Iewes had reſiſted him, and conſtrained him to appeale vnto Cæſar, they make anſwer, that they had receiued no letters concerning ſuch things as had happened vnto him.

Queſt. 28.

Queſt. 28. Whether this be an oath, *God is my witneſſe*, v. 9.

Although the vſuall forme of an oath be not here kept: as when men ſweare by the name of God, or *Ieſus*, vſing the preposition, *per*, *by*, yet it is euident the Apoſtle here doth take a ſolemne oath: as it may appeare by theſe reaſons. 1. firſt by the definition of an oath, which is a calling of God to witneſſe, of that which we ſay: as the Apoſtle here doth, ſo that to ſay, *God is my witneſſe*, is as much as if he ſhould ſay, I ſweare by God, *Tolet.* 2. *Auguſtine* giueth inſtance of other places where the Apoſtle vſeth the like oath, as *Galat.* 1. 20. *The things which I write vnto you, I witneſſe before God, that I lie not:* and 2. Cor. 11. 31. *The God, euen the father of our Lord Ieſus Chriſt, which is bleſſed for euermore knoweth that I lie not:* like vnto theſe oathes is this which the Apoſtle taketh here: *Auguſtin. lib.* 1. *de ſermon. Dom.* and *Beda* vpon this place.

29. Queſt. *Whether it be lawfull to ſweare, and vpon what occaſion.*

1. That it is lawfull to ſweare, thus it appeareth. 1. Chriſt came not to diſſolue the law, Matth. 5. 17. now the lawe not onely permitteth, but commandeth to ſweare, where cauſe is, Deut. 6. 13. and 10. 20. 2. the Lord himſelfe ſweareth, Pſal. 110. 4. Heb. 6. 17. therefore it is not ſinne to ſweare. 3. the holy Fathers and Patriarkes vſed to take an oath, where it was lawfully required: as Abraham, Gen. 21. 24. Iacob, Geneſ. 31. 53. Dauid, 1. Sam. 24. 23.

2. But it will be thus on the contrarie obiected. 1. Chriſt ſaith, *Sweare not at all, neither by heauen for it is the throne of God, &c.* *Anſwear.* Chriſt forbiddeth not to ſweare by God, but not by creatures, as by the heauen, the earth, by the Temple, by the head. 2. where he ſaith, *let your communication be yea, yea, nay, nay:* Chriſt forbiddeth not the lawfull vſe of an oath, when there is iuſt cauſe: but the often and vnneceſſarie vſing of it in common talke: where then, it concerneth the ſaluation, or edification of our brethren, it is lawfull to take an oath: as it was requiſite that the Romanes ſhould be well perſwaded of S. Pauls affection toward them, who had yet neuer ſeene them, as *Chryſoſtome* ſaith, *quoniam neminem hominum animi ſui teſtem ſiſtere poterat, &c.* becauſe he could not ſet forth any man to be a witneſſe of his minde, he calleth vpon God, who ſearcheth the heart.

3. It will be againe obiected, that in the Newe Teſtament an oath is not lawfull, as it was in the olde, *Baſil. in Pſalm.* 14. *Anſwear.* The abuſe of an oath was vnlawfull both in the Old Teſtament and in the Newe: But to take an oath lawfully is as well permitted to the Church of Chriſt nowe, as it was to the Church of the Iewes: As the Prophet Iſaiah propheſieth of the Newe Church, that they ſhall ſweare by Iehovah, Iſay. 19. 18. and c. 43. 23. Ierem. 4. 2.

Queſt. 30. How Paul is ſaid, *to ſerue in the ſpirit.*

1. *Chryſoſtome* by the ſpirit vnderſtandeth the holy Ghoſt, *omnia ſpiritus ſancti impute virtuti*, he aſcribeth all to the vertue of the holy ſpirit, nothing to his owne diligence: But in that he ſaith (in my ſpirit) this interpretation is auoided: Paul would not ſo call the holy Ghoſt, *my ſpirit*. 2. *Theodoret* by *ſpirit* thinketh to be meant the gift and grace giuen vnto Paul, whereby he was furniſhed for his Apoſtleſhip: whereof he ſpake before, v. 5. *by whom we haue receiued grace and Apoſtleſhip:* ſo alſo *Oecumenius*, he is ſaid to ſerue him *in tradito ſibi dono*, in the gift giuen vnto him: but ſo much is expreſſed in the words following, *In the Goſpell of his ſonne:* that ſheweth his miniſterie and employment in the Goſpell. 3. ſome giue this ſenſe, whom I ſerue in the ſpirit, that is not in the fleſh, *non in carnalibus obſeruantijs*, not in carnall obſeruations, ſuch as were the ceremonies of the lawe, *gloſſ. interlin.* ſo alſo *Aretius*, I ſerue God, *non vt hypocrita ceremonijs*, not as hipocrites with ceremonies: but the mentioning of the *Goſpel* following, excludeth all legall ceremonies. 4. *Origen* here maketh a diſtinction betweene the ſoule and the ſpirit, which he taketh for the ſuperior and higher part of the ſoule, wherein he ſerued God: Ambroſe alſo by the ſpirit vnderſtandeth the minde: which is true, that inwardly he ſerued Chriſt in his ſpirit and mind, but the ſame not conſidered in the naturall condition thereof, as *Origen* ſeemeth to haue relation thereunto, but renewed and regenerate by grace. 5. S. Paul then by his ſpirit, vnderſtandeth his ardent and earneſt affection, wherein he ſerued God, moſt earneſtly and zealouſly in the miniſterie of the Goſpel, *Beza.* The like ſaying the Apoſtle hath, 2. Tim.

Tim. 1. 3. *I thanke God, whome I ſerue from mine Elders with a pure conſcience:* he ſerued God with an vpright and innocent heart, not in ſhew and oſtentation: and in this ſenſe our Sauiour ſaith, Ioh. 4. 24. *They that worſhip God, muſt worſhip him in ſpirit and in truth. Martyr.*

31. Queſt. v. 10. *What proſperous iourney the Apoſtle meaneth.*

v. 10. *That I might haue a proſperous iourney by the will of God.* 1. Paul ſimply praieth not for a proſperous iourney, but according to the will of God: there is a proſperitie, not according to the will of God, as the wiſe man ſaith, Prov. 1. 32. The proſperitie of fooles deſtroyeth them, *Gorrham.* But, the Apoſtle eſteemeth not of ſuch proſperous things, *quæ ſine voluntate dei eueniunt*, which come to paſſe without the will of God. *Huymo.* 2. The word εὐοδωθήσομαι, which ſignifieth, that I may haue a iourney giuen me according to my minde, *Eraſm.* in which deſire, the Apoſtle *non deprecatur omnia pericula*, doth not pray againſt all perills and daungers: for he ſuffered ſhipwracke, and endured other caſualties in his iourney to Rome: but he counted it a proſperous iourney, which howſoeuer might bring him vnto them, to beſtow ſome ſpirituall gift vpon them. *Aretius.* Such a proſperous iourney was that, which S. Paul tooke into Macedonia, where though he ſuffered impriſonment, and were beaten with roddes; yet his iourney proſpered, in reſpect of the good ſucceſſe, which he had in preaching of the Goſpel. *Martyr.* 3. And this deſire of Paul to ſee the Romanes might be one cauſe, of his appeale, which he made to Rome, Act. 25. *Lyranus.*

32. Queſt. *Whether S. Paul needed to be mutually ſtrengthened by the faith of the Romanes.*

v. 12. *That I might be comforted through our mutuall faith, both yours and mine.* 1. *Chryſoſtome* thinketh, that Paul ſpake not this, *quod ipſe illorum opus habeat auxilio*, as though he had neede of their helpe, ſeeing he was a pillar of the Church: but that he ſo ſaith to qualifie his former ſpeach, v. 11. becauſe he had ſaide, *that I might beſtow vpon you ſome ſpirituall gift to ſtrengthen you.* 2. But although the Apoſtles modeſtie appeare herein, that ioyneth himſelfe with them, as hauing neede of their mutuall comfort, yet in truth he profeſſeth himſelfe not to be ſo perfect, as though he needed no helps: *non ponit ſe in ſupremo gradu*, he doth not place himſelfe in the higheſt degree: for he other where doth acknowledge his imperfection both in knowledge, 1. Cor. 13. and in the gifts of regeneration, Rom. 7. *Pareus:* like as a miniſter comming to viſit one that is ſicke to comfort him, may be comforted againe by him: *Olevian.* to this purpoſe *P. Martyr.* 3. This mutuall conſolation, *Theophylact* vnderſtandeth of the alleviating of their afflictions by their mutuall comforts: *Tolet* with others, of the mutuall ioy, which they ſhould haue one in an others mutuall faith, *Lyranus:* that they ſhould be comforted by faith, which was common to him and them, for there is but one faith. But, as *Chryſoſtome* ſaith, here this conſolation may be taken *pro fidei incremento*, for the encreaſe of faith: for the faithfull *mutuis exhortationibus in fide proficiunt*, by mutuall exhortations doe profit in faith. *Pareus.* 4. And although S. Paul had giuen ſuch excellent commendation before of their faith, yet they might notwithſtanding haue neede to be ſtrengthened: as Peter, when he beganne to ſinke in the waters, had faith, when he cried to Chriſt, *Saue me, or els I periſh:* yet Chriſt ſaith vnto him, *Why didſt thou doubt, O thou of little faith?* his faith had neede to be encreaſed. 5. So here are three reaſons of the Apoſtles deſire to ſee them: 1. that he might beſtow vpon them ſome ſpirituall gift: 2. to confirme and ſtrengthen them: 3. to be mutually comforted with them. *Aretius.*

33. Queſt. *Of the impediments whereby S. Paul was letted to come vnto the Romanes.*

v. 13. *I haue oftentimes purpoſed to come vnto you, but haue beene let hitherto.* 1. *Chryſoſtome* thinketh he was hindred and letted by the Lord: and ſo alſo *Theophylact*, *Dei iuſſu prohibeor*, I am inhibited by the commandement of God: as *Origen* giueth inſtance of that place, Act. 16. 7. where Paul was not ſuffered by the ſpirit to goe into Bithynia. 2. But *Baſil* thinketh he was hindred by Satan: as the Apoſtle ſaith, he was letted by Sathan to come vnto the Theſſalonians, 1. Theſſalon. 2. 18. where is to be conſidered a double difference betweene Gods hindering and Sathans: firſt Sathan may hinder the outward actions, but the inward purpoſe and deſire he can not let: but God can ſtay

both: secondly, when Sathan hindereth, it is by Gods permission, for otherwise he could doe nothing, but God often hindereth without the ministerie of Sathan at all. Now in this place the first opinion is more agreeable, because he entreated of God by prayer, that he might haue a prosperous iourney: therefore it seemeth that he letted him, vnto whome he praied, that he might haue opportunitie giuen him. *Tolet.* 3. *Origen* ioyneth both together, that he might be hindered first in the Lords purpose, and then impediments might be cast in his way by Sathan: so also *Pareus*, *Genevens.* and *Aretius:* But for the former reason, the first opinion is rather to be receiued.

4. It being resolued vpon, that God staied S. Pauls comming, yet there is some diuersitie concerning the causes, why the Lord should thus let him. 1. *Sedulius* thinketh, that God saw not the hearts of the Romanes yet prepared to beleeue: and therefore the Lord sent Paul then, and not before, *quando præscrut eos credituros*, when he foresaw, that they would beleeue: But *Sedulius* is herein deceiued, thinking that it was in the Romanes free-will to prepare their owne hearts to beleeue: whereas euery good gift is of God, Iam. 1.17. And if it were in mans power to beleeue, euery one might attaine vnto faith, that would: but the Apostle saith, 2. Thess. 3. 2. all men haue not faith. And againe, seeing the Apostle giueth such commendation of the Romanes faith, there is no doubt but God had prepared their hearts. 2. *Hugo* thinketh, that Saint Paul was prohibited *propter peccata Romanorum*, because of the sinnes of the Romanes: This indeede sometimes is a let, as Paul and Barnabas did shake off the dust of their feete against the Iewes, and would no more preach vnto them, because of their obstinacie, and wilfull refusal, Act. 13.51. *Hyperius:* But this seemeth not to haue beene the cause here, seeing the Apostle giueth such commendation of their faith, v. 8. and of their goodnes, c. 15.14. and obedience to the faith, c. 16.19. 3. There are also externall lets and impediments, as his bonds, imprisonment, persecution, *Tolet.* and he suffered by the way shipwracke, and other casualties, *Aretius.* 4. But the most likely reason, why the Lord staied S. Pauls comming to Rome, was the necessitie of other Churches, which the Lord would haue first established. *Gregorie* teacheth this reason, *lib.* 21. *Moral. c.* 13. that God therefore letted him, that he might more profit those Churches where he remained: and S. Paul himselfe rendreth this reason, Rom. 15. 20. *Therefore I haue beene oft let to come vnto you, but now seeing I haue no more place in these quarters, and also haue beene desirous many yeares againe to come vnto you, &c.* his employment in other Churches, deferred his comming to Rome: *Beza annot.*

34. Quest. *Why S. Paul expresseth not the cause in particular, which letted him.*

1. *Gualter* giueth this reason, why the Apostle hauing diuers lets, as namely new occasions continually offered in preaching the Gospel, and beside his persecutions and afflictions, and manifold troubles, yet he maketh mention of none of these, *quia de his non poterat sine iactantiæ suspicione*, because he could not speake of these things, without suspition of boasting.

2. But I rather approoue *Chrysostomes* reason, *non scrutatur Domini propositum*, the Apostle doth not search into Gods purpose, why such an Apostle was kept so long from such a famous citie, when there was great hope of winning many vnto Christ: it was sufficient that he was letted, he is not curious to know the cause, teaching vs thereby, *ne factorum rationem vnquam à Deo exigamus*, that we neuer require a reason of Gods works.

3. And indeede Gods secret counsell herein is diuers waies vnsearchable: 1. in respect of the teachers: why sometime God sendeth many, sometime few, why some, and not others, why some are true pastors, some wolues, some true teachers, some false. 2. in regard of them, which be taught, why God sendeth preachers to one place, and not vnto an other: why Christ wrought miracles in Corazin and Bethsaida, not in Tyrus and Sidon, to bring them to repentance, Matth. 11.21. 3. and for the places, why the Spirit suffered not Paul to preach in *Asia* and *Bithynia*, Act. 16.6,7. And why in our daies, in some certaine cities, as at *Constance* God suffered the preaching of his Gospel to be intermitted. 4. for the time, why the Gospel is preached in some age, and not in an other, and some enioy it long, some but a short time. 5. for the manner, why sometime the Gospel is preached obscurely, and darkely, sometime openly and manifestly, why some preach it of enuie, some of sinceritie: All these considerations doe set forth vnto vs, how the iudgements of God are hid, and vnsearchable. *Grynæus.*

4. And

4. And by this reason may the like obiection be answered, why the Apostle was letted, seeing his purpose was good, that he might haue some fruite among them: Because the Apostle beeing the Lords minister, was not to prescribe the times and occasions fittest for the worke of the Gospel, but to depend vpon God therein, who best knewe, how to sort out the best time for euerie purpose.

Quest. 35. *Whether S. Pauls desire to goe to Rome, beeing therein letted, were contrarie to Gods will, and so sinned therein.*

1. S. Pauls desire was not absolute, but conditionall, if it were the will of God: for so he saith, *that I might haue a prosperous iourney by the will of God to come vnto you.* 2. But here we must consider of the will of God, as it is secret and hid, and as it is manifest and reuealed: against the will of God reuealed, all desires and attempts cannot be without sinne: against his secret will, somewhat may be desired, and yet without sinne, so there be a subordination of our wills to the will of God: as *Augustine* sheweth, how sometime *homo bona voluntate vult, quod Deus non vult*, a man with a good mind willeth that, which God willeth not; as a good child desireth his fathers life, whom the Lord will haue to die: So Dauid prayed for his childs life of a fatherly affection, when yet God purposed that the infant should die: And againe, saith *Augustine*, it may be, *vt homo velit voluntate mala, quod Deus vult bona*: that a man may wish and will that with an euill mind, which God willeth well: As an euill child may desire his fathers death, which the Lord also purposeth, *August. Enchirid. c.* 101. So Paul in desiring here that, which God willed not, to come vnto the Romanes, yet sinned not: both because Gods will therein was not reuealed vnto him, and beside he interposeth a condition, if it were Gods will. *ex Pareo.*

Quest. 36. How S. Paul was a *debter* vnto all, v. 14.

v. 14. *I am a debter.* 1. The Apostle sheweth a threfold desire that he had to the Romanes, first to come vnto them, then to see them, and now to preach vnto them: which he amplyfieth by three reasons. 1. from his owne office and calling. 2. from the vertue and power of the Gospel, v. 16. 3. on Gods behalfe: the *righteousnesse of God was reuealed, &c. Gorrham.*

2. This debt some take to be the gift of tongues, which the Apostle had receiued, in which behalfe he was a debter to all nations, speaking with the tongues of them all, *Origen, Theodoret:* But the other Apostles also had receiued the gift of tongues, as well as Paul: therefore in that sense they were debters as S. Paul was.

3. *Oleviane* here maketh mention of a threefold debt. 1. of nature, as Esay. 58.7. *hide not thy selfe from thine owne flesh:* euery one is bound to succour his brother, as beeing his owne flesh. 2. the second bond of our debt is in regard of our redemption, that we should willingly minister vnto them for whom Christ died. 3. the third debt is in respect of our vocation and calling: which the Apostle here hath relation vnto.

4. So then *Chrysostome* and *Ambrose* doe well expound this debt of S. Pauls Apostolike calling, so also *Lyran. Pareus*, with others. As he saith, there was a necessitie laid vpon him, *and woe is vnto me, if I preach not the Gospel*, 1. Cor. 9. 17.

5. But he is a debter first vnto God, who is the creditor of whom he receiued all those graces which he had: and therefore he was to dispose and employ them according to the will and Lawe of the Creator, *Faius:* who sent him vnto the Gentiles, Act. 13. 3. *Separate me Paul and Barnabas, &c.* which debt the Apostle is willing to discharge, *Hugo.* and because he could not yet come in person to preach vnto them, he dischargeth his debt by writing, *Bucer.*

6. And he vseth this terme of *debter*, least that he might be thought to be a busie bodie, and noted of arrogancie for writing vnto the Romanes, *Mart.*

Quest. 37. *Whom S. Paul vnderstandeth by the Grecians and Barbarians.*

1. Sometime the Apostle distinguisheth the nations into Iewes and Greekes, v. 16. sometime into Iewes and Gentiles, as Rom. 3. 29. sometime he reckoneth vp altogether, the Grecian, the Iew, Barbarian, Scythian, Coloss. 3. 12. here he diuideth all other nations beside the Iewes, into Greekes and Barbarians: the Iewes he mentioneth not, *quia magister Gentium*, because he was the teacher or master of the Gentiles. *gloss.* 2. The Romanes

are comprehended vnder the Grecians, because from them they receiued their lawes, and the knowledge of arts, *Martyr.* 3. Whereas he addeth, both to the wise men, and vnwise, some take it for an exposition of the former, by the Greekes vnderstanding the wise, and by the Barbarians the vnwise: *Anselme, Calvin, Pareus.* But *Chrysostome* and *Theodoret, Gorrh.* so also *Beza annot. Faius,* doe better referre it vnto particular men among the Greekes and Barbarians: for there were among either of them some wise, some vnwise. 4. *Anselme* by the wise, vnderstandeth righteous men, by the vnwise, sinners: some, beleeuers, and vnbeleeuers: But *Chrysostome* and *Theodoret* better interpret those to be wise men among the Gentiles, which had humane wisdome and knowledge: those to be vnwise, which were ignorant and vnlearned. 5. By this the Apostle sheweth, that their humane wisdome, was not sufficient to bring them to the knowledge of God. And *Chrysostome* here well noteth, how *Plato* a wise Philosopher, thrice comming into Sicilia, could not conuert one Tyrant, but went away without any successe: but *Paul* a tent-maker, did not onely conuert Sicilia and Italie, but runne thorough (preaching) almost the whole world. 6. S. Paul here answereth a secret obiection: it might haue beene said vnto him, You may not spend so much time among the Grecians, they are a people wise enough: therefore he saith, that not onely the vnwise, but euen the most learned among them, had neede to be instructed in the Gospel. *Tolet.* 7. And Paul *illud inculcat ob Iudeos,* doth vrge this because of the Iewes, who thought that the preaching of the Gospel did onely belong vnto them. *Erasm.* 8. *Celsus,* against whome *Origen* did write, did obiect this place to discredit the Gospel, because it was offered to the vnlearned: whereas he taketh that to be the most excellent doctrine, that can be perceiued onely of the wise and learned. But herein rather appeareth the dignitie and excellencie of the Gospel, which propoundeth the way of saluation vnto all of what degree soeuer. *Faius.* And Gods wisdome herein sheweth it selfe, that the Gospel beeing preached to the wise and vnwise: both the one might be humbled, when they see themselues to be fellow-schollers euen with the vnlearned; whome they taught before: and that the ignorant and simple should not despaire, but that they also may come to the knowledge of saluation. *Calvin.* 9. And seeing the Apostle nameth the wise and vnwise, not the rich or poore, noble, vnnoble: because he speaketh of the knowledge of the Gospel, which might seeme not so necessarie for them, which were wise and learned. *Tolet.* 10. And here is set forth a double commendation of the Gospel: both from the excellencie thereof, which was worthie the searching euen of the wise and learned Grecians: and *à facilitate,* from the facilitie thereof; because the very vnlearned might be also capable of it. *Aretius.*

38. Quest. *How Paul is not ashamed of the Gospel,* v. 16.

1. It might haue beene obiected vnto Paul: The Gospel is euery where scorned and derided among the Gentiles, and euery where it is spoken against: therefore the Apostle professeth, that he is not ashamed of the Gospel of Christ, though it seeme neuer so contemptible vnto the world. *Olevian.* 2. And as he was not ashamed to preach the Gospel himselfe, so he insinuateth vnto them, that they should not be ashamed to heare it. *Mart.* 3. *Chrysostome* mooueth a question, why S. Paul saith not here, that he is not onely not ashamed, but reioyceth also in the Gospel of Christ: as he saith, Gal. 6. 14. *God forbid, that I should reioyce, but in the crosse of our Lord Iesus Christ:* And thus he answereth, that because the Romanes were lifted vp in their mind, because of their honour, riches, and estimation in the world, and Paul preached Christ Iesus, who was crucified, and counted as nothing in the world: he therefore first of all would winne them not to be ashamed of the Gospel: and then they would come also to glorie in it, &c. But S. Paul in effect, saith as much, as I glorie in the Gospel: *minus dicitur, plus intelligitur,* lesse is spoken, and more vnderstood: *Pareus, Mart. Faius.* for the reason following, *for it is the power of God, &c.* sheweth that he did euen glorie in it. 4. But whereas two things might haue hindred Paul, shame, and feare, of the two which, feare seemeth to be the greatest pull-back: for shame is *de amissione honoris,* but for the losse of honour, feare is *de amissione vitæ,* for the losse of life: S. Paul yet saith rather he is not ashamed, then he feareth not: both because his not fearing, had commended himselfe, but his not beeing ashamed, commendeth the Gospel, as not beeing a vile and contemptible thing: as also persecution was not yet generally mooued among the Christians, which the Apostle needed to feare, but yet it was generally contemned. *Tolet.*

39. Quest.

39. *What the Goſpel or Evangel ſignifieth.*

1. *Evangelium*, the Euangel, is ſometime taken for the ſacrifice which vſed to be offered vnto the gods among the heathen, for the bringing of good newes and tidings: in which ſenſe *Cicero* taketh it, *ô ſuaves epiſtolas, quibus Evangelium deberi fatear: ad Attic.* O ſweete epiſtles, which I count worthie of an *Evangel*: that is, of ſuch an offering or ſacrifice. 2. It ſignifieth the bringing of any good newes, or tidings: as Ier. 20. 15. *Curſed be the man, that brought my father tidings, ſaying, A man child is borne vnto thee*: the word is *biſſar*, which the Septuagint doe tranſlate by the word εὐαγγελίζω, to bring good newes. 3. This word is appropriated to ſignifie the glad tidings of our redemption purchaſed by Chriſt: as the Angels ſay vnto the ſhepheards, Luk. 2. 10. *Behold, I bring you tidings of great ioy*: the word is, εὐαγγελίζομαι: and Rom. 10. 15. *Beautifull are the feete of them, which bring glad tidings of peace, and bring glad tidings of good things*: where the ſame word is vſed in the Greeke, but in Iſa. 52. 7. from whence that teſtimonie is taken, the word is *biſſar*, which betokeneth the bringing of good newes or tidings: ſome times for more euidence, the word *good*, is added: as 2. Sam. 18. 27. *beſarah tobah*, good tidings.

40. Queſt. Of the definition of the Goſpel, *It is the power of God vnto ſaluation to euery one that beleeueth.*

This definition conſiſteth of three parts, 1. of the efficient cauſe, the power of God, 2. the ende, to ſaluation, 3. the forme, to euery one that beleeueth.

1. *It is the power of God.* 1. The power of God is diuers: there is his creating power, whereby he made the world: but this power is that which is ioyned with his loue and fauour in Chriſt, whereby he wrought the redemption of man: which is ſo much greater then the other, becauſe when he made the world, none reſiſted him: but Sathan oppoſeth himſelfe in the worke of our redemption. *Faius.* 2. There is a power alſo of God vnto perdition, and damnation: but this is his power vnto ſaluation. *Chryſoſt. Origen.* 3. But how is the Goſpel the power of God, ſeeing it ſetteth forth the humilitie of Chriſt in his ſufferings, death, and paſſion? *Eraſm.* Theſe were *infirmitates voluntarie aſſumptæ*, infirmities which our bleſſed Sauiour did voluntarily take vpon him: and therein he moſt of all ſhewed his power, in deſtroying the kingdome of Sathan by ſuch meanes. *Hugo.* 4. Neither doe we here vnderſtand the eſſentiall power of God, but his organicall power, *Pareus*: or by a *metonymie*, the declaration of his power, whereby the preaching of the Goſpel is made effectuall. *Faius.*

2. *Vnto ſaluation.* 1. This ſaluation conſiſteth preſently in the remiſſion of ſinnes, and afterward in the inheritance of eternall life: not like the ſaluation, which is promiſed by men, as by Magiſtrates to their ſubiects, by Phyſitians to their patients: but it is the euerlaſting ſaluation of our ſoules. *Mart.* 2. Though outwardly the Goſpel appeare vile and contemptible, yet it hath a ſecret vertue, to work vnto eternall life: As there be certaine naturall things, which make no ſhew outwardly, yet inwardly are full of vertue: as *pepper* feeleth outwardly as cold, but it is hoat in operation: *Theodor.* as a pill which the Phyſitian giueth, though it ſeeme nothing, yet it is of great efficacie to expell diſeaſes, *Tolet.* 3. The Goſpel worketh to ſome vnto condemnation: it is the ſauour of death vnto death: but that is not properly the effect of the Goſpel, which is giuen vnto ſaluation, but by reaſon of mens incredulitie: ſo the Goſpel, not by it owne proper effect, but accidentally worketh vnto condemnation. *Mart.*

3. *To euery one that beleeueth.* 1. The Goſpel is offered vnto all, but it onely profiteth vnto ſaluation vnto thoſe that beleeue: like as a medicine is onely effectuall to thoſe that receiue it. *Pareus.* 2. Chriſt is the efficient cauſe of ſaluation: but faith, is *organon apprehenſivum*, &c. the apprehending inſtrument: like as the light is the cauſe of our ſeeing, but the eye alſo muſt be rightly diſpoſed, which is the organe of ſeeing. *Aretius.* 3. Neither is this vnderſtood of euery *beleefe*: *beleeuers* are not here taken for ſuch, as to whom the hiſtorie of the Goſpel is onely knowne, but ſuch as are ſealed by the ſpirit of grace, and are aſſured they are the ſonnes of God, and crie, *Abba*, father, Rom. 8. 15. *Grynæus.* 4. And thus the Apoſtle falleth into the very cheife argument and ſcope of this whole Epiſtle; that we are iuſtified by faith, and not by the works of the law. *Gualter.*

41. Queſt. *Of the difference betweene the Law and the Goſpel.*

1. In that the Goſpel requireth beleefe vnto ſaluation, therein it differeth from the law:

whose righteousnes is this, not to beleeue, but to doe those things, which are therein commanded, as the Apostle sheweth, Rom.10.5. *Mart.* 2. The Gospel is the power of God, that is effectuall, mightie, liuely in operation: but the law is weake and impotent, Rom.8.3. it was weake because of the flesh. 3. The Gospel vnto saluation, but the law is the ministerie of condemnation, 2.Cor.3.9. 4. The Law was giuen onely to the people of Israel: but the Gospel is proposed to all, both Iew and Gentile. 5. The Law consisted *in obseruatione ceremoniarum, & externa cultu*, in the obseruation of ceremonies, and externall worship: the Gospel *in interiori cultu fidei*, in the inward worship by faith: so that the law was *lex puerorum*, the law of children, which were kept vnder it as a schoolemaster: but the Gospel is *lex virorum*, the law of men come to ripe age. *August.lib.de spirit.& lit.* 6. They differ also in the manner, that which was couertly and darkely shadowed in the law, is manifestly and apertly set forth in the Gospel. 7. In the time they differ: the law promised things to come, the Gospel presently performed that which was in the law promised: as *Ignatius epist. ad Philadelp. quod supra legem præcipuum habet Euangelium? nempe præsentiam aduentus Saluatoris:* what hath the Gospel aboue the law? euen the presence of Christs aduent, and comming.

42. Quest. *Why the Iewes are named before the Grecians*, v.16.

To the Iew first, and also to the Grecian, &c. 1. Here by the Grecians generally all the Gentiles are vnderstood: because they of all other nations seemed to be the wisest, and therefore speciall instance is giuen in them, that they also haue neede of the preaching of the Gospel: *Tolet.* and at that time almost all nations vsed the Greeke tongue, and therfore they are called by the name of Grecians, *Gualter.* especially when they are set against the Iewes, *Beza.* 2. *Chrysostome* thinketh, that the Iew is named first, not for any other excellencie or prerogatiue, *sed in hoc solo honoratur, quod primus illam accepit*, but he is honoured onely in this, because he first had the Gospel preached: so he giueth onely vnto the Iew the prioritie of order. 3. *Origen* thinketh that the Iew is set first, because that like as the Grecian preferred himselfe before the Barbarian, because of their lawes and ciuill life, whereas the Barbarians liued without law: so the Iew hath preheminence before the Grecian, because they receiued their lawes from God. 4. *Lyranus* giueth this reason, the Iewes had a better preparation vnto the Gospel by the knowledge of the law and the Prophets, then the Grecians, who onely had the light of nature, and the knowledge of the creatures. 5. But the Iew hath a preheminence before the Gentile in respect of the prerogatiue, which was giuen them of God: vnto their fathers were the promises made, and of them was descended the Messiah according to the flesh: so that this word πρωτον, first, doth not so much signifie *ordinem temporis*, the order of time, as *ordinem dignitatis*, the order of dignitie: as when Christ saith, *Seeke ye first the kingdome of God*, Matth.6.33. that is, chiefly and most of all. *Tolet. Paræus.* This order our blessed Sauiour obserued both in himselfe, saying he was sent onely to the lost sheepe of Israel: and gaue the like charge, when he sent out his Apostles, that they should not goe the way of the Gentiles, Matth. 10.5. yea and at his ascension, he appointed his Apostles to be his witnesses first in Iudea, Ierusalem, Samaria, and then to the vttermost part of the earth, Act.1.8. This order the Apostles accordingly kept, Act.13.46. *It was necessarie, that the word of God should first haue bin spoken vnto you.*

43. Quest. v.17. *The iustice or righteousnes of God is reuealed: what iustice the Apostle meaneth.*

1. There is a iustice of God, wherein he is righteous and iust in himselfe: as Psal.11.7. *The righteous Lord loueth righteousnes:* but this the Apostle speaketh not of: the essentiall iustice of God is not communicated to vs by faith. 2. There is a iustice distributiue in God, whereby he rendreth vnto euery man according to his works: *Origen* vnderstandeth this iustice of God: but this is not the iustice, whereby a man is iustified to saluation: for if the Lord should marke what is done amisse, no man should be able to abide it, Psal. 130.3. 3. The iustice of God signifieth his veritie and truth in keeping his promises: so *Gorrham* taketh it here: true it is, that God graciously performeth whatsoeuer is promised in Christ, but yet his mercie must goe before in promising. 4. *Theodores* vnderstandeth the perfect iustice of Christ, whereby he satisfied the wrath of God for our sinnes, and accomplished our redemption: and this perfect iustice of Christ is reuealed in the Gospel: but the Apostle speaketh euidently of such iustice, whereby a man is iustified before God, which is not that perfect iustice inherent in Christ, but the applying thereof vnto vs by faith. 5. There-

Therefore *Chryſoſtomes* expoſition is the beſt, who *Homil.* 3. taketh this for that iuſtice, which is communicated and infuſed vnto vs by that iuſtice of Chriſt: and ſo *Auguſtine* vnderſtandeth that iuſtice, not whereby God is iuſt in himſelfe, *ſed qua hominem induit, cum eum iuſtificat*, but wherewith he endueth man, when he iuſtifieth him, *lib. de ſpirit. & liter. cap.* 9. of this the Apoſtle ſpeaketh, chap. 3. 28. *We conclude that a man is iuſtified by faith without the workes of the Lawe.* 6. But this iuſtice is not an habite infuſed into the mind, whereby a man is made apt to exerciſe good workes, as *Perer.* ſaith, that this iuſtice comprehendeth two things, *remiſſionem peccatorum*, the remiſſion of ſinnes, *& animi rectitudinem, &c.* and the vprightneſſe of the minde, whereby it is now acceptable vnto God, and is exerciſed in good workes: for the Apoſtle ſaith of this iuſtice of God, that it is *Made manifeſt without the lawe, by the faith of Ieſu, &c.* c. 3. 21. But this infuſed habite, which is charitie and the exerciſing of good workes, is not reuealed without the lawe: for the lawe requireth and commandeth charitie: This iuſtice then conſiſteth onely in the remiſſion of ſinnes, and in imputing vnto vs the righteouſneſſe of Chriſt by faith, c. 4. 5. *Bleſſed is the man, to whom the Lord imputeth not ſinne*, *Pareus.* 7. It is called the iuſtice of God, both becauſe it is giuen vs from God, not procured by our owne workes: and for that we thereby are made righteous, not before men, but in the ſight of God, *Tolet.* 8. And this iuſtice is ſometime called the righteouſnes of God, Phil. 3. 9. becauſe he is the author thereof: ſometime of Chriſt, he is our righteouſneſſe, 1. Cor. 1. 30. becauſe by his obedience we are iuſtified: ſometime of faith, Philip. 3. 9. becauſe faith is the inſtrument whereby Chriſts righteouſneſſe is applyed vnto vs, *Grynæus.*

Queſt. 44. Of the meaning of theſe words, v. 17. *is reuealed from faith to faith.*

1. *Is reuealed.* 1. Which ſheweth a double preheminence of the Goſpel: in reſpect of the matter: it ſheweth ſuch things, as cannot be otherwiſe knowne then by reuelation from God, whereas the lawe of the Iewes, and the Philoſophie of the Gentiles treateth of common, and knowne things: and for the manner: that which was obſcurely ſet forth in the law, is plainely declared in the Goſpel, *Pareus.* 2. and it is ſo reuealed, that it is not onely made knowne, but indeede exhibited, *Beza.* 3. And herein a difference alſo is ſhewed, that the Goſpel is reuealed vnto ſome, namely to ſuch as beleeue, but not vnto others: it is hid to them which are loſt, 2. Cor. 4. 3. *Hyper.*

2. *From faith to faith.* 1. *Origen* and *Chryſoſtome*, doe thus expound, *ex fide veteris Teſtamenti in fidem noui*, from the faith of the Old Teſtament, to the faith of the Newe. 2. *Ambroſe, ex fide promittentis Dei in fidem hominis credentis*, from the faith of God promiſing, to the faith of man beleeuing: ſo alſo *Aretius, Gualter. Martyr.* 3. *Auguſtine, ex fide predicantium in fidem audientium*, from the faith of the preachers, to the faith of the hearers. 4. *Anſelme*, from the faith of one article, to the faith of the reſt: but it can be no true faith, vnleſſe it beleeue all the articles. 5. *Theodoret, ex fide præſentium, in fidem futurorum*, from the faith of things preſent, to the faith of things to come, as of the reſurrection, life euerlaſting: But vnleſſe theſe things be ſoundly beleeued, there can be no faith at all. 6. *ex fide informi, in fidem formatam*, from an imperfect faith without charitie vnto a perfect faith: but the Apoſtle ſpeaketh not at all of any ſuch dead faith without charitie, for that faith cannot iuſtifie. 7. There remaine then theſe two expoſitions, that this be vnderſtood rather of the encreaſe of faith: we muſt proceede from faith begininng, to faith encreaſing: as the like phraſe is vſed, Pſal. 84. 7. *they go from ſtrength to ſtrength*, *Beza, Hyper. Gualter.* and Iohn 1. 16. *Of his fulneſſe haue we all receiued grace for grace.* Thus *Clemens Alexandrin.* expoundeth, *Stromat.* 3. *Apoſtolus vnicam tantum fidem annuntiat*, &c. but of one faith, which by encreaſing commeth to perfection. 8. And this meaning it hath withall: from faith to faith, to ſignifie, that altogether by faith man is iuſtified, and onely by faith, *Pareus. Faius.* ſo alſo *Thomas, nullo tempore cuiquam, niſi per fidem ſalus contigit*, that at no time ſaluation was attained vnto by any but by faith.

3. And by faith here is not vnderſtood, 1. either obedience of life, to liue as God hath commanded: for faith is here oppoſed to workes: 2. nor yet a bare and naked aſſent vnto the Goſpel that it is true: for ſuch an hiſtoricall faith euen the deuills haue. 3. but it is taken for a full aſſurance, and confidence of the heart, Heb. 10. 22. *Let vs draw neere with a true heart, πληροφορίᾳ πίστεως, in the aſſurance of faith:* by ſuch a faith are we iuſtified, *Beza. Pareus.*

Queſt. 45. Whether the Apoſtle doth rightly cite this place out of the Prophet, *The iuſt by faith ſhall liue*, for the words.

1. *Obiect.* The Hebrewe word vſed by the Prophet, Habuc. 2.4. is *beomunatho*, *in his truth or integritie*, but the Apoſtle tranſlateth it, *faith*. *Anſw.* The *Septuag.* doe tranſlate this word by the Greeke word πίστως, faith, and ſo the Hebrewe word *eemunah*, ſignifieth not onely *truth*, *integritie*, but *faith*.

2. *Obiect.* In the originall it is *by his faith*, which notwithſtanding the *Septuag.* doe thus interpret, ἐκ πίστεώς μου, by my faith: the reaſon whereof Hierome coniecture th to be this, they might miſtake the letter *vau*, for *iod*, which onely differ in the length: now *Symmachus* readeth, τῇ ἑαυτῦ πίστει, *by his faith*, according to the Hebrewe: But S. Paul neither here, nor Galat. 3. 11. doth tranſlate the Hebrewe pronoune: but tranſlateth onely, *the iuſt liueth by faith*: to this it may be anſwered, 1. *Hierome* ſaith, *non erat ei cura de verbis, cum ſenſus eſſet in tuto*, he had no care of the words, retaining the ſenſe. 2. And beſide, *loquens eodem ſpiritu, quo Prophetæ, ſenſum ſumit*, ſpeaking by the ſame ſpirit, that the Prophets ſpake by, he taketh the ſenſe, vſing his owne words, *gloſſ. ordinar.* 3. Theſe pronounes are eaſily vnderſtood in the Greeke tongue, though they be not expreſſed, *Beza. 4.* And without the pronoune, the place as the the Apoſtle alleadgeth, is ſufficient to prooue his purpoſe, that the iuſt liueth by faith, *Pareus*.

3. But the Latine tranſlator here readeth amiſſe, *vivit*, liueth, in the preſent tenſe, whereas it is put in the future, in the originall, ζήσεται, ſhall liue.

4. And the order of the words is to be conſidered: *the iuſt by faith ſhall liue*, not the *iuſt ſhall liue by faith*, for this reading preſuppoſeth, that firſt he is iuſt, and then liueth by faith: whereas he is firſt iuſt by faith, before he can liue vnto God, *Mart. Faius, Innius in Pral.*

5. And here by the way a ſlip of *Chryſoſtoms* may be noted, who directly nameth in his commentary the Prophet *Zephanie*, whereas this teſtimonie is taken from Habacuke: which may be obſerued, to ſhewe that thoſe auncient fathers, though they were excellent men, yet were but men, and might ſometime forget themſelues: As *Ambroſe* handling that place a little before, *to the Iewe firſt*, thinketh, that the Iewes were ſo called of *Iudas Macchabeus*, whereas long before they were called by that name, as is euident, 2. king. 25. Ierem. 40. Eſther 13. *Mart.* This is no note, to derogate from the credit of the fathers: but to ſhew a difference between their writings and the holy Scriptures: which are free from the leaſt error of forgetfulneſſe.

Queſt. 46. *Whether S. Paul, in citing this ſaying followeth the Prophets ſenſe.*

1. Some thinke, that the Prophet there hiſtorically ſpeaketh of the deliuerance of the people from the captiuitie of Nebuchadnezzar, and therefore exhorteth the faithfull, that with patience they would expect the promiſed deliuerance, by which faith, they ſhould liue, and be thereby refreſhed and comforted: but typically thereby is ſignified the deliuerance by Chriſt, and ſo this ſentence is accordingly applyed: which typicall application the Apoſtle followeth: of this opinion is *Gualter*.

2. *Pareus* thinketh, that the Prophet doth indeede comfort the people in captiuitie, which was to come, but not onely: the Prophet doth leade the mindes of the godly to an higher matter, to conſider of their euerlaſting deliuerance by Chriſt: ſo he thinketh, that both ſenſes, of their temporall and ſpirituall deliuerance, are comprehended in this ſentence.

3. But this is rather the literall and proper ſenſe of the Prophet, ſpecially to commend vnto the faithfull, their faith and beleefe in the Meſſiah to come. Thus *Euſebius* expounded *Lib. de demonſt. c.* 14. and *Hieronie* ſaith, *manifeſta in his verbis de Chriſti aduentu prophetia eſt*, there is a manifeſt propheſie in theſe words of the comming of Chriſt: And the Apoſtle ſo euidently applyeth it, Heb. 10. 35. *Caſt not away your confidence, which hath great recompence of reward, &c.* v. 37. *For yet a verie little while, and he that ſhall come, will come, and will not tarrie*, v. 38. *now the iuſt by faith ſhall liue, Perer. Hyper.*

4. But it will be obiected, that this ſenſe agreeth not with the Prophets purpoſe, who c. 1. complaineth of the enemies and oppreſſors of the people of God, and therefore the viſion, which the Prophet receiued c. 2. was to Miniſter comfort againe the preſent afflictions of Gods Church. *Anſ.* It is the manner, which the Lord obſerueth in the viſions

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and propheſies by occaſion of temporall deliuerances to raiſe vp the mindes of his people to looke for their euerlaſting deliuerer: as Pſal. 72. vnder the type of Salomon the kingdome of the Meſſiah is properly deſcribed: and Dan. 9. the Prophet prayeth for the deliuerance of his people out of the captiuitie of Babel, and he receiueth that propheſie of the 70. weekes concerning the Meſſiah who ſhould deliuer them from their ſinnes. And ſo in this place, the Prophet praying for the deliuerance of the people from their oppreſſors, receiueth a viſion concerning the Meſſiah, in whom whoſoeuer beleeueth, ſhall liue for euer, *Pererius.*

5. *Theodoret* thinketh that this ſaying of the Prophet concerned not thoſe times then preſent, but was a propheſie of the times of Chriſt, that then the iuſt by faith ſhould liue: ſo alſo *Irenæus lib. 4. c. 67.* But the Apoſtle otherwiſe applyeth it, Galat. 3. 11. that neither vnder the lawe, nor vnder the Goſpel, any were iuſtified by the lawe, but by faith: for his words there are generall, *And that no man is iuſtified by the lawe in the ſight of God, it is euident, for the iuſt ſhall liue by faith.*

6. *Ambroſe*, and ſo likewiſe *Chryſoſtome*, becauſe the word is put in the future tenſe, *ſhall liue*, doe vnderſtand this not of this preſent life, but of eternall life to come: But it is euident, that S. Paul Galat. 3. 11. vnderſtandeth this life of iuſtification: and ſo the Apoſtle calleth iuſtification by faith the life of the ſoule, *Galat. 2. 20. I liue by faith of the Sonne of God:* and the future tenſe with the Hebrewes, indifferently is oftentimes put for the preſent: yet the Apoſtle ſo vnderſtandeth the preſent life of the ſoule by faith and grace, as that he excludeth not the other ſenſe concerning eternall life: as he applyeth this ſentence of the Prophet to the ſecond comming of Chriſt, Heb. 10. 37. *Tolet.*

7. Now whereas Moſes ſaith, as S. Paul citeth him, Rom. 10. 5. *The man that doth theſe things ſhall liue*, the Prophet may ſeeme to be contrarie vnto him, ſaying, *the iuſt by faith ſhall liue:* but they are eaſily reconciled: Moſes ſpeaketh of the iuſtice of the lawe, which none could attaine vnto, the Prophet of the iuſtice of the Goſpel, which the faithfull obtaine by faith in Chriſt, *Mart.*

8. Thus the Apoſtle ſetteth downe the chiefe benefits which we haue by faith, *ſaluation*, v. 16. *it is the power of God to ſaluation: iuſtice* or *righteouſneſſe, the iuſt by faith: life*, ſhall liue, *Matyr.*

Queſt. 47. *How the wrath of God is ſaid to be reuealed from heauen againſt all vnrighteouſneſſe, ver.* 18.

1. This clauſe is a probation of the former, that there is no way whereby one is iuſtified before God, but by faith, which the Apoſtle prooueth by the contrarie: becauſe either by workes or faith muſt men be iuſtified: but not by workes, as he prooueth firſt in this chapter by particular induction in the Gentiles, that their workes deſerued nothing but Gods wrath: and in the Iewes, c. 2. This is the reaſon of the connexion of this verſe with the former, *Beza, Aretius, Mart.* And the cauſes, why the Apoſtle thus beginneth to reproue the Gentiles are theſe. 1. S. Paul was the Apoſtle of the Gentiles, and therefore he firſt dealeth with them. 2. becauſe the qualitie and nature of faith, and of the grace of God, can not be well vnderſtood, vnleſſe we firſt looke into our ſelues, and conſider the vileneſſe of our owne workes. 2. And becauſe ſuch is mans pride by nature, *vt opera ſua maximi faciat*, that he ſetteth much by his owne workes: therefore the Apoſtle doth firſt beginne to beat downe the pride of man. 3. It is the manner of the Prophets and of our Bleſſed Sauiour in their propheſies and ſermons, to beginne with the Lawe, and then to proceede to the promiſes of the Goſpel, *Hyper.*

2. By the wrath of God is ſignified, *declaratio iræ Dei*, the declaration of the wrath of God, *Aretius:* there is in God no motion or perturbation, as in man: wrath according to the Hebrewe phraſe, is taken for reuenge or puniſhment, *Eraſmus.*

3. *Reuealed.* 1. three waies is the wrath of God reuealed againſt ſinne. 1. by the light of nature: for euery mans conſcience accuſeth, or excuſeth him: 2. by the Goſpel, which threateneth euerlaſting puniſhment to the wicked and vnbeleeuers. 3. and by daily experience, which ſheweth that God is angrie with the ſinnes of the world, *Pæus.* 2. God doth by daily experience teſtifie his wrath againſt the vngodly of the world, and euen at this time when the Apoſtle thus wrote, the world was plagued with warre, famine, and other grieuous calamities, for the contempt of the Goſpel, *Gualter.* 3. but this *reuelation* alſo may be

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applyed to the Gospel, wherein is *reuealed* the wrath of God against sinners: as Mat. 3. Iohn Baptist preached, Now is the axe laid to the root of the tree: and our Blessed Sauiour saith, Luk. 13. 3. *vnlesse ye repent, yee shall likewise perish.* 4. vnder the lawe also the wrath of God was declared against the vngodly, as in the destruction of Sodome, and of the Egyptians in the red Sea: but the wrath of God did then onely shew it selfe in such externall and temporarie punishments: But the gospel doth threaten euerlasting condemnation: as Matth. 10. 28. *feare not them, which kill the bodie, but rather feare him, who is able to destroy both bodie and soule in hell, Perer.* And the Law did onely *in thesi*, generally condemne all infidelitie: but the Gospel *in hypothesi*, in particular condemneth incredulitie and vnbeleefe in Christ, *Pareus.* And then it beeing a time of ignorance, the iudgements of God, though they were in the world, yet were not marked and obserued, but now they are euident to all men, *Aretius.*

4. *From heauen.* 1. *Ambrose* expoundeth, *ipsos cœlos demonstrare, &c.* that the heauens doe declare the wrath of God against sinners, and shall be their accusers, who refused to worship God which made the heauens: so sometime the Lord calleth the heauens and earth to be witnesses against men, Isa. 2. 1. *Grynæus.* 2. *Origen* giueth this sense, *quia spirituales nequitiæ in cœlestibus sunt*, because the spirituall wickednesses, (that is, the euill spirits) are aboue in the celestiall places, who are ministers of Gods iudgements vpon the wicked. 3. *Chrysostome, Theophylact, Oecumenius*, referre it to the reuelation of the last and finall iudgement from heauen, at the second comming of Christ. 4. *Caietan* and *gloss. ordinar.* thus vnderstand it, *quia Euangelium de cœlo est*, because the Gospel is from heauen, wherein this wrath of God is reuealed. 5. Some hereby vnderstand the vniuersalitie of Gods iudgements, that they shall be vpon all men vnder heauen, whersoeuer they are, *Per.* 6. Some referre it to the manifest appearance of Gods iudgements from heauen, *tanquam è sublimi loco*, as out of an high place in the sight of all, *Fains:* so manifest that no man can denie it, *Beza.* 7. But the best sense is, that men should not thinke, these plagues sent vpon the world, to be ordinarie and naturall, (though God therein may vse naturall and secondarie causes) *sed à Deo inflicta*, but that they are inflicted of God, *Martyr. Pareus.*

5. *Vpon all vngodlinesse.* 1. *Origen* restraineth this clause: that though the wrath of God, be said to be reuealed against all impietie, *non tamen in omnes homines*, yet not against all men, but onely against those among the Gentiles, which had the knowledge of the truth: such were their wise men and Philosophers. 2. But *Tolet* by diuerse reasons sheweth, that all the Gentiles are here comprehended, whether the wise or vnwise. 1. by the generalitie of the words, *against all impietie and vnrighteousnesse.* 2. because they all had the knowledge of God by the creatures. 3. v. 26. the Apostle maketh mention of their women, whom he would not haue counted among the Philosophers and wiser sort. 4. the Apostles intent is to prooue, that all the Gentiles were vnder the wrath of God, and therefore also the knowledge of the Gospel, and of faith in Christ, was necessarie vnto all, both the wise and vnwise. 3. but as *Tolet* here reasoneth well: so yet herein he is deceiued: he thinketh as this sentence concerneth all the Gentiles, so the former, that the *iust shall liue by faith*, he taketh to be meant onely of the Iewes: whereas v. 17. the Apostle made euident mention both of Iew and Grecian, that the Gospel was the power of God to saluation, to euerie of them that beleeued, *Fains.*

6. *All impietie and vnrighteousnesse.* 1. *Tolet* following *Theodoret*, thinketh that these two are applyed to idolatrie: which is both *impietie*, because it denieth vnto God his worship, and *iniustice*, in giuing that which is due vnto God, vnto idols. 2. But the vsuall interpretation is better: which *Origen* also hath, *impietas peccare in Deum est, iniquitas in homines*, impietie is to sinne against God, iniquitie against men: so also *Chrysostome, non de dogmatis tantum dicit, sed de vita*, he speaketh not onely of the errors of doctrine, but of the sinnes of the life, &c. So impietie comprehendeth the transgressions against the first table: *vnrighteousnesse*, against the second, *Pareus.* 3. some by all impietie, &c. vnderstand all impious and vnrighteous persons, *Perer.* rather it signifieth, *super omnes impietatis partes, &c.* vpon all the partes of impietie, and vnrighteousnesse, *Gorrham.* whereof these two reasons may be yeelded, 1. that none should be excepted: though they seemed neuer so righteous they might haue some impietie in them, *Beza.* 2. and to shew the obiect of Gods wrath, which was not properly men, but the impietie and vnrightousenesse of men, *Pareus.*

Quest. 48.

Quest. 48. *What it is to withhold the truth in vnrighteousnesse*, v. 18.

1. *Anselme* vnderstandeth this of those, *qui veritatem id est Dei scientiam habent, tamen male viuunt*, which haue the truth, that is the knowledge of God, but yet doe liue ill.

2. *Basil* of those, *qui donis Dei ad propria voluntates abutuntur*, which hauing the gifts of God, doe abuse them to their owne pleasure: But the first restraineth this word *veritie*, or *truth*, as though it onely concerned the knowledge of diuine things: whereas there is a truth also in moral duties: the second seemeth onely to include those which sinne malitiously, and of set purpose: whereas all the Gentiles were guiltie of this in detayning the truth in vnrighteousnesse.

3. *Oecumenius* expoundeth it of those which did know the truth in themselues, and did keepe it in, *ne alijs splendeat*, that it should not appeare vnto others: But in this sense onely the Philosophers and wise men among the heathen should be touched, whereas S. Paul sheweth what was the condition of all the Gentiles in generall.

4. *Augustine*, *Ambrose*, *Chrysostome*, *Haymo*, doe specially apply it to the knowledge of God, which the Gentiles had by the creatures, and abused it, in leauing the Creator, and worshipping the creature, *quod per opera Dei cognouisti, per opera hominum perdidisti*, that which thou knewest by the works of God, thou hast lost by the handieworke of men, *August. serm. 55. de verbo Domini secund. Ioan.* And *Chrysostome* thus resembleth it, like as one hauing the kings treasure committed vnto him, to bestowe in the kings affaires, should spend it vpon harlots, and other lewde persons: so also *Tolet. Perer.* But in this sense the Apostles reason should be too much restrained: who spake before of all impietie and vnrighteousnesse, both against God and man.

5. By *truth*, then we here better vnderstand, *veras notitias de Deo colendo, & proximo diligendo*, the true notice both of worshipping God, and louing our neighbour: such as the Gentiles had by the knowledge of nature: which notice of the truth, they by their owne concupiscence, and vnrighteousnesse abused, and did contrarie things to this their knowledge, both in their duties toward God, and their neighbours, *Pareus. Martyr*, *Hyperius*. And here the Apostle vseth the fit similitude taken from Tyrants, who oppresse the innocent, and imprison them: so the Gentiles did as it were imprison the truth which they had by nature, in their owne corrupt affections: which were as fetters & gives vnto the truth, which would haue shewed it selfe, but was kept vnder.

6. But seeing the truth is powerfull and prevalent: why should it be kept vnder more at one time, then at an other? *Ans.* The truth is alwaies powerfull: but the difference is not in the truth it selfe, but in the instrument which we vse in apprehending it: our naturall strength is of small force, but when the grace of God assisteth vs: then the truth breaketh forth, and can be no longer kept vnder. *Martyr.*

49. Quest. What the Apostle meaneth by these words, v. 19. *That which may be knowne of God, is manifest in them, &c.*

1. The Apostle here preuenteth an obiection: for whereas he had said, that the *Gentiles did hold the truth in vnrighteousnes*, it might be obiected, that they had not the knowledge of the truth at all: the Apostle therefore sheweth, that they had the knowledge of God by the light of nature, and by the sight of the creatures: *Pareus.* 2. *Chrysostome*, *Oecumenius*, likewise *Ambrose*, *Augustin*, this τὸ γνωστὸν, *that which may be knowne of God*, they restraine vnto the knowledge of the creatures, making the next verse, an exposition of this, *the inuisible things, &c.* are *seene by the creation:* But the Apostle euidently distinguisheth this knowledge from that: for this is saide to be manifest in them, the other is without them: here therefore he meaneth, that naturall light, and those principles of truth, both concerning God, that he is, and, what he is, and touching morall equitie, which are by nature imprinted in the minde: *Pareus, Mart. cognitionem sui naturaliter inseuit & exterius per opera adiuvit*, God both hath naturally graft in man a knowledge of himselfe, and he doth helpe the same by his works without: *Gorrham.*

3. *That which may be knowne.* 1. which is not set against the knowledge of the essence of God, which can not be comprehended of any creature: as *gloss. ordinar.* but against those things, which are not knowne without reuelation, as the mysterie of the Trinitie, of the incarnation of Christ, the redemption of the world: that therefore is here vnderstood, *quod ductu rationis noscibile est*, which may be knowne by naturall reason: as that God is, that he

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is but one, *Gorrham:* and his essentiall attributes, as his *goodnesse, wisedome, power*, *Lyran.*

4. *Is manifest in them.* 1. not among them, as *Perer.* nor in them, that is, in the creatures, *Hugo:* but *in them*, that is, in their hearts: *Anselm.* as the Apostle interpreteth, c. 2. 15. *Pareus, Beza.* 2. not that indeed, God was thus manifested and made knowne vnto them, but they had the way and meanes giuen them by nature, whereby they might haue attained to the true knowledge of God, *Tolet.* 3. *P. Martyr* by *in them*, vnderstandeth the Philosophers, to whom this naturall knowledge of God was reuealed, which they kept hid among themselues, and would not make it common to others: as appeareth in an epistle, which Aristotle sent vnto *Alexander:* wherein he writeth, that his physickes were so set forth (that is, in such obscure manner) as though they were not set forth at all: But it is euident, that S. Paul conuinceth here all the Gentiles in generall, that they hold the truth in vnrighteousnesse, as is shewed before, qu. 48. 5.

4. *For God hath shewed it vnto them.* 1. *Ambrose* expoundeth it thus, *faciendo opus, per quod possit agnosci*, that God manifested it by the workes which he did, whereby he might be knowne: so also *Hugo, manifestauit per creaturas*, he did manifest it by the creatures: but the Apostle here speaketh euidently of a manifestation in them, not without them. 2. And he saith, he hath manifested, *not reuelled, ne lumen gratiæ immiserat*, that it should not be taken for the illumination of grace, *Perer.* or that he did manifest it, *per inspirationem*, by inspiration, *gloss. interlin.* 3. Some vnderstand it of the naturall infusion of those principles and notions of God imprinted in the minde, *Martyr, Pareus*: But these seeme to be two distinct things, to be manifest in them, and God hath manifested to them. 4. Therefore hereby the Apostle signifieth thus much: that beside that naturall instinct and light of the minde, God did concurre withall: as *Augustine* saith, *not onely naturall reason did hereunto profit, sed Deus continuo adiuvit, ne sola natura sufficere videretur*: but God did also continually helpe, that nature alone should not seeme to be sufficient: *ex gloss. ord.* so they had *diuinũ concursum mediante lumine naturali*, they had concurring the diuine helpe together with this naturall light, *Perer. Catharinus* thinketh that God did *per Angelos illuminare*, illuminate their minds by the operation of the Angels: But the Apostle saith, that God, not Angels, did manifest it vnto them. This then is added, least any man should *solis rationis viribus*, to the strength onely of reason ascribe whatsoeuer knowledge of God, *Gualter.* for though men haue this naturall instinct, yet by the corruption of their nature, and by the subtiltie of Sathan, it might be so obscured, that it should helpe them very little: and therefore it was necessarie, that the diuine assistance, should concurre together, with this naturall direction.

Quest. 50. *Of the wayes and meanes whereby the Lord doth manifest himselfe vnto men.*

These wayes and meanes of the manifesting of God, are 1. reduced to these three kinds: they are either such as are in this life, either naturall by the creatures, and the instinct of nature, or supernaturall by faith, and these are imperfect: And there is an other manifestation of God, in the next life, which is called *visio beatifica*, the blessed sight of God: when we shall see him as he is, *Tolet.* 2. Now the meanes, whereby God is manifested in this life, are diuerse. 1. *per naturalem rationem*, by naturall reason. 2. *per creaturarum considerationem*, by the consideration of the creatures. 3. *per Scripturarum inspectionem*, by the inspection of the Scriptures. 4. *per gratiæ infusionem*, by the infusion of grace. 5. *per angelicam reuelationem*, by Angelicall reuelation. 6. *per humanam eruditionem*, by humane instruction. 7. *per miraculorum operationem*, by humane operation, *Gorrham.* 3. But the naturall means of manifestation, which the Apostle speaketh of here, are thus distinguished: they are either within vs, or without vs: within vs, there are 1. the naturall principles, which are imprinted in the mind, both touching diuine things, as that there is a God, that he is omnipotent, eternall, good and gracious: and concerning morall duties. 2. The naturall reason of mans mind, whereby he discourseth, and concludeth vnto himselfe, that there is a God by his effects and works in the world. 3. There is also *diuinus concursus*, a diuine concurring of God, in helping our naturall weakenes, and in giuing efficacy vnto these naturall faculties and powers: the naturall meanes without vs, are the knowledge, sight, obseruation, and experience of Gods creatures, whereby the inuisible things of God are made knowne vnto vs: which the Apostle sheweth in the next verse.

Quest. 51.

51. Queſt. *What inuiſible things of God the Apoſtle ſpeaketh of, and how they are made knowne vnto vs.*

v. 20. *The inviſible things of him, &c.* 1. *Origens* conceit here hath no probabilitie, who by theſe inuiſible things, vnderſtandeth the Angels: for 1. the Apoſtle ſaith, *the inuiſible things of him*, that is of God, as he ſaid before, v. 19. *that, which may be knowne of God.* 2. and he doth diſtinguiſh here manifeſtly betweene the inuiſible things of God, and the works of God: ſeeing then the Angels are comprehended in the workes of God, they are not theſe inuiſible things. *Tolet.* 3. *Theodoret* by theſe inuiſible things, vnderſtandeth the creation of the world, the diuine prouidence, his iuſtice, and gouernment of the world. 4. *Lyranus* by theſe inuiſible things, interpreteth the eſſentiall attributes of God: and ſo he maketh it a diſtinct thing from the eternall power and Godhead, which afterward the Apoſtle mentioneth: whereas the Apoſtle interpreteth himſelfe, *the inuiſible things of God*, that is, his eternall power and Godhead. 5. *Gorrham* the inuiſible things of God interpreteth, *inuiſibilis Deus*, the inuiſible God: but there is great difference betweene God, and the things of God. 6. Therefore the Apoſtle doth beſt ſhew his owne meaning: the inuiſible things of God, that is, his *eternall power, and deitie*: wherein notwithſtanding all his other attributes, his wiſdome, iuſtice, goodnes, are vnderſtood: *Parens*: for as *Calvin* noteth, his deitie *niſi cum ſingulis Dei virtutibus nequit conſiſtere*, can not ſtand but with the ſingular vertues of God. But *Tolet* obiecteth, that the word *quoq́*, alſo, is here a note, *non declarationis, ſed adiectionis*, not of declaration, but of addition. *Contra.* Though the vulgar Latine ſo tranſlate *quoque*, alſo; yet in the originall the word is γάρ, which is as much as *nempe*, or *videlicet*, that is to ſay, as *Vatablus*, and the *Syrian* interpreter read: ſo likewiſe *Beza.*

2. ἀπὸ κτίσεως κόσμου, *from the world created.* Theſe words are diuerſly expounded: for whereas κτίσις ſignifieth both the very act of creating of the world, and the creature it ſelfe that was made, as *Eraſmus* noteth, hereupon theſe diuers interpretations are giuen. 1. Some read, by the creation of the world, *Beza, Genevenſ.* and *Aretius* thus diſtinguiſheth, that κτίσις, is *tota mundi fabrica*, the whole frame of the world taken together: but ποιήματα, the workes afterward mentioned, are the ſpeciall workes, as the ſtarres, the elements, and ſuch like. But if by the creation, the workes themſelues created ſhould be vnderſtood, then the Apoſtle ſhould ſeeme ſuperfluouſly afterward, to make mention, of the workes *are vnderſtood by the workes: Perer. Tolet.* and beſide, κτίσεως is put in the genitiue, and ποιήμασι in the datiue, and therefore they can not be ioyned appoſitiuely together by way of declaration. *Parens.* 2. The Latine tranſlatour readeth, *à creatura*, of the creature, which *Anſelme* and the ordinarie *gloſſe* following, vnderſtand of man: in which ſenſe it is taken, Mark. 16. 15. preach the Goſpel *to euery creature.* And man is ſo called the creature by a certaine excellencie, becauſe he hath ſome agreement with euery creature: he is in a place, as other bodies, he hath ſenſe, as beaſts, and vnderſtanding as Angels: But as *Tolet* well noteth, the other word, which is ioyned with creature, *of the world*, excludeth this particular ſenſe and application vnto man. 3. Therefore κτίσις is here better taken for the world created: and is referred vnto the time, *à mundo condito*, ſince the world was created, *Parens: à fundamentis mundi*, from the foundation of the world, as the *Syrian* interpreter: for ſo the prepoſition ἀπὸ, *from*, is taken, as Matth. 13. 35. ἀπὸ καταβολῆς, from the foundation of the world, *Tolet:* ſo that κτίσις here ſignifieth, not the act of the creation: for it is taken for the world created afterward in this epiſtle, Rom. 8. 20. nor yet for the creatures ſimply: but for the ſtate of the world, when it was created: *from the world created, à conſtitutione mundi*, from the conſtitution of the world, as *Chryſoſtome* is tranſlated.

3. *Beeing vnderſtood by his workes. Non corporea, vel imaginaria viſione, ſed intellectuali*, not by a corporeal or imaginarie viſion, are they ſeene, but by an intellectual: *gloſſ. interlin.* as the cauſe is vnderſtood by the effect: *Lyran.* like as by an image repreſenting one that is abſent, we are brought to the knowledge and remembrance of him, ſo God is ſeene in his workes. *Perer.*

4. *To wit, his eternall power and Godhead.* 1. Some by the inuiſible things of God, vnderſtand the perſon of God the father, by the vertue or power, the perſon of the Sonne, by the deitie the holy Ghoſt: which interpretation *Theophylact* mentioneth here onely: *Gorrham* ſeemeth to follow it: But this reaſon maketh againſt it, that the myſterie of the Trini-

tie is to high a matter to be searched out by the light of nature: that knowledge commeth onely by reuelation. *Perer.* 2. These three things then are here vnderstood, the eternitie, power, and diuine maiestie of God, the knowledge whereof man is lead vnto in part by his naturall instinct. *Perer.* 3. And vnder the deitie or Godhead, are vnderstood the rest of his attributes, his wisdom, goodnes, iustice, which are seene in the administration of the world, whereby his Godhead, which is in it selfe incomprehensible, is knowne, as by the effects: *Pareus.*

52. Quest. *Of the knowledge which the Philosophers had of God, and by what meanes they attained vnto it.*

1. *Theodoret* rehearseth fiue waies whereby the Philosophers were brought to the knowledge of the Creator. 1. by the contemplation of the heauens and the starres, and their orderly motion. 2. by the consideration of the elements, the fire, the aire, the water, the earth. 3. by the admirable frame and workemanship of mans bodie. 4. by the operation of mans hands, and by the manifold arts inuented by man. 5. by the dominion, which man hath ouer the creatures. *Theodor. in serm. de provid.* But some Philosophers had their speciall and peculiar reasons beside, which induced them to thinke there was a God.

2. *Socrates* especially considered the prouidence of God, in prouiding so bountifully for man: as he bringeth *Euthydemus* by this particular induction to acknowledge, that God hath speciall care of man: as he hath giuen him the light and day to guide him, the night for him to rest in, the fire to warme him, the fruits of the earth to nourish him: And whereas *Euthydemus* obiected, that these things were common vnto men with bruit beasts, *Socrates* sheweth, that euen the beasts themselues also are for mans vse: and beside God hath giuen more excellent gifts vnto man, then to any other creature, as vnderstanding, memorie, speach: wherein Gods speciall care appeareth more to man, then toward any other creature. This was *Socrates* inducement. *ex Grynæo.*

3. The *Platonists* did finde out God, by comparing the Godhead with other things: first they were perswaded, that God was not a bodie, secondly they held God to be immutable, and so they sought not God in the soule of man, or among the mutable spirits: and therefore they held God to be an infinite, and immutable essence beyond them all: to this purpose *August. lib.* 8. *de ciu. Dei. c.* 6. And further they rose vp thus by degrees to finde out the Godhead: first, they held spirituall things, to be better then corporall: then the things that had life, they preferred before those that had no life: and of the things that had life, them that had sense and motion; and of these they held to be most perfect the things that were endued with reason: and of the things hauing reason, such as were intellectuall spirits, such as are the Angels: and among those, he to be most perfect, that was *totus actus*, onely in act, void of all passiue qualitie, which is God: for the other spirits doe consist partly in act, partly in a possibilitie, as they may not be: But it is impossible that God should not be: and thus by these steppes did they ascend to the contemplation of the diuine nature. *Faius.*

4. *Aristotle* was perswaded that there was a God, and that all things consisted by the diuine power, because it was *hereditaria fama omnium mortalium*, an hereditarie opinion of all mortall men: *lib.* 12. *Metaphys. c.* 6, 7. *lib.* 7. *Ethicor. c.* 13. thereupon he calleth God ζῶον ἄϊδιον ἀρίστου θεοῦ μικτήριον, the habitation of God: *Pareus: Perer. disputat.* 14.

5. *Galen* by the contemplation of the creatures, and of the excellent workmanship of the world, did finde out the wisdome, power, and goodnes of God: for thus he writeth, *lib.* 3. *de vsu partium*, as *Beza annot.* and *Gryneus* out of him translateth, *Sacrum istum sermonum, vti verum hymnum, conditori nostro componã, &c. This sacred speach, as a right hymne, I will compose to our Creator: and this I hold to be the true worship of him, not to offer vnto him, many sacrifices of bulls, or burne ointment and incense: but if I both know him my selfe, and declare him vnto others, how great his wisdome, power, and goodnes is: for in that he would haue all these things made, and enuied vs not any of those good things, this is a cleare demonstration of his goodnes: in that he would finde out a way, how to adorne all those things, it was his great wisdome: and in that he would bring to passe and effect, whatsoeuer he had decreed, therein he shewed his power.* And by these meanes the Philosophers attained by their naturall light to some knowledge of God.

53. Quest. *How other Scriptures, that denie all knowledge of God vnto the wicked, agree with this place of Saint Paul.*

1. *Obiect.* The Apostle saith here, that the things which might be knowne of God, were manifest vnto them: how then is it saide in the Psal. 53. 1. *The foole hath said in his heart, there is no God:* and, Isa. 1. 3. *The oxe knoweth his owner, &c. but Israel hath not knowne me:* and it is said of all in generall, Ioh. 1. 18. *No man hath seene God:* and yet more euidently the Apostle thus writeth, 1. Cor. 1. 21. *Seeing the world by wisdome knew not God in the wisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue.*

Answ. 1. *Caietane* giueth this solution, that the Apostle saith not, none of the world knew not God, *sed mundus (communiter) non cognovit*, the world generally knew him not: though the wiser sort among them, as the Philosophers knew him: yet they in respect of the rest of the world, were as none: But the Apostle doth exclude euen the wise from the true knowledge of God, as he saith in the same place, 1. Cor. 1. 20. *Where is the wise, &c. hath not God made the wisdome of this world foolishnes?*

2. *Pareus* thus answereth, *Impijs negatur cognitio Dei efficax & salutaris, quæ ex verbo discitur*, the effectuall and sauing knowledge of God is denied vnto the wicked, which is learned out of the word: but an vnfruitfull and idle knowledge they may haue: Tit. 1. 16. *They professe that they know God, but by workes they denie him.* But the Apostle speaketh not here of the knowledge of God by his word: *the world by wisdome knew not God in the wisdome of God:* but of the naturall knowledge, which the heathen might haue had of God: for as *Theodoret* wel noteth, the Apostle sheweth three kinds of wisdome, two are naturall, the wisdome of man by the light of reason, the other the wisdome of God shining in the creatures: these two the Apostle speaketh of here: the third kind is the wisdome of God in his Sonne Christ, which afterward the Apostle also expresseth, v. 24. *We preach Christ the power of God, and the wisdome of God.*

3. *P. Martyr* maketh this answer, that there were some among the heathen, which by nature were perswaded there was a God, but afterward, they did not yeeld vnto him, that which was proper vnto God: as the Epicures denied vnto God the gouernment of the world, but made him as an idle beholder of the actions of men, beeing no agent himselfe: And some likewise grew to that impudencie, that they sought by subtill reasons to proue, that there was no God. But though this be true, which *P. Martyr* affirmeth, yet it is too particular to include the whole meaning of the Apostle: for he saith generally of the heathen, *that the world knew not God*, not onely certaine sects of Philosophers among them, but all the Gentiles generally.

4. *Pareus* hath an other answer, that this naturall light could not bring them to the knowledge of God, because it was obscured and darkned by sinne, and so imperfect thogh the naturall corruption of man. But this doth not fully satisfie neither: for though by mans fall this naturall knowledge is decaied, yet there was sufficient remaining, if the Gentiles had not abused it: at the least, as the Apostle saith, *that they might haue groped after God*, in some sort to haue knowne him.

5. This solution then remaineth, that there is a twofold naturall knowledge, one is onely *speculatiue*, consisting in a bare and naked contemplation of God, bringing forth no fruit: the other is *practicall*, when men according to that light which they haue of God, doe feare him, and worship him: the first kind of knowledge of God the heathen onely had, as the Apostle sheweth, Rom. 1. 21. *When they knew God, they did not glorifie him as God, neither were thankefull, but became vaine in their imaginations:* for the heathen, notwithstanding this naturall direction which they had, generally did fall vnto idolatrie, and so dishonoured that God, whome they knew by his creatures. *Mart. Perer.*

54. Quest. *Of the meaning of these words, That they should be inexcusable,* v. 20.

1. Some thus translate the Greeke words, εἰς τὸ εἶναι *ad hoc vt sint, to this ende, that they may be inexcusable: Beza: Pareus: to the intent, that they be inexcusable, Genevens.* And *Beza* thinketh that God for this cause would haue the light to shine in darknes, *vt homines nihil possent prætexere*, that man should vse no pretext or excuse. But it is hard, to say that God for this ende gaue the light of nature vnto men, to take away all defense and excuse

from them: whereas Gods intent was, that man should thereby come vnto the knowledge of the Creator.

2. *Origen, Chrysostome*, doe vnderstand this *consecutivo*, by way of consequent: that this followed as a consequent vpon their abusing of that naturall knowledge, which was giuen them: And *Theophylact* maketh it like vnto that saying in the Psalme. 51.4. *Against thee haue I sinned, &c. that thou maist be iust when thou speakest*: it was not the ende, but a consequent: so also *Erasmus*: and *Faius, est consequens cognitionis illius*, it was a consequent of that knowledge: But the Apostle seemeth to signifie more then so, *Tolet.*

3. *Aretius*, because he can not thinke that to this ende were these helps giuen them, to make them inexcusable, taketh this to be a new argument, against iustification by works: that whereby the Gentiles were made inexcusable, can not iustifie them: but by their workes they were made inexcusable: *Ergo*. But the Apostle speaketh here of the light of nature, which the Gentiles vsed, not of their works, which follow in the next verse.

4. Wherefore, the meaning of the Apostle is this, that this was not the proper end & vse of this naturall knowledge, to make them inexcusable: but it is *vsus accidentarius*, an accidentall vse; which happeneth thorough mens ingratitude, that abusing this naturall knowledge, which yet remaineth in man after his fall, they thereby are depriued of all excuse or pretext of ignorance, *Pareus*: so also *Gualter, quod gentium vitio factum est, Deo per accidens tribuitur*, that which came to passe by the fault of the heathen, is attributed vnto God accidentally: this sense is well expressed in the vulgar Latine, *ita vt sint, &c. so that they are inexcusable*: as our common English translation also readeth.

55. Quest. *Whether there is any naturall knowledge of God in man.*

1. *Pererius* here reporteth the opinion of some Schoolemen, whome he calleth Nominals, *Deum non posse naturali ratione, &c.* that God can not demonstratiuely be prooued by naturall reason: *disput. 16.* And *Pareus* maketh mention, *dub. 16.* of one *Osterodius*, who directly affirmeth, that man hath no knowledge of God by nature, or by the contemplation of the creatures, but onely by outward fame and heare-say: his reasons are these:

1. Because many in India and Brasile, are found vtterly ignorant of God, because they haue not heard, that there is a God.

2. If there were any such naturall knowledge, all should haue it, but euen among the Philosophers some were found, which denied that there was any God.

3. The Apostle speaketh of the workes of the new creation, namely of his miraculous works, v.20. whereby God is knowne.

Contra. 1. The very Indians are not without knowledge of God, though they abuse it: for some of them worship the Deuill for their god. 2. Those Philosophers of malice, not of ignorance, denied that there was a God. 3. The Apostle speaketh euidently of such workes, as were manifest and made knowne to all men: so were not Christs miraculous workes, they came not to the knowledge of all the world.

2. Now, that there is some knowledge of God euen by nature, is euident by the Apostle in this place. 1. he saith, that God hath manifested vnto them, that which naturally may be knowne of him: and that the inuisible things of God are seene and vnderstood by his works, v.20. *Pareus*. 2. For how els should all men be inexcusable, if they had not by nature some knowledge of God: whereas many haue not otherwise heard of God? *Perer.* 3. *Cicero* an heathen man confesseth, *lib.2. de natura Deorum, quid potest esse tam apertum, &c. quam esse aliquod numen præstantissimæ mentis, qua hæc regantur*, what is so manifest, when we looke vp to the heauens, &c. as that there is some diuine nature most excellent, whereby all those things are gouerned? 4. This was the end, wherefore God erected the world, that thereby man might learne to know his Creator. 5. And if man naturally had not knowledge of God, then naturally he were not bound to loue God aboue all: for how naturally can he loue and honour him, whome he acknowledgeth not? *Perer.*

56. Quest. *Whether the naturall knowledge, which the Heathen had of God, was sufficient vnto saluation.*

1. It was neuer doubted of among Christians, whether a man by his naturall strength, without Gods supernaturall grace, might be iustified before God, and so attaine vnto euerlasting life: for this were to ascribe all vnto mans free will, & to denie the grace of God: But

this

this hath bin called into queſtion, whether that this naturall knowledge of God, without any ſupernaturall inſtruction or reuelation, had not beene ſufficient (concerning knowledge) vnto ſaluation.

Chryſoſtome affirmeth, *hom. 37. in Matth.* that of thoſe which died before the comming of Chriſt, *fides Chriſti, qui nondum venerat, non petebatur*, the faith of Chriſt, which was not yet come, was not required, &c. likewiſe *Iuſtin. Apolog. 2. qui cum ratione olim vixerunt, Chriſtianos eſſe appellandos, &c.* they which liued in time paſt according to the rule of reaſon, are to be called Chriſtians, although they knew not Chriſt: ſuch as were among the Grecians, *Socrates*, *Heraclitus*, with others. *Clemens Alexandrin. lib. 6. ſtromat.* ſaith, that *they which were before Chriſt, were made iuſt either by the law of Moſes, or by Philoſophie, but they wanted onely faith in Chriſt: and therefore they expected the comming of Chriſt and his Apoſtles in hell, eorumq; ibi prædicatione Chriſti fidem percepiſſe*, and there by their preaching they attained vnto faith, and ſo were ſaued. And further theſe reaſons may be alleadged for this opinion, that this naturall knowledge was ſufficient:

1. God requireth not things impoſſible: but it had beene impoſſible for the Gentiles, beſide their naturall knowledge, to attaine vnto faith, which commeth by hearing the word, which they had not.

2. To know that God is, and that he is a rewarder of them that ſeeke him, had bin ſufficient, Heb. 11. 6. but this they might haue attained vnto by nature.

3. The Gentiles by their naturall knowledge of God, might haue beene able to lead their life aright, and to direct their actions both toward God, and man: and therefore it might haue beene ſufficient.

Contra. 1. Though it be impoſſible to attaine vnto faith without the ordinarie meanes, yet it is not to be doubted, but that, if the Gentiles had thankfully acknowledged their Creator, and not abuſed their naturall knowledge, God would haue giuen them further inſtruction: as he did afterward in ſending the Apoſtles to preach the Goſpel to all the world.

2. To beleeue that God is, and a rewarder of them that ſeeke him, is the worke of faith: and not of naturall knowledge, as the Apoſtle there ſheweth.

3. Some morall ciuill duties the light of nature might haue directed them vnto, but to order their waies aright toward God and men, their naturall direction had not ſufficed without the grace of God: for then ſome might haue beene found among them, who had attained vnto this ſufficiencie, by their naturall light onely.

2. Now on the contrarie ſide: that beſide our naturall knowledge, faith in Chriſt is neceſſarie, and that without it there is no ſaluation, thus it appeareth by the Scriptures. 1. Chriſt ſaith, *Ioh. 14. 6. I am the way, the truth, and the life:* and Ioh. 10. 9. *I am the doore:* ſo that none can enter into life, but by this way and doore: he is the lambe of God, *that taketh away the ſinnes of the world*, Ioh. 1. 29. he is the Mediator betweene God and man, 1. Tim. 2. 5. And S. Peter ſaith, Act. 4. 12. *that among men there is giuen none other name vnder heauen, whereby we muſt be ſaued:* all theſe places doe euidently teſtifie, that without the knowledge of Chriſt there is no ſaluation. 2. Further the neceſſitie of faith alſo appeareth. 1. becauſe by faith we are iuſtified: as the Apoſtle alleadgeth here out of the Prophet, *the iuſt ſhall liue by faith*, and without iuſtification there is no ſaluation: 2. inuocation and calling vpon the name of God, is neceſſarie: but they cannot call vpon him, vpon whom they haue not beleeued, Rom. 10. 14. 3. without faith it is impoſſible to pleaſe God, Heb. 11. 6. and where God is not pleaſed, there can be no ſaluation. 4. the knowledge of life to come, and of thoſe things which God hath prepared for them which loue him, is neceſſarie vnto ſaluation: But thoſe things are apprehended by faith, *Which is the euidence of things, which are not ſeene, Heb.* 11. 1.

3. Therefore, the former aſſertions of *Chryſoſtome*, *Iuſtinus*, *Clemens*, are vnſound: vnleſſe they be vnderſtood to ſpeak of perfect, diſtinct, and complete faith, which was reſerued for the times of the Goſpel, that ſuch an exact faith was not required of the fathers: otherwiſe the Scripture generally impoſeth neceſſitie of beleefe in Chriſt, in ſome degree and meaſure, vpon all: *Auguſtines* iudgement herein is much to be preferred, who thus writeth, *quod ſcriptum eſt, non eſſe aliud nomen ſub cœlo, &c. that which is written, there is no other name vnder heauen whereby we muſt be ſaued, &c. ſince that time preuailed for the ſalnation of mankind, when in Adam all mankind was corrupted, &c. epiſt. 157. ad Optat.*

57. Queſt. *Whether any of the Philoſophers were ſaued by that naturall knowledge, which they had of God.*

1. *Catharinus* a Popiſh writer, thinketh that where S. Paul ſaith here of the Gentiles, *when they knew God, they did not glorifie him as God*, that he ſpeaketh not of all the Philoſophers: a better opinion may be conceiued of *Socrates* and *Plato*: it is an hard cenſure, to ſend all the Philoſophers vnto hell: *Eraſmus* opinion alſo is well knowne, who inclineth to thinke that *Cicero* was ſaued. *præfat. in Tuſculan. quæſtion.*

2. For the deciding of this queſtion: 1. It can not ſafely be affirmed, that all the Philoſophers and other of the better ſort among the heathen were all damned: for God might haue mercie on ſome of them, and bring them vnto repentance, and impart vnto them ſome more cleare light and knowledge of ſaluation, then nature could afford: it is therefore hard to ſet downe, what ende euery one had: God might ſhew mercie in the very inſtant of the paſſage of the ſoule: And we finde that there were ſome among the nations, that were ſtrangers from the people of God, that had the knowledge of his waies: as *Iob* with his friends, who liued among the Gentiles, had the knowledge of the true God: the like might be found els-where.

2. Concerning *Socrates* and *Plato*, and other the like in particular, whatſoeuer their ende was, which is ſecret and hid vnto vs, yet by their ſayings and doings it can not be gathered, that they had the true knowledge of God, or attained vnto ſaluation. Firſt, *Socrates*, though he priuately among his friends ſeemed to miſlike of the heathen gods, and acknowledged one onely God, yet publikely he worſhipped their gods and ſacrificed vnto them, as both *Xenophon* and *Plato* excuſe him, and free him from that imputation, that he contemned the gods of the Grecians: likewiſe *Plato*, though he ſometime ſeeme to magnifie the one God the Creator of all things, yet he alloweth ſacrifices done vnto the heathen gods, and commendeth *Socrates* for rendring his vowes vnto them, and that he commanded a cocke to be ſacrificed vnto *Æſculapius*: to this purpoſe *Euſeb. lib. 13. de præpar. Evang. c.* 8. & 11. the like *Tertullian* reporteth of *Socrates* in *Apologet.* who in contempt of the heathen gods vſed to ſweare by a *goat*, or a *dogge*, yet in the end cauſed a cocke to be ſacrificed to *Æſculapius*: *Chryſoſtome* affirmeth the ſame of *Socrates*, that he ſacrificed to *Æſculapius*, and of *Plato*, that he allowed the fables of the Poets of the gods. *hom. 3. in 1. c. ad Rom.*

Seneca, who in his booke *de ſuperſtit.* which is now periſhed, but cited by *Auguſt. lib. 6. de civit. Dei. cap.* 10. though he much enueighed againſt the heathen idols, ſhewing how they worſhipped their gods in the forme of beaſts, and fiſhes, and other ſhapes, thus writing, *numina vocant, quæ ſi ſpiritu accepto ſubito occurrerent, monſtra haberentur*, they call them gods, which if they had ſpirit and life, & ſhould ſuddenly meete vs, would be thought to be monſters: yet in the ende he reſolueth, that all this rabble of the gods is to be worſhipped, yet ſo, that we thinke, *cultum magis ad morem, quam ad rem pertinere*, that this worſhip rather is for faſhion, then in truth: thus, as *Auguſtine* inferreth, this graue Philoſopher, *colebat quod reprehendebat, agebat, quod arguebat*, adored that which he reprehended, and acted that which he miſliked. Much better is the example of that auncient and reuerend old man *Eleazar*, who beeing perſwaded by his friends to diſſemble as though he did eate ſwines fleſh, and ſo to ſaue his life: anſwered, *non dignum eſt ætati noſtræ fingere*, it is not beſeeming our age to diſſemble, 2. Macchab. c. 6.

Hermes Triſmegiſtus, that wiſe Philoſopher among the Egyptians, who did teach many things truly of God, in ſo much that ſome called him the Egyptian Moſes, yet he ſpake very abſurdly and impiouſly touching the idols of the heathen, as *Auguſtine* ſetteth it downe, *lib. 8. de civit. dei. c.* 23. that *ſimulachra ſunt velut corpora Deorum, &c.* that the images were as the bodies of the gods: and he foretelleth, and that with griefe, that the time ſhould come, when the worſhip of idols ſhould faile among the Egyptians: wherein he ſeemeth to note thoſe times, when as by the preaching of Chriſts Goſpel, idolatrie ſhould be baniſhed: wherein he ſheweth himſelfe an enemie and adverſarie to Chriſt. If this were the behauiour of the moſt famous Philoſophers, who contrarie to their owne iudgement worſhipped idols, what is to be thought of the reſt? and what argument can we haue of their ſaluation, who both liued, and died for ought we know, in ſo groſſe idolatrie? Therefore howſoeuer God might haue mercie vpon ſome of them vpon their repentance, yet it is moſt certen, that they beeing without the faith of Chriſt, could not be partakers of life euerlaſting. *Faius.*

Queſt. 58. *Seeing that the naturall knowledge, which the heathen had was not ſufficient vnto ſaluation, how are they thereby made inexcuſable?*

1. *Pareus dub.* 16. anſwereth that they to whom ſufficient knowledge and ſtrength is denied to attaine vnto ſaluation, may haue ſome excuſe of their ignorance and weakeneſſe, if theſe 4. conditions be obſerued. 1. that this their ignorance and imbecillitie commeth not by their owne default. 2. if that light of nature which they had, they had followed, and not wilfully deprаued. 3. if they had accknowledged their owne wants, and had deſired to haue the ſame ſupplyed by the grace of God. 4. if God had beene any wayes bound to haue giuen them further graces to helpe their ignorance and imbecillitie: But none of theſe things could be pretended by the heathen: for their ignorance and weakeneſſe came vpon them by their owne apoſtaſie, and falling away from God: and that light which they had they deprаued: neither did they acknowledge their infirmitie, but became vaine and fooliſh in the opinion of their owne ſtrength: neither is God debter or bound vnto any, but beſtoweth his graces freely.

2. *Pererius diſput.* 16. inſiſteth onely vpon the firſt part of this anſweare, ſhewing that there is a double kind of ignorance, *vna eſt cauſa culpæ*, one kind of ignorance is that which is the cauſe of fault or ſinne, and this excuſeth: there is an other, *cuius cauſa culpa eſt*, the cauſe whereof is our fault, and this excuſeth not: and ſuch was the ignorance of the heathen, which was cauſed by their owne wilfull neglecting and abuſing of the light of nature giuen vnto them.

3. *Peter Martyr* hath yet a further anſwer: he diſtinguiſheth between the ignorance of the heathen, and their imbecillitie or weakeneſſe: this the heathen would not haue pretended, becauſe they aſcribed all vnto freewill, and therefore they would not haue complained of want of ſtrength: the Apoſtle then toucheth that, which was moſt likely to haue beene obiected by thē, namely, their ignorance: & ſheweth how euen in that behalf they were alſo inexcuſable, &c. But ſeeing as is ſhewed before, euē their natural knowledge was inſufficient to ſaluation, the ſame doubt remaineth ſtil: therfore thoſe two other exceptions concerning their imbecillitie, which *P. Martyr* mentioneth, as that it happened by their owne default, and that they did not practiſe that little knowledge which they had, but abuſed it, may alſo be admitted, touching their ignorance, as before *Pareus* anſweared ſufficiently.

4. Hereunto further may be added, that diſtinction of ignorance, which *Gryneus* borroweth from *Auguſtine, not euerie one, which is ignorant is excuſed, ſed is ſolùm, qui non habuit vnde diſceret, but he onely, that had not whence to learne.* And therefore S. Paul excuſeth himſelfe by his ignorance, that he perſecuted Chriſt, *I did it ignorantly thorough vnbeleefe*, 1. Tim. 1. 13. But ſuch was not the ignorance of God, which the Gentiles had, hauing naturall meanes offred vnto them, which they deprаued and abuſed.

Queſt. 59. v. 21. *How the Gentiles are ſaid to haue knowne God, and yet glorified him not as God.*

1. Some thinke that in Scripture, that ignorance, which is cauſed by a mans owne fault when he may haue knowledge, if he will himſelfe, it is called by the name of ſcience and knowledge in Scripture, as Ioh. 7. 28. Chriſt ſaith to the Iewes, *ye both know me and whence I am:* becauſe they might haue knowne if they would: *Iuſtin. reſp.* 140. *ad* 44. *Gentium:* ſo alſo *Photius* and *Sedulius*. But this is not the Apoſtles meaning here: for he ſaith not, when they might haue knowne God, but *when they knewe God*, they therefore had ſome knowledge of him.

2. Some thinke that they had the true knowledge of God, but they againſt this knowledge malitiouſly, and againſt their owne conſcience, worſhipped other gods: ſo *Ambroſe*, *Anſelm*. But 1. it cannot be ſhewed, that any of the Philoſophers, no not they which come neareſt vnto the truth, had the true knowledge of God, for euen *Socrates*, *Plato*, *Seneca*, allowed the worſhip of the heathen gods, and practiſed it, as is before ſhewed, qu. 57. and if any of them thought, that the images were no gods, yet thoſe which they worſhipped, were either deuils or Angels, as *Athanaſ.* ſheweth, *orat. cont. idol.* 2. the Apoſtle here ſaith that *they became vaine in their imaginations*, which ſheweth, that they were without the true knowledge of God: *Anſelm* anſwereth, that they had once the true knowledge of God and afterward loſt it: But the Apoſtle ſaith otherwiſe, *that they did withhold the truth in vnrighteouſneſſe*, v. 18. they loſt not that knowledge of the truth which they had, but ſuppreſ-

sed it and kept it vnder, with their vaine imaginations.

3. *Origen* seemeth to thinke, that they were vtterly voide of all true knowledge of God, *dum formas & imagines requirunt in Deo, in semetipsis imagnem Dei perdiderunt*, while they imagined formes and images to be in God, they lost in themselues the image of God: for there were some Philosophers which held God to be a spirit without any forme or image.

4. Some, whereas it is said, Ioh. 1. *the world knewe him not*, and yet here the Apostle saith, *when they knewe God, &c.* giue this solution, that the world knewe, *the onely God*, but not the Sonne, *Gorrham.* But the Apostle speaketh here onely of such knowledge of God, as naturally may be attained vnto: but the knowledge of the Trinitie exceedeth the strength of nature.

5. Wherefore, the Apostle is thus to be vnderstood, that they knewe the true God in part, but not perfectly: they held some truths concerning the diuine nature, but they mingled many vntruthes and falsities therewith: they acknowledged a God, but they either denied his prouidence, and power, or they communicated the duine honour vnto others which were not gods: and thus they knewe him, and yet knew him not: In this sense Christ said to his Apostles, Ioh. 14.4 *Whether I goe, ye knowe, and the way ye knowe*, and yet Thomas saith immediately, *Lord, we knowe not whether thou goest, how then can we knowe the way?* So they knewe Christ, because they sawe him, and he was among them: but yet they knewe him not perfectly, his power they as yet did not fully vnderstand: So the Gentiles knewe God in some sort, but such an one as he was, they did not knowe.

Augustine to this purpose giueth instance in one of their chiefe Philosophers, *Hermes Trismegestus*, how he confesseth many things of the true God the maker of the world: *tamen obscuritate cordis ad ista delabitur, &c*, yet by the darkenesse of his heart he falleth to say, that he would haue men subiect vnto those gods, which are made by men: *Beda ex Augustin.* so they kept the truth as the same *Augustin.* saith, *in doctrina multis falsitatibus permixta*, in doctrine mingled with many falsehoods.

And though some among the heathen did hold certaine true principles of God, yet there were others more grosse and foolish, and were vtterly ignorant of the diuine nature: taking the fire, wind, starres, and such like to be gouernours of the world: as it is in the booke of wisdome, c.13.1,2. see before of this matter, quest.52.

Quest. 60. v.21. How the Gentiles *did not glorifie God, neither were thankefull, but became vaine.*

1. *Did not glorifie him as God:* this word to *glorifie*, is taken two wayes: either to conceiue an honourable opinion of God, and to magnifie him, and set forth his praise: as Ioh. 11.4. *this sickenesse is not vnto death, but for the glorie of God, that the Sonne of God, may be glorified thereby:* or it signifieth the worship due vnto God, as *Isay.43.23. Neither hast thou honoured* (or glorified) *me with thy sacrifices: Theodoret*, so likewise *Chrysostome* and *Origen*, seeme to take it in the first sense: that the Gentiles did not conceiue so reuerent an opinion of God, in fayning him to be like vnto the images of creatures: so also *P. Martyr. Gregor. hom. 11. in Ezech.* thus vnderstandeth it: they did not glorifie God, *non impenderunt ei cultum debitum*, they did not giue vnto him his due worship: *Ambrose, Anselm, Sedulius*, doe expound the former of the latter: they glorified not God, in not giuing him thankes, but the Apostle set these two downe, as two distinct things: not to glorifie God, and not to giue him thankes: Therefore, by this word, *to glorifie*, is better comprehended, both the inward reuerent opinion of God, of his iustice, mercie, eternitie, power, goodnesse, as also the outward worship due vnto him, *Calvin. Pareus.* So the Gentiles did offend in both these: they neither honoured God as they ought, worshipping him and reposing their trust and confidence in him: neither did they returne him thanks for the benefits receiued, but referred all vnto fortune, some to the starres, some to their owne prouidence.

2. *They became vaine in their imaginations.* 1. *Erasmus* giueth this sense, they were deceiued in their expectation, because they tooke themselues to be wise, yet prooued verie fooles: but this the Apostle expresseth afterward in particular. 2. some take it in Aristotles sense: that is called vaine, which is not brought to the due effect: as the end of this their knowledge was, that God should be honoured: which end they attained not vnto, *Martyr.* but indeed they neither had the true knowledge of God, nor yet propounded vnto themselues

any

any such end.

3. Some referre it to the errors of the Philosophers, because they did resemble the Godhead by vaine images: *Theodoret*, *Chrysost.* *Tolet:* but this seemeth to be to particular: they had many vanities beside: and this the Apostle alleadgeth afterward, as a proofe of their foolishnesse, v. 23.

4. *Augustine*, whom *Anselm* followeth, vnderstandeth it of their pride: the knowledge which they had, *suis cogitationibus tribuebant*, they attributed to their owne thoughts, and reason: but their vanitie was more generall, it comprehended other things beside.

5. Therefore hereby are vnderstood all the vaine opinions and inventions which the heathen, trusting to their owne wit and invention, coyned concerning the diuine nature: as 1. some denied there was any God, as the Epicures. 2. some doubted thereof, as *Protagoras*, *Diagoras*. 3. some affirmed that there was a diuine power, but they made many gods: and them either incorporeall, as the spirits, so the Platonists. 4. or some also made materiall and corporall gods, as the Greekes and Romanes made men departed gods: the Egyptians other creatures, as oxen, geese, crocodiles, yea herbes, as onyons, leekes. 5. Some acknowledged one God, as Plato, Aristotle: but either denied his prouidence in all things done vnder the moone, as the *Peripatetikes*: or tied him vnto second, and inferior causes, as the Stoikes: this is the vanitie, which the Apostle speaketh of: And as this was their vanitie in their iudgement and opinion, so were they deceiued in their hope and expectation: they thought by such meanes to appease their gods, to procure fauour, to obtaine good things: but the contrarie fell out.

3. *Their foolish heart was full of darkenesse.* 1. by the heart is vnderstood the mind, their very vnderstanding was darkened, *Faius.* the naturall reason in them was obscured, *Gorrham.* 2. this was a iust punishment vpon them, because they abused that knowledge, which was giuen vnto them: their owne pride and ouerweening of themselues besotted them, that whereas they thought themselues wise, they became fooles, *iusto Dei iudicio propter superbiam*, their foolish heart was obscured thorough their pride, *Lyran.* 3. that whereas they boasted of the name and title of wisemen: as the Grecians much gloried in their seuen wise men: as the Romanes had their wise men also, *Numa*, *Cato*, *Cicero*, yet they were all fooles: for as fooles delight in toyes, and let passe things of greater substance and importance: so they worshipped images instead of the true God, which the Apostle in the next verse giueth as a reason of their foolishnesse: yea Socrates, who was counted one of their wisest Philosophers, desired his friends, beeing now readie to die, to offer for him a cocke vnto *Æsculapius*, which he had vowed, *Pareus.*

4. Some interpret thus, that while they held themselues wise in temporall things, *stulti facti sunt in spiritualibus*, they became fooles in spirituall things: *Lyran.* But their vnderstanding was darkened euen in moral duties: as Cato gaue his wife vnto *Hortensius*, desiring her, and tooke her againe, when he was dead. *Lycurgus* exposed virgines naked in their playes and publike spectacles, he commended theft, if it were secret: and many such absurd things euen in ciuill duties were committed by their wisest men, *Gryneus.*

5. *Augustine*, whom *Hugo Cardinal.* followeth, doth somewhat curiously distinguish these three. 1. *they became vaine in their imaginations*, this he applyeth to those, which do measure the diuine nature according to their corporall sense, imagining him to haue parts and members like vnto man, which was the errour of the Anthropomorphites. 2. *their foolish heart was full of darkenesse*, this he vnderstandeth of them, which ascribe vnto God the qualities and affections of the soule of man, as anger, griefe, forgetfulnesse, remembrance. 3. *when they thought themselues wise, they became fooles*, this he doth interpret of those which doe imagine such things of God, which neither can be found in him, nor in any other creature, neither in the bodie, nor in the soule of man.

6. But this description of the error and blindnesse of the Gentiles is better referred generally to their foolish and carnall deuises, and pretexes whereby they obscured the truth both in diuine & humane duties: as they alleadged for their images, that they did not worship the image or idol, but the thing represented thereby: and that as a man cannot haue accesse vnto the Prince, but by his courtiers: so there must be mediators to bring vs vnto God: Thus they became foolish in their imaginations, for God is not like vnto man, that he needeth to be informed by others: Thus they became fooles, leauing the true substance of Gods worship, and following after shadowes and shewes: as the Apostle saith, *Col.* 2. 23

which

which things haue indeede a shew of wisedome, &c. but substance they had none, *Martyr.*

Quest. 61. *How the Gentiles changed the glorie of God into the image of men and beasts*, v.23.

1. *They changed the glorie of the incorruptible God.* 1. The glorie of God is either absolute in himselfe, which can no wayes be changed: or it is considered with relation to vs, as the worship and honour which is yeelded by the Creatures vnto the Creator: this is changed by men, when they giue the honour due vnto God, vnto creatures, *Pareus.* So that indeede they could not depriue God of his glorie, *sed audaciæ accusantur*, but they are accused of great presumption, that as much as in them lay they attempted to rob God of his honour, *Martyr.* 2. God is said to be incorruptible, because he onely of himselfe is free from all corruption and change: the Angels are incorruptible, yet not originally, but by the will of God, *Pareus. infelix mutatio*, this was an vnhappie change of the true glorie of God, into a similitude, of the very God, into an image, and of the incorruptible, into that which is corruptible, *Gorrham.* 3. this they did two wayes: first in ascribing diuine honor to such things, as by nature were not gods, as the Egyptians did worship beasts and other creatures for their gods: then in seeming to honour the true God by the images of men and beasts, *Pareus.* 4. Some take the words in this sense, as though they should thinke that the godhead was like vnto these things, as S. Paul toucheth that error, Act. 17.29. *We ought not to thinke that the Godhead is like to gold or siluer, &c.* But the meaning rather is, that they giue the diuine honour due vnto God, vnto the images of men and beasts: for the Apostle seemeth here to allude to that place, Psal.106. 16. *they turned their glorie into the similitude of a bullocke, &c.* yet the Israelites did not thinke God to be like vnto a calfe or bullocke, *Tolet.* now whereas in the Psalme, it is said, *their glorie*, but here *the glorie of God*, the reason is, because *gloria eorum Deus*, God was their glorie: for there can be no greater honour vnto a nation, then the true worship of God, *Mart.* 5. The Apostle here doth diuers wayes exaggerate this grosse idolatrie of the heathen. 1. *maximè ridiculum est, &c.* it was ridiculous that they tooke vpon them to change the glorie of God: 2. then *quod in tam absurda mutarunt*, that they changed it into such absurd things, *Chrysostome.* 3. he saith not, they changed the glorie of the incorruptible God into a corruptible man: but into *the similitude of the image, &c.* not naturall, but such as was fashioned and framed by the hands of man, *Gorrham, Tolet.* 6. And whereas some of the Philosophers were not so grosse to thinke, that the verie images of wood, gold, or siluer, were the gods, but that the Gods were represented in them: yet both the one and the other did worship them for gods, as *Athanas.* sheweth, *orat.cont.idolat.* and *Augustine* saith well, *quis orat intuens simulachrum, qui non sic afficiatur, vt ab eo se exaudiri putet, &c.* who praieth looking toward an image, is not so affected, as though he thought it heard him, and hopeth to haue performed by it, that which he desireth: whereupon men addicted to such superstitions, doe turne their backe vpon the Sunne, and power out their prayers before the image of the Sun, *August. tractat. in Psal.* 123. *ex Beda.*

62. Quest. *Of the diuerse kinds of idolatrie among the heathen in worshipping the images of men and beasts*, v.23.

1. *Varro* a famous antiquarie among the Romanes, who wrote the 41. bookes of antiquities, whereof 25. are of humane matters, 16. of them of diuine, he maketh three kinds of Theologie or heathenish diuinitie: one fabulous and poeticall, wherein the Poets doe faine many vndecent things of the gods, as that they committed theft, adulterie: that some of them had their beginning out of the thigh, some out of the head of Iuppiter: there was also a naturall Theologie, which the Philosophers handled: as whether the gods were eternall, what their beginning was, whether of the fire, as *Heraclitus*, or they consisted of numbers, as *Pythagoras*, or *ex atomis*, of small motes, as the Epicures: the third was ciuill Theologie, which belonged to the Priests, as what gods ought to be worshipped, and with what ceremonies and sacrifices: this was for cities, the second for the world, the first for the theater or stage: to this purpose *Varro.* But *Thomas* sheweth how in this place, the Apostle condemneth all these kinds: the Ciuill, which consisted in the adoration of images, in these words, *they turned the glorie of the incorruptible God, into the similitude of the image, &c.* the fabulous and poeticall, in these words, v.25. *which turned the truth of God into a lie:* and the naturall, obserued by the Philosophers, he condemneth in saying, v.25. *they serued the Creature, forsaking the Creator. Them. in hunc locum.*

2. *Plutarke*

2. *Plutarke 6. c. lib. 1. de plurit. Philoſoph.* diuideth the heathen idolatrie into 7. kinds. 1. they obſerued the heauens, and ſtarres, and when they ſawe that by their motion and influence the things belowe were much guided, they gaue vnto them the name of gods. 2. they made ſome profitable and wholeſome gods, as Iuppiter, Iuno, Mercurie. 3. ſome vnprofitable as Mars, Saturne, the Furies, whom they appeaſed with ſacrifices. 4. they gaue the fourth place vnto the paſſions and affections of the minde, as to loue, venerie, deſire. 5. then they made goddeſſes of the vertues, as of Iuſtice, Fortitude, and ſuch like. 6. Then followe the poeticall fictions, as *Heſiodus* generation of the gods. 7. They aſcribed diuine honour vnto thoſe, that had beſtowed any benefits, or found out any profitable inuention for men, as *Hercules, Caſtor, Pollux, Bacchus.*

3. And of all other people the Romanes exceeded in the varietie of idolatrie: *Tertullian in apologet.* citeth *Varro*, that he brought in 300. Iuppiters, and of other kinds they had an infinite number of gods: whereof *Auguſtine* giueth this reaſon, *Roma quanto maior facta eſt, ſicut nauis nautas, tanto plures adhibendos eſſe Deos putavit, &c.* Rome the greater it waxed, as a great ſhip requireth more mariners, ſo they thought to vſe many gods, as though a fewe gods ſufficed not for their greatneſſe, *lib. 3. de ciuit. c. 12. Leo* addeth further, *cum pene omnibus dominaretur gentibus omnium pene ſeruiebat erroribus*, when as they bare rule ouer all nations, they became ſlaues to all their errors, *ſerm. 1. de Natal. Pet. & Paul.* and they in policie did worſhip the gods of all other nations, *ad dilatationem imperij*, for the enlarging of their dominion: thinking thereby the rather to inſinuate themſelues, *Lyranus.*

Queſt. 63. *Of the groſſe idolatrie of the heathen in worſhipping the images of men, and of beaſts, v. 23.*

1. *Of the image of a corruptible man, &c.* 1. In the booke of wiſdome two reaſons are yeelded of the adoration of images, *nimius amor amicorum, & nimius timor tyrannorum*, too great loue of friends, and too great feare of tyrants: of the one they made images to remember them, of the other to flatter them, *Gorrham.* 2. The *Aſſyrians* were the firſt that worſhipped the image of a man, namely of Belus the father of *Ninus*, whom the Babylonians called Bell, the Sidonians Baal, the Iewes Beelzebub, the Philiſtims *Zebet, Haymo.* 3. The Romanes after the comming of *Æneas* into Italy, worſhipped alſo the images of men, as Iuppiter, Romulus, *ex gloſſ. ordinar.* 4. And they worſhipped not onely men of deſert, but lewde perſons: as the Romanes made *Larentia*, a common ſtrumpet one of their goddeſſes: *Simon Magus* they inaugured with the title of a god, *Tertullian. in Apologet.*

2. *And of birds, and fourefaoted beaſts, and of creeping things.* 1. Herein appeared the great follie of the heathen, who beſide the adoration of images of men, gaue diuine honour vnto creatures: the Romanes worſhipped a gooſe, the Egyptians the hawke, and the Crocodile, and other beaſts beſide, *Haymo.* and the Philiſtims Dagon in the forme of a fiſh: and *Ambroſe* ſaith the Pagans had *Coracina ſacra*, their ſacred rauens ſolemnities. 2. But the Egyptians exceeded all other nations in theſe abhominable fooleries, as *Diodorus Siculus* expreſſeth at large, *lib. 2. c. 4.* which narration of his may be ſorted out to theſe particulars. 1. Firſt, their groſſe ſuperſtition appeared in the adoration of diuerſe kinds of beaſts and foules, as at *Memphis* they worſhipped the god *Apis* in the likeneſſe of a pide cowe, in *Midatu* a goat: at the lake *Mirides* the crocodile, and a lion in the citie *Leonce.* Beſide they adored dogs, and cats, wolues, vultures, water ratts, which were enemies to the crocodiles and gnawed a ſunder their bowels: 2. Thoſe their beaſts and birds which they held ſacred, they kept verie carefully in places neere vnto their Temples, and appointed keepers for them, prouiding them diuine meate, ſoft beds, and beſide they vſed to waſh and bath them with ſweet water and ſpices. 3. if any chance to kill any of them, he was put to death for it: they ſpare none, for at ſuch time as *Ptolome* was receiued into amitie and ſocietie with the Romanes, there chanced one of the Romanes to kill one of them, who notwithſtanding the mediation of the king himſelfe and the nobles, could not eſcape the hands of the people. 4. if any of them die in an houſe, there is great mourning and lamentation made, and they beſtowe great coſt vpon the burials: in *Ptolomeus Lagus* time, who ſucceeded Alexander, there died at *Memphis* an old oxe, in the burying whereof the keeper beſtowed 50. talents, which he borrowed of *Ptolome*, and *Diodorus* in the ſame place reporteth of ſome, that had employed an 100. talents that way.

3. This kinde of Egyptian Idolatrie the Romanes alſo learned, after the ouercomming of

of Alexandria, *gloss. ordinar.* *Tertullian* obiecteth to the Romanes, *iumenta omnia cœli à vobis, vosq; omnium pene pecudum & bestiarum esse cultores*, that they worshipped all kind of cattell and beasts: *Valerius Maximus* hath a memorable historie, *lib.* 1. *c.* 8. how they brought a serpent in honor of *Æsculapius* from *Epidaurus*, which came of it owne accord into one of their shippes, and there lay folded together one part within an other, and so was brought to Rome: which narration if it be true, it was either the deuill in the likenesse of a serpent: or the deuill vsed the serpent, as his instrument: The reason hereof, why that Sathan vseth Serpents to worke by and to deceiue men, *Augustine* rendreth to be this: *hæc permittuntur, ad primi facti memoriam commendandam, &c.* those things are permitted vnto Sathan to deceiue and delude men, by serpents; as in causing them to mooue at the inchantment of men: to call to minde the first fact of Sathan in seducing our first Parents by a Serpent, *lib.* 11. *de Genes. ad liter. c.* 28. *Pherecydes Syrus* writeth that the spirits were cast downe from heauen by Iupiter, the Prince whereof was called *Ophioneus*, that is, *serpentinus*, serpentine. *ex Lodov. Viv. in lib. August. de ciuit. dei.*

4. Thus were the heathen blinded, that as *Ambrose* in this place saith, *eorum quæ prana sunt, & inimica homini, similitudini, &c.* that they gaue the honour of God, euen vnto euill things such as were enemies vnto man. They might pretend, that in worshipping Serpents, and such other deadly things enemies to man, they adored the diuine wrath and reuenge of God, who vseth those creatures as his instruments, to punish men by, *Mart.* But this is a foolish pretence: the like may the men of Calecut alleadge for worshipping of the deuill, *ne noceat*, that he should not hurt them: they should rather haue turned themselues vnto God, as the onely ἀλεξικακὸν, turner aside of all such euills.

5. This grosse idolatrie of the heathen in worshipping the images of creeping things, and beasts with such like, did not containe it selfe among the heathen onely: But the Israelites also learned to follow the Gentiles: as Ezechiel was commanded to digge an hole thorough the wall, whereby he came into a secret place, where he found the similitude of creeping things, and abhominable beasts painted vpon the wall, and the Elders of Israel standing before them with their censers, Ezech. 8. 10. 11.

6. But whereas the heathen commonly pretended this excuse, that they did not hold such things, as they worshipped to be gods: but they in them worshipped God: as *Symmachus* obiected in his oration, wherein he craued of the Emperours *Valentinian* and *Theodosius*, the restitution of the Romane gods: that the heathen had respect but vnto one onely God, *sed ad illum per diversa itinera pergunt*, but they haue diuers waies to bring them vnto that God: this friuolous excuse is here taken away by the Apostle, who saith, that the heathen changed the glorie of the corruptible God, into the similitude of those things. And *Augustin* further hereunto maketh this answer, *quod illic facit ara, si non illud habent pio numine*, what doe their altars there before their images, if they take them not to be their gods. And whereas *Symmachus* pretendeth many waies to lead vnto one and the same God, the Scripture teacheth vs, that as there is but one God, so there is but one way, which he hath prescribed vs whereby to come vnto him: as our blessed Sauiour saith, Ioh. 14. *I am the way, the truth, and the life*: we can not come vnto God who is the fountaine of life, but by Christ, who is the way. This and other obiections made by *Symmachus*, are answered at large by *Ambrose, epist.* 30.

7. Of this kind of idolatrie, was that heathenish deuise of the Astronomers, in imagining the image of beasts and foules among the starres: which was Sathans subtiltie, to bring man, *vt se submitteret iis rebus, &c.* to submit himselfe to those things, which he was made Lord and gouernour of. *P. Martyr.*

Quest. 64. *How God is said to haue deliuered them to their owne hearts lusts*, v. 24.

1. Some doe expound this onely by way of permission, *tradidit, nihil aliud est, quam permisit*, he deliuered or gaue them vp, that is suffered them: so *Chrysostome*, *Origen*, *Oecumenius* with others: *Chrysostome* vseth two similitudes: like as if a captaine should withdraw himselfe from his souldiers, and so in the time of battell they fall into their enemies hand: the captaine might be said to deliuer them vnto their enemies: likewise a king hath a sonne that is giuen to riot, whom he cannot reclayme, he leaueth him to himselfe, that by experience he may see his owne folly: *Theodoret* also to the same purpose vseth this similitude, that God leaueth men to themselues, *tanquam cymbam absq; rectore*, as a ship left without a

pilote: *Theophylact* likeneth God herein to a Phiſitian, who hauing to deale with an vnruly patient, that will not obey his precepts taketh no more care of him: likewiſe *Ambroſe* thus expoundeth, *tradere eſt permittere, non incitare*, to deliuer vp is to permit, not to incite, or ſtirre vp. *Damaſcen. lib. 4. de fide orthodox. c. 20.* ſheweth, that it is the vſe of Scripture to call the permiſſion of God, his action, that he is ſaid to doe that, which he onely permitteth and ſuffereth: yea *Pererius* here addeth further, that the permiſſion of God ſometime *nomine præcepti appellatur*, is called by the name of precept: as, whereas Chriſt ſaith according to Matthew, c. 19. 8. *Moſes ſuffered you for the hardneſſe of your heart, to put away your wiues*; according to S. Marke, c. 10. 3. he ſaith, *What did Moſes command you?*

Sotus in his commentarie maketh two kindes of permiſſion: *eſt vna generalis*, there is one generall, when any man is ſuffered to ſinne, but this permiſſion is not called a deliuering vp: *altera eſt ſingularis quædam & valde formidabilis*, there is an other a ſingular and moſt fearefull kinde of permiſſion, when God for the puniſhment of former ſinnes, ſuffereth one to be blinded, and hardened in his ſinne: which kinde of permiſſion the Apoſtle ſpeaketh of here. Of this opinion generally are the Romaniſts, that this deliuering vp is vnderſtood of permiſſion; as *Lyranus* with the ordinarie *gloſſ. Vatablus, Tolet.* the Rhemiſts.

Contra. 1. To make God onely a ſufferer or permitter of things to be done, doth admit a double inconuenience: firſt they make God an idle beholder of mens actions, like as *Homer* bringeth in *Iuppiter* feaſting and ſporting himſelfe in Aethiopia, while the Grecians did take Troy: and againe, they make God acceſſarie and conſenting vnto euill: for like as the father, or maſter of the houſe, if he ſhould ſuffer his ſeruants to liue riotouſly, and giue themſelues to all licentiouſneſſe, though he doe not encourage them to it, yet in not hindering them, he ſeemeth to giue conſent: the like inconuenience alſo would follow, if God ſhould be a permitter or ſufferer onely of ſuch things to be done. *Pareus.*

2. But it will be here obiected, that if God ſuffer not ſinne to be done in the world, it could not be: how then is not he acceſſarie to that, which he doth not hinder? *Anſw.* God is here otherwiſe to be conſidered, then as man: we can not ſuffer any euill to be done before vs, which is in our power to hinder, but we muſt be guiltie of it: But the Lord is alwaies moſt iuſt: euill ſhould not be done in the world, if it did not ſtand with Gods will and pleaſure; who notwithſtanding is therein iuſt, and good, as *Auguſtine* ſaith, *probando patientiam dat locum pœnitentiæ, nolens aliquem perire, &c.* the Lord therein ſheweth his patience in giuing way vnto repentance, becauſe he would not haue any periſh, &c. and ſo he concludeth, *Deus non facit voluntates malas, ſed vtitur ijs, vt voluerit, cum aliquid iniquè velle non poſſit*, though God make not mens wills euill, yet he vſeth them, as it pleaſeth him, and yet he willeth not any thing vniuſtly. *Auguſt. contr. Iulian. lib. 5. c. 3.*

3. *Chryſoſtomes* ſimilitudes are not fit: for the captaine which leaueth his armie, is a betrayer of them, and the very cauſe of their deliuering vp: but ſo is not God the author of euill: and the father can not turne his ſonne from his licentious life: but God is able to turne the heart. *Martyr.*

4. Seeing the Scripture aſcribeth vnto God manifeſt action, as ſhall appeare afterward: as he is ſaid to haue hardened Pharaohs heart, and to bid Shemei curſe Dauid, and ſuch like, it is a forcing of Scripture to applie that vnto a bare permiſſion, which ſheweth an actiue and working power. *Pareus.*

2. An other way, how God is ſaide to deliuer them vp, is by the ſubtraction, and withdrawing of his grace: as he which taketh away the proppe or pillar, that beareth vp a great ſtone or weight, may be ſaid to be the cauſe of the fall thereof: *Thomas.* Thus *Gregorie* expoundeth: God is ſaid to harden the heart, *quando cor reprobum per gratiam non emollit*, when he doth not mollifie with his grace a reprobate heart: So alſo *Auguſtine, Deus non indurat cor impertiendo malitiam, ſed non largiendo gratiam, &c.* God doth not harden the heart, by imparting vnto it malice, but in not giuing vnto it grace: So alſo *Thomas* vpon this place: God directly doth not deliuer ouer men to vncleannes by inclining the affections, *ſed indirectè tradit in peccatum, in quantum ſubtrahit gratiam*, but he doth indirectly deliuer them to ſinne, by withdrawing his grace. This interpretation may ſafely

be admitted, but yet it seemeth not fully to expresse the meaning of the Apostles phrase: for deliuering vp, signifieth more then a subtraction onely, or depriuing one of grace.

3. Some doe expound the Apostle thus, that God is said to harden the heart, and to deliuer vp vnto concupiscence, and such like, by ministring occasion, which is peruerted by the wicked vnto euill: for as vnto those that loue God, all things are turned to the best, so vnto those that hate God, all things make for their ruine and destruction: thus the miracles and wonders wrought in Egypt, and the messages which Moses brought from God vnto Pharaoh, were a meanes to harden Pharaohs heart, not so intended by God, but so peruerted by Pharaohs malice. Thus God is saide to doe those things, because by occasion of such things as the Lord doth, other things fall out: In this sense it is said, that he *which loueth iniquitie, hateth his owne soule*, not that he intendeth directly the death of his soule, but because he doth such things, as procure the death of his soule: So the Lord bestowed many benefits, and temporall blessings vpon the heathen, which they abused to couetousnes, and wantonnes, in following of their owne lusts. This interpretation followeth *Pet. Martyr*, and *Pererius*. But this seemeth to be no fit exposition: *God deliuered them vp*, that is, they abusing the blessings of God vnto wantonnes, deliuered themselues vp: for the Apostle here sheweth, that this deliuering of them vp, was inflicted as a punishment vpon the Gentiles for their idolatrie: and therefore God must be considered here as a iust Iudge, who had an hand in this their punishment, otherwise, then by ministring occasion onely.

4. Some doe thus interpret, *tradidit illos Deus. id est, delictum in Dominum*, God deliuered them vp, that is, their sinne committed against God deliuered them: as we say, *perdidit illum pecunia*, his money was his destruction, whereas it was not the money, but the abuse of the money which hurt him: so *caten. Græc.* which *Stapleton* followeth. But *Faius* here well answereth, that, here money is considered παθητικῶς, by way of passion, it is a thing vsed, as an instrument, it hath no action: but an actiue power is here giuen vnto God.

5. The blasphemous Manichees were here driuen to this strait, because they would free God from beeing any way accessarie to euill; that they made two gods, one good the father of Christ, and the author of the new Testament, the other euill, the author of the old: and that God it was, which is saide to haue hardened Pharaohs heart, and to bid Shemei curse Dauid: and of this god, they vnderstood S. Paul to speake, 2. Cor. 4. 4. *In whome the god of this world hath blinded the mindes*: But the Manichees doe here manifestly contradict the Apostle, who saith, Eph. 4. 6. *There is one God, and father of all, &c. who is aboue all*: there are not then more Gods then one. And in that other place, by the *god of this world*, the Apostle meaneth Sathan, who is the prince of the darknes of this world, who is so called, because he is so held to be of the infidels. Some thinke that God may as well be said to blind the minds of infidels, as here to deliuer them vp to their owne concupiscence: as *P. Mart.* following *Augustine*: But the Scripture vseth not so to speake of God: the God of this world, is all one, as to say, *the prince of the world*, which name Christ giueth vnto Sathan, Ioh. 14. 30.

6. Wherefore, there is more to be considered in these actions, of hardening the heart, & deliuering vp vnto a reprobate sense, then bare permission onely, & subtraction of grace: these we refuse not: so that permission be here vnderstood, as ioyned with Gods will: for otherwise to thinke that God permitteth any thing, which he can not hinder, were great blasphemie, *Faius*: yet God hath a further stroke in these actions, then by permission onely, and withholding of his grace. 1. *Augustine* doubteth not to affirme, that not onely the good wills and mindes of men, which God maketh good of euill, are in Gods hand, but also the euill minds and wills of men, are so in Gods power, *vt eos quo voluerit, quando voluerit, faciat inclinari*, that the same God causeth to be enclined, which way he will, and when he will: and he giueth instance in diuers places of Scripture; as how God is saide to haue hardened Pharaohs heart, that he bid Shemei curse Dauid, *non iubendo dixit, sed eius voluntatem proprio suo vitio malam in hoc peccatam iusto suo iudicio inclinavit*, not that he in deede badde him, but by his iust iudgement he inclined his will, beeing euill of it selfe, into this sinne: so it is saide, 2. Chron. 25. 20. *But Amaziah would not heare, for it*

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was of God, that he might deliuer them into his hand, &c, likewiſe Ezek. 14.9. *If the Prophet be deceiued, when he hath ſpoken a thing, the Lord hath deceiued that Prophet*: vpon theſe and other ſuch places, *Auguſtine* thus inferreth: that it is manifeſt, *operari Deum in cordibus hominum, ad inclinandas eorum voluntates, quacunq; volnerit, &c.* that God worketh in the hearts of men to incline their wills, which way he will, either vnto good for his mercie ſake, or vnto euill, according to their deſert: *iudicio ſuo aliquando aperto, aliquando occulto, ſemper autem iuſto*, by his iudgement ſometime open, ſometime hid, but alwaies iuſt: thus *Auguſt. lib. 5. contr. Iulian. c. 3.* All theſe places alleadged ſhew, that God in ſuch actions, is to be conſidered as an agent, and yet is free from the imputation of any euill.

2. Which that it may more fully appeare, theſe conſiderations following are here neceſſarie. 1. we muſt diſtinguiſh, betweene the motion of the mind, & ἀταξίαν, and the diſorder or euilnes of the motion, *Pareus*: and there are two things in ſinne, *actio, & defectus*, the action it ſelfe, and the defect or fault: the action is of God, but not the other, *Mart.* ſo *Hugo Cardinal. Deus non incitat ad malas notiones, in quantum ſunt mala, &c.* God doth not ſtirre vp vnto euill actions, as they are euill, but as they are actions. 2. Beſide, ſinnes are conſidered three waies: firſt as they are tranſgreſſions of the law of God: then as they are cauſes of other ſinnes: in neither of theſe reſpects doth ſinne any way ſtand with the will and pleaſure of God: thirdly, as they are *pœnæ præcedentium ſcelerum*, puniſhments of ſinnes before-going: and ſo they are of God: ſo then, as there is ἀταξία, a diſordered motion in ſinne, God no way is acceſſarie vnto them: but the ἀντιμισθία, the infliction of them as a puniſhment, proceedeth from the iuſt iudgement of God. *Pareus*. 3. As God is to be conſidered, as a iuſt Iudge in puniſhing ſinne by ſinne, ſo likewiſe as a wiſe foreſeer, and prouident worker and contriuer of all things, to effect his good pleaſure: ſo then we affirme, *Deum iuſto ſuo iudicio ordinare, &c.* God doth ſo ordaine in his iuſt iudgement, that men be deliuered vp to their owne concupiſcence: as the Iudge deliuereth malefactours ouer to the tormentor, or hangman, *Calvin. carnifex agit vi, & authoritate iudicis, &c.* the tormentor worketh by the authoritie of the Iudge: yet *carnificis opus, cum imperio iudicis non confundo*, I confound not the worke of the hangman with the commandement of the Iudge, ſaith *Beza*: So it is true, as *Faius* here ſaith, *Deus arcano ſuo iudicio effecit, &c.* God ſo wrought by his ſecret iudgement, that they which were alreadie eſtranged from him; *magis averterentur*, ſhould yet be eſtranged more.

But it will be thus obiected againſt this reſolution. 1. *Iulianus* the Pelagian thus cauilled, If this concupiſcence, vnto the which the Gentiles were deliuered vp, were a puniſhment of ſinne, then it is good and commendable. *Anſ.* It followeth not, for by the ſame reaſon the deuill ſhould deſerue commendation, becauſe he is the executer of Gods reuenge, and puniſhment. 2. He obiecteth, that they were left by the patience of God, not *per potentiam compulſi*, not compelled by his power. *Anſ.* 1. God ſheweth herein both his patience and his power, as the Apoſtle ſheweth, Rom. 9. 22. *What if God would, to ſhew his wrath, and make his power knowne, ſuffer with long patience, the veſſels of his wrath prepared to deſtruction, &c.* 2. yet although God herein ſhew his power and ſecret iudgement, in puniſhing them with their owne concupiſcence, yet he forceth not their wills, but being euill of themſelues, he giueth them ouer further to all impietie. 3. *Obiect.* The Apoſtle ſaith, Eph. 4. 19. *Which being paſt feeling, haue giuen themſelues vnto wantonnes, &c.* they then giue themſelues ouer, God giueth them not vp. *Anſ.* It followeth not: for both God doth deliuer them vp, as a iuſt Iudge, and Sathan as a miniſter of Gods vengeance: and they themſelues, as willingly precipitating themſelues into all vncleannes: So God deliuered vp his Sonne vnto death, and the Iewes alſo: in one and the ſame action, God is iuſt, and man guiltie: *quia in vna re quam fecerunt, cauſa non eſt vna ob quam fecerunt*, becauſe in one ende the ſame thing which they did, there was not one cauſe, for the which they did it. *Auguſt.* See more of this queſtion, *Hexapl. in Exod. c. 11. qu. 15. to qu. 28.* where it is diſcuſſed at large.

65. Queſt. *How the Gentiles are ſaid to defile their bodies in themſelues*, v. 24.

1. *Chryſoſtome* thus interpreteth, *propria corpora inter ſeipſos dehoneſtari ſolitos*, that they were accuſtomed to defile their bodies betweene themſelues: ſo alſo *Erasmus, Vatablus*, and *Beza: Theophylact* readeth, *à ſeipſis*, of themſelues; but in the originall it is ἐν ἑαυτοῖς, in themſelues: as the vulgar Latin tranſlateth: ſo alſo *Calv. Pareus*. 2. Some retaining this reading, by *in themſelues*, vnderſtand that kind of pollution and vncleannes, which men

commit with themselues, & not with any other person, *Ansel. Gorr.* for there are three kinds of sinnes of vncleannes against nature: either the same partie with himselfe worketh vncleannes: or with an other person, of the same sexe, but of the same kind, as man with man, or with an other kind, as man with beast: the first of these is signified here, *Lyranus.* 3. Some thinke that the Apostle speaketh of such vncleannes, which was committed by themselues one with an other, *Osiand.* but that is spoken afterward. 4. *Tolet* taketh this to be vnderstood, not of sinnes against nature, but of adulterie, fornication, and such like: that first they fell into *peccata simplicia*, into simple sinnes, then as they exceeded in idolatrie, so they fell into more grosse sinnes. 5. But this is better vnderstood generally of all kind of pollution, and vncleannes, naturall, or vnnaturall, which was committed in themselues, that is, against their owne bodies: for other sinnes are committed without the bodie, but the sinne of vncleannes defileth the bodie, and such doe sinne against their owne bodies: as the Apostle sheweth, 1. Cor. 6. 18. And so *Augustine* distinguisheth betweene *flagitium*, and *facinus*: the first is that which one committeth against himselfe in defiling his owne bodie, and soule: the other is in hurting of an other, *Pareus.* 6. And this was the iust recompence of retalion, that as they had dishonoured God, so they should dishonour themselues: and like as they had turned God into the similitude of beasts, and beasts into gods; so they themselues should be giuen ouer to beastly affections. *Faius.*

66. Quest. *How they worshipped the creature, rather then the Creator.*

1. So readeth the vulgar Latin, and the *Syrian* translator: but vpon this reading it would follow, that they worshipped the Creator, but not so much as the creature: and the same inconuenience followeth to read, *aboue the Creator, Chrysost. Vatabl.* but the word in the originall is παρὰ, which signifieth, beside the Creator: as *Cyprian* well giueth the sense, *relicto Creatore*, the Creator beeing forsaken, *lib. 3. contr. Iudaos, c. 10.* and *Hilarie, praeterito Creatore*, the Creator beeing omitted: so also *Beza.* 2. *Tolet* here noteth, that they committed two things in their idolatrous worship, *vnum ad intellectum, alterum ad voluntatem spectat*, one concerneth the vnderstanding, in the error of their mind: they changed the truth of God, the true worship of God into a lie, that is, a lying image: the other was in their will and affection, in worshipping the creature. But *Gryneus* addeth a third degree, which was in their action: for he distinguisheth these two, *they worshipped*, and *serued*, the first he applieth vnto the inward veneration and worship, the other to their outward seruice. 3. By the creature, is not onely here vnderstood such things as were, and had an existence in the nature of things, as the Sunne, the Moone, the starres, but they did also worship ἐκ ὄντα, such things as had no beeing: which were of three sorts, either such as neuer were in the world, but were imagined gods and goddesses, as *Venus, Pallas, Herculius, Febris*, and such like: or such as were sometime in the world, but were now dead, and not in the world, as *Hercules, Romulus*: so *Faius*: and they worshipped some things of diuers shapes, which neuer were, nor could be in the world: as *Iuppiter* of Lybia had a rammes head, and *Anubis* of Egypt a dogges head: the Faunes and Satyrs had goates feete, the *Naiades* and *Tritones*, had a mixt shape of men, and fishes: *Aretius*: by the creature then is vnderstood, whatsoeuer beside the Creator, which they worshipped.

4. Whereas the Apostle addeth, *which is blessed for euer: Chrysostome* well noteth, *nullo ille ex hac impietate damno afficitur, &c.* that God, notwithstanding this contumelie offered him by idolaters, sustained no losse thereby, he still remained blessed for euer: and that it is said *for euer*, a difference is shewed betweene the honour of God, which remaineth inviolable for euer, and the honour of idols, which remaineth but for a time. *Gorrh.*

67. Quest. *Of the vnnaturall sinnes of the heathen.*

Vers. 26. *For this cause God gaue them vp, &c.* 1. *Aretius* taketh this to be but an ἐπεξήγησις a further explanation of that which the Apostle had spoken of before: but it is rather an αὔξησις an exaggeration rather, and amplification: for it is more to be giuen ouer, παθήμασι vnto passions, then ἐπιθυμίαις, vnto the lusts of the heart: for they differ in three things, 1. the passion here signifieth a setled disease of the minde, which could not be remooued, whereas the lust of the heart was not yet perfected, *Faius.* 2. by the lust is signified their vncleane desires, but here the Apostle also speaketh of their vncleane acts, *Pareus:* 3. and before the Apostle touched such vncleannes, as defiled the bodie: but now they are giuen ouer vnto such vile affections as also defile the mind, depraying it of the vse of reason, *Tolet.*

2. How

2. How the women did change the naturall vſe, may ſeeme ſtrange: *Theophylact* thinketh it was *obſcænum aliquid, quod nec dici fas eſt*, ſome obſcene thing, that is not to be vttered. *Lyranus*, ſo alſo *Tolet*, and before them *Ambroſe* and *Anſelme*, vnderſtand it *de commiſtione fœminarum inter ſe*, of the commixtion of women among themſelues, as the men were defiled betweene themſelues. But rather here the naturall vſe is to be referred vnto the organe and inſtrument of generation: when the women did proſtitute themſelues, the men exerciſing *præpoſterum & ſterilem venerem*, prepoſterous and ſterilous venerie, *Oſiand. Sodomiticos concubitus*, or they companied with men, as Sodomites, *Pareus*: and as *Auguſtine* ſaith, when the males abuſed *ex parte corporis, quæ non ad generandum inſtituta eſt*, that part of the bodie in the female, which was not appointed for generation: ſo the *Syrian* tranſlator, *re quæ non eſt ex natura vſæ ſunt*, they vſed the thing both which was not of nature, &c.

3. So likewiſe the men with men wrought filthines: actiuely, in forcing vpon other vnnaturall acts of vncleannes: and paſſiuely, in ſuffering others to doe it: this was the ſinne of Sodome, for the which they were deſtroied. *Socrates* is noted among the Philoſophers for maſculine venerie, which *Plato* condemneth. And the Apoſtle may ſeeme to haue ſpeciall relation here vnto the abominable vncleannes of the Romanes, and ſpecially Nero, who was a monſtrous beaſt for ſuch ſinnes againſt nature, *Pareus*. *Chryſoſtome* here elegantly ſheweth, how whereas by Gods ordinance, in lawfull copulation by mariage, two became one fleſh, both ſexes were ioned together in one: by this Sodomiticall vncleannes, the ſame fleſh is diuided into two, the men with men working vncleannes with women, and ſo ſerue in ſtead of two ſexes.

68. Queſt. *How one ſinne is puniſhed by an other, vpon theſe words, And receiued in themſelues ſuch recompence of their error, &c. v. 27.*

1. There are ſome ſinnes, which are as puniſhments of former ſinnes, which are *non tormenta peccantium, ſed incrementa vitiorum*, not ſo much the torment of ſinners, as the encreaſing of ſinne, as *Auguſtine* ſaith. And here we may make a foure-fold diſtinction of ſinnes: 1. ſome are not onely ſinnes, but the cauſes alſo of ſinnes following: as *Gregorie* giueth inſtance, of one giuen vnto riot and exceſſe in eating and drinking, which cauſeth him through the luſtines of his fleſh to commit adulterie: here his Epicures life is both a ſinne, and the cauſe of an other ſinne, namely adulterie. lib. 25. Moral. cap. 12. 2. Some ſinnes are both the cauſe of an other ſinne following, and the puniſhment of a former: as if the adulterer proceed further to commit murther: here adulterie is the puniſhment of his gluttonie, and the cauſe of murther. 3. And there is a ſinne, which is the puniſhment of a former ſinne, though it bring forth no new ſinne: as murther here is the puniſhment of adulterie. 4. Some ſinnes are neither the cauſes, nor puniſhment of other ſinnes, but ſimply ſinnes in themſelues: as namely when any one repenteth of his ſinne, and proceedeth no further.

2. But here it will be obiected, that euery ſinne is voluntarie, but the puniſhment of ſinne is involuntarie: how then can ſinne be a puniſhment: and euery puniſhment of ſinne is iuſt, and ſo of God, but ſinne is vniuſt, and not of God, therefore not a puniſhment? To this obiection diuers anſwers are made:

1. The maſter of the ſentences, *lib. 2. diſtinct. 36.* giueth this ſolution, that ſinne is ſaid to be a puniſhment, not as it is a fault committed by the will: but in reſpect of the effect which it worketh in the ſoule, which is the corrupting of the minde, and making it guiltie of damnation. But in this ſenſe, euery ſinne ſhould be a puniſhment of ſinne: becauſe the minde is thus corrupted, and made guiltie euen by the firſt ſinnes, which one committeth.

2. Therefore *Thomas Aquinas* addeth further, that ſinne in reſpect of the nature thereof, becauſe it is voluntarie, is not a puniſhment, but in reſpect of the cauſe, which is the ſubtraction or remouing of the grace of God, whereby he falleth into further ſinne. And further he explaneth the matter thus: that ſinne is a puniſhment 3. waies, either in reſpect of ſomewhat going before, as the abſence, or ſubtracting of the grace of God, or of ſomewhat which accompanieth ſinne, either in the minde, as the corrupting and polluting of it: or without, as croſſes and troubles, which are ſent for ſinne: or els in reſpect of ſomewhat enſuing and following, as the torment of conſcience. But all theſe, the ſubtracting of grace, outward trouble, and remorſe of conſcience, may concurre in the firſt ſinnes, which are not the puniſhment of any precedent ſinnes: therfore a further reaſon hereof is to be found out.

3. Wherfore, God in puniſhing one ſinne by an other, is to be conſidered as a iuſt Iudge, that not onely by ſubtracting his grace, as *Pererius:* nor by giuing Sathan power ouer ſinners, to draw them further into ſinne, as *Hyperius:* but by the ſecret working of his iuſtice, in ordering and directing all things according to his will, he ſo diſpoſeth and effecteth, that the wicked are giuen ouer to greater impietie and iniquitie, to commit ſinne with greedines: ſo then this ἀντιμισθία, *recompence*, hath neither reference vnto the ſinners themſelues, who regard herein nothing but their owne inordinate pleaſure, nor yet vnto Sathans worke, who intendeth nothing but the contumely of God, and the deſtruction of the vngodly: but it is referred vnto God, who in puniſhing ſinne by ſinne, onely reſpecteth the due courſe of his iuſtice, in thus recompencing their former error. God then is no way acceſſarie to their ſinnes, but concurreth as a iuſt Iudge in puniſhing their former ſinnes with greater following: *Pareus. Faius* here noteth well a difference betweene the word ἀντιμισθία, which the Apoſtle here vſeth, which ſignifieth a iuſt and full recompence, anſwering and correſpondent vnto the merit of their ſinne: which word is onely vſed of euill works: but μισθὸς, a reward, is giuen vnto good works, as be conferred of grace, not anſwering vnto any merit before going.

3. As thus it hath beene ſhewed how ſinne is the puniſhment of ſinne, ſo alſo one ſinne may be the cauſe of an other: and that either directly, or indirectly: *directly*, when as a man by one ſinne is inclined to commit an other: and that three waies, 1. in reſpect of the ende, as when one through couetouſnes committeth murther, to enioy an others wealth: 2. or by ſuggeſting the matter of an other ſinne, as gluttonie bringeth forth adulterie: 3. or in reſpect of the efficient and moouing cauſe, as when one by practiſe and continuance in ſinne is growne into an habit of ſinning, which ſtill ſtirreth him vp to heape ſinne to ſinne: *Indirectly* one ſinne cauſeth an other, by remooving that which ſhould keepe one from ſinne, as namely when the ſinne firſt committed, excludeth the grace of God, whereby one ſhould be preſerued from ſinne. *Thom. prim. ſecund. qu.* 80. *art.* 2.

69. Queſt. *How the Gentiles are ſaid, not to regard to know God*, v. 28.

1. *Origen* thinketh, that the Apoſtle ſetteth downe here three kinds of impieties againſt God: firſt, of them which worſhipped idols, to v. 23. which was the generall ſinne of the Gentiles: ſecondly, of thoſe which worſhipped the creature rather then the creator, v. 25. ſuch were the Philoſophers and Aſtronomers, which were skilfull in the obſeruation of naturall things: thirdly, he thinketh heretikes here to be noted, that regard not to know God. But the Apoſtle ſeemeth ſtill to continue in the ſame argument, ſetting forth the ſinnes of the Gentiles: that as before he ſhewed, how they polluted and defiled themſelues: ſo now he deſcribeth other ſinnes as fruits of their idolatrie, namely ſuch as are committed againſt others.

2. Theſe words, *they regarded not to know God:* 1. ſome thus interpret, that they thought God to haue no knowledge, or no great care of ſuch things, as they committed, *gloſſ. ordin. Gorrham.* and ſo before them *Ambroſe:* but the words muſt be much forced and ſtrained to make this ſenſe, as though the Apoſtle ſhould ſay, *they regarded not, that God knew.* 2. Some thinke the Apoſtles meaning is, that they had not Gods feare before their eyes, that knowing him, they much regarded not, what was pleaſing or diſpleaſing vnto him. *Haymo.* But the Gentiles had not the true knowledge of God, for they neglected the meanes, which ſhould haue brought them to know him. 3. Some giue this ſenſe, *neglexerunt, &c.* they neglected, *Tolet. non curarunt*, they had no care to know God, *Vatab.* they did not ſeeke to know God according to that naturall light and direction, which they had. 4. But there is more ſignified here, then a negligence: rather *ſpreverunt*, they deſpiſed to know and acknowledge God: *Faius:* they ſcorned and derided the true knowledge of God, and preferred their owne vaine inuentions: And ſo *Chryſoſtome* noteth, that the Apoſtle ſaith not, as *they knew not God*, but regarded not to know God: ſo that it was *corrupti iudicij*, of a corrupt iudgement, not a ſinne of ignorance, that they refuſed the knowledge of God. The Apoſtle then ſheweth, *voluntariam cæcitatem*, their wilfull blindnes, *Pareus:* it ſeemed not good vnto them, as *Beza:* or they iudged it not good, as the Syrian tranſlator, to know God: it was a voluntarie election in them to preferre their ſuperſtitions before the knowledge of God. And *Eraſmus*, whome *P. Martyr* therein approoueth, noteth here a difference betweene γνῶσις, knowledge, and ἐπίγνωσις, acknowledgement: the latter word

is here vſed: though they had ſome knowledge of God, yet they did not acknowledge him to be God, as in glorifying him, & giuing thanks vnto him, as the Apoſtle ſaid before, v. 21.

Queſt. 70. *What it is to be deliuered vp to a reprobate minde.*

1. Some vnderſtand this word ἀδόκιμον, reprobate, paſſiuely, that is, *quod omnibus diſplicet*, which diſpleaſeth and is reproued of all: *Eraſ. mentem improbandam*, a minde to be reproued or diſalowed, *Sa.* but this expreſſeth not the whole meaning: their *reprobate minde*, was not ſo called ſo much in reſpect of others, as of themſelues.

2. Some take it paſſiuely in reſpect of God: that they were as reprobates, that is, reiected and reprobate of God: But all the Gentiles, which followed theſe ſinnes were not reprobates, *Beza.* many of them afterward were waſhed from their ſinnes, and ſanctified in the name of Chriſt, 1. Cor. 6. 11.

3. Therefore this word (*reprobate*) is rather here taken actiuely: for a minde voide of all iudgement, *Beza.* which taketh good for euill, and euill for good, Eſa. 5. 10. *Bucer.* which prauitie of minde commeth not by one or two euill acts, but by a continuall cuſtome to euill, *per acquiſitum habitum*, when it is growne into an habite: like as the taſt that is corrupted taketh ſweet things for bitter, *Lyran.* So the Gentiles were not deliuered ouer to this reprobate minde, all at once, but by diuerſe degrees: firſt they were giuen vp to their hearts luſtes, v. 24. then to vile affections, v. 26. laſt of all to a reprobate ſenſe, to ſuch an euill habit, that they could doe nothing but euill, *Faius.*

4. This prauitie of the minde is here deſcribed, 1. by the ſubiect, *in the verie mind*, not in the *ſenſe*, as the Latine tranſlator: the word is νοῦς, which ſignifieth the verie iudgement and vnderſtanding, both theoreticall, and practicall, they erre both in their iudgement and conſcience: as the Apoſtle ſaith, Tit. 1. 15. their mindes and conſciences are defiled. 2. the materiall part wherein this reprobate diſpoſition of the mind conſiſteth, is more diſtinctly ſhewed, Ephe. 4. 18. where the Apoſtle imputeth to the Gentiles, *vanitie of mind*, their iudgement and vnderſtanding was corrupt, then their cogitations were darkenes, their reaſon and thoughts were obſcured, and their hearts were hardened: that is, their wills and affections. 3. the cauſes are expreſſed: the *meritorius* cauſe, is their reiecting of God: they regarded not to knowe God: they reiected God, and he reiecteth them: where there is a fit alluſion in the words: for it is ſaide of them, οὐκ ἐδοκίμασαν, they approoued not to know God, ſo they are deliuered vp εἰς ἀδόκιμον νοῦν, into a reprobate mind, *Pareus.* The *efficient* cauſe, not of their reprobate mind, but of giuing them vp to a reprobate minde, is God, who as a iuſt iudge doth deliuer them to this puniſhment, *Gryneus.* 4. Then followe the effects of their reprobate mind, to doe things not conuenient, that which was forbidden both by diuine and humane lawes, *Haymo.*

5. But here it is to be conſidered, that God is not ſaid to be author or worker of their reprobate minde: but of the deliuering of them vp to a reprobate minde, *Faius.* not that their minde beganne now to be wicked and euill, which was not ſo before: but God finding their minde euill and lewde, doth deliuer them ouer, that is to themſelues, firſt, in withholding his grace, then vnto Sathan, to worke his will in them, *Gryneus:* and not onely ſo, but God by his iuſt iudgement doth ſecretly ſo worke and diſpoſe, euen in the hearts of the wicked, that all things doe tend ſtill to their further hardening, *Aretius.*

6. This reprobate minde or corrupt and depraued iudgement is of two ſorts, either in generall, when things that are euill, and vnlawfull, are iudged to be good and commendable: and in particular, when as the affection is miſled in ſome particular act to doe that, which generally the iudgement condemneth, as to ſteale, to commit adulterie: the Gentiles failed in both theſe, for ſome of them iudged many things to be lawfull, which were euill, as to commit fornication, to ſteale: But moſt of them fayled in particular, committing thoſe things, which in their generall iudgement they allowed not, *Tolet.*

Queſt. 71. *Generall obſeruations out of the Catalogue of the ſinnes of the heathen, reckoned vp by the Apoſtle*, ver. 29. 30.

1. As before the Apoſtle touched thoſe ſinnes of vnrighteouſneſſe, which the Gentiles committed againſt themſelnes, in their mutuall defiling, ſo now he rehearſeth ſuch ſinnes as were perperrated againſt others, *Pareus.* 2. And in that he ſaith, *full of all vnrighteouſneſſe*, this happened vnto them, *propter auerſionem à Deo*, becauſe they had now forſaken

and turned aside from God: therefore they fell into all euill, *Lyran.* for as the feare of God is the fountaine of all righteousnesse, so incredulitie, and want of the faith and feare of God, is the beginning of all iniquitie. 3. *Origen* seemeth to make this the cause, why they were giuen ouer to a reprobate minde, because they were full of all vnrighteousnesse, and the Latine interpreter, referreth it to the word, *deliuered vp:* that they beeing full of all vnrighteousnesse were deliuered vp: but then nothing should haue remained afterward, to shewe their reprobate mind in, if they had beene full of all iniquitie before: this then is rather a proofe of their reprobate minde, by such fruits and effects, as followed, *Tolet. Eras. Beza.* 4. Thus the Apostle setteth downe their faults in particular, *vt apertius accuset*, that he might accuse them more plainely, *gloss. ordinar.* 5. But this further is to be obserued, that the Apostle in this catologue of their sinnes, *sub aliis personis omnem sermonem producit*, doth frame his speach as vnder other persons, not directly accusing the Romanes, but shewing what they were, vnder the generall view of the sinnes of the heathen. 6. Now the Apostle saith, *they were full of all vnrighteousnesse*, shewing a difference betweene the Gentiles, that were giuen ouer vnto all iniquitie, and such as beleeued, who may sometime faile in these sinnes, but are not full fraught with them, *Mart.* 7. And though all among the Gentiles were not alike guiltie of these sinnes, yet an imputation is laid vpon all the Gentiles for these reasons. 1. because the number was small of those which carried themselues more ciuilly, and therefore they were not to be counted in so great a multitude. 2. though some bridled their corrupt nature, yet they were naturally giuen to these sinnes, as well as others: as Socrates beeing noted by a certaine *Physiognomer*, that tooke vpon him to coniecture by his countenance of his disposition, that he was giuen to incontinencie, answered, that by nature he was so, but that he had corrected the euilnesse of his nature by Philosophie, *Gualter.* 3. the Apostle doth not onely rippe vp the sinnes of the Gentiles in fact, but such as were committed in the minde, as *malice, envie*, that they which were not detected of outward and grosse sinnes, yet might finde themselues guiltie of the other, *Hyperius.* 4. And though all these sinnes are not found in euerie one, yet *aliquius ex illis conscij omnes*, all men are guilty of some one of them, *Calvin.*

Quest. 72. *Of the order obserued by the Apostle in this particular enumeration of the sinnes of the Gentiles.*

1. *Hugo Cardinal.* thus scanneth the number: that whereas here are rehearsed 21. sinnes in all of the heathen, he would thus distinguish them, that there are seuen capitall sinnes, and each of them is three wayes committed, *corde, ore, opere*, in the heart, mouth, and worke: and so the number of 7. beeing multiplyed by three, we shall haue the iust summe of one and twentie in all: But hauing propounded this diuision, he there leaueth it, not being able to assigne euerie one of these particular sinnes to one of these kinds.

2. *Gorrham* doth thus more distinctly distribute these seuerall kinds: first the Apostle setteth these sinnes downe in generall, *full of all vnrighteousnesse*: then in particular, first the sinnes of transgression, then of omission, from these words, *disobedient to parents*, to the end.

The sinnes of transgression, are 1. in fact. 2. in word, *whisperers*. 3. then both in word and deede, *doers of wrong, &c.* v. 30.

The sinnes of transgression in fact are seene, 1. in inferring some temporall damage, either in the affection, as *malice*, or *euilnesse:* or in the effect, either concerning carnall pleasure, as *fornication*, or worldly profit, *couetousnesse*, or some other notable wrong, which is called *wickednesse*. 2. or in personall damage, which is done to ones person, which beginneth in the heart, that is *enuie*, and is finished in *murther*. 3. then followeth *spirituall damage or hurt*, which consisteth in deceit, which is threefold, in *open debate, in secret craft*, and in the sinister opinion of the minde, *in taking all in the worst part*.

2. In word men transgresse either against men, in priuate *whispering*, or open *backebiting:* or against God, in *hating* him, or speaking euill of him.

3. Then followe the transgressions, partly in word, partly in deede. 1. in detracting and dishonouring of others, *doers of wrong*, or *contumelious*. 2. in preferring themselues before others, *proud*. 3. in despising of others, *boasters*. 4. in corrupting of others, *inventors of euill things*.

Next are the sinnes of omission. 1. in respect of superiours, both in rebellion to parents; they are *disobedient:* then they are *vnwise*, in refusing their parents instruction: and so became *incomposite*, disorderly without any gouernement. 2. or in respect of all; where there are three

three ſinnes: firſt they are without *naturall affection:* ſecondly, *ſine fœdere ſocietatis*, without fidelitie, or ſocietie: they can neuer be appeaſed: thirdly, *ſine miſerecordia compaſſionis*, without compaſſion, they are *merciles*.

3. But I rather thinke with *Calvin*, that it is too curious, to obſerue ſuch order in the enumeration of the Gentiles ſinnes, which the Apoſtle intended not, but onely to accumulate together, the manifold corruptions, that raigned among the heathen: ſetting downe euerie ſinne, not in any certaine methode, but as it came vnto his minde: yet if theſe particular ſinnes be ſorted out to their ſeuerall kinds, we ſhall finde, that theſe tranſgreſſions are againſt all the precepts of the ſecond table, *Pareus*.

Queſt. 73. *Of the particular ſinnes of the Gentiles here rehearſed by the Apoſtle.*

1. Firſt is ſet downe the generall to all the particulars following. ἀδικία, vnrighteouſnes, which is ἀνομία, the tranſgreſſion of the Lawe, 1.Ioh.3.4. ſome interpret it, full *omni peccati*, of all ſinne, *Gorrham*. but that is too generall, it ſignifieth rather all ſuch iniuſtice, *quod coniungitur cum iniuria proximi*, which is ioyned with the wrong of our neighbour, *Calvin:* ſome thus diſtinguiſh betweene *iniquitie* and *ſinne*, the firſt is referred to the euilnes of the minde, the other to the outward execution in the bodie.

2. The firſt ſpeciall ſinne is πορνεία, fornication: the vulgar Latine placeth next, κακία, *malitia*, malitiouſneſſe, and ſo *Beza* following his auncient Greeke copie: and he thinketh it to be another generall word comprehending all the particulars following: But the moſt Greeke copies, and the Syrian tranſlation, make it the fourth particular ſinne, next to *couetouſneſſe*, ſo *Vatab. Mart. Gryneus, Geneuenſ. Gualter*, with others: the Greeke word πορνεία, is deriued of πιπράω, *perneo*, to ſell, becauſe ſuch doe make ſale of their bodies and proſtitute them for gaine, *Gryneus:* the Latine word *fornicatio, fornication*, is deriued *à formicibus*, of the vaulted houſes where ſuch ſtrumpets vſed to proſtitute themſelues, *Haymo*. By fornication is vnderſtood, *omnis vſus præter legitimum connubium*, any carnall vſe beſide lawfull mariage, *gloſſ. interlin.* all vncleanneſſe and impuritie of the bodie, *Calvin*. And for two reaſons, is this one kind named rather then adulterie: 1. *quia ex leuiori grauius euincitur, &c.* becauſe by the leſſe ſinne the greater is conuinced, *Ambroſe:* if fornication be a ſinne, adulterie is much more, *Martyr*. 2. And becauſe fornication was held to be no offence among the Gentiles, therefore the Apoſtle eſpecially nameth it: for euen Solon, which was counted one of the wiſeſt men among the Grecians, did vſe to buy harlots for the yong men: and among the Carthaginians it was a common vſe, for the virgins before their mariage, to proſtitute themſelues publikely in the Temple of Venus, that they might bring a dowrie with them by that filthy lucre, home to their husbands, *Gualter*.

3. πονηρία, wickednes, *ſtudium improbè agendi*, a ſtudie or deſire to doe miſchiefe, *Pareus:* the *Syrian* tranſlatour readeth *amaritudinem*, bitternes: ſome *verſutiam*, craft or ſubtiltie, *Vatab.* which is interpreted to be a ſetled purpoſe or endeauour to doe hurt, *Gennad. ex Oecumenio. Beza* his coniecture is, that this word πονηρία, came into the text, becauſe of the neere affinitie that it hath with πορνεία, for his auncient copie hath it not: But I preferre herein *Piſcators* coniecture, that thinketh the Apoſtle of purpoſe put theſe words together, that had ſome alluſion the one to the other: as πορνεία, πονηρία, φθόνου, φόνου, ἀσυνέτους, ἀσυνθέτους.

4. πλεονεξία, couetouſneſſe, which is the deſire of hauing much, though it be with wrong vnto others: and ſo is the word deriued of πλέον ἔχειν, hauing much, *Mart.* ſome referre it not onely to the deſire of wealth, but of carnall pleaſure, *Haymo*. but this was touched before vnder the word *fornication:* the Romanes know by wofull experience what a miſchiefe couetouſneſſe brought with it, for this was the cauſe of the warres betweene *Cæſar* and *Pompey*, and betweene *Auguſtus, Lepidus*, and *Antonie: Gualter*. it comprehendeth, *omnes furti & impoſturæ ſpecies*, all the kinds of theft and other impoſtures, *Bucer*. which are tranſgreſſions againſt the 8. precept.

5. κακία, *nequitia*, malitiouſneſſe, it ſomtime is taken generally, as it is oppoſed vnto vertue: but here it rather ſignifieth, *inclinationem ad deteriora*, a generall inclination vnto euill: *Tolet.* ſome take it for the ſinne of ſpirituall ſlouth, when one is wearie of well doing, *Mart.* But I preferre the former ſenſe, that thereby is ſignified a generall inclination to euill: and eſpecially *ad luxum & libidinem*, to exceſſe, riot, and wantoneſſe, *Eraſm.* as they which are giuen to drunkenneſſe, are vſed to blaſphemie, rayling, filthie communication

tion, and ſuch like, *Gualter.*

6. Full of φθόνου, envie: the Apoſtle changeth here his forme of ſpeach, both becauſe of the elegance of the Greeke tongue, and for that theſe ſinnes following are ſpeciall tranſgreſſions againſt our neighbour: envie hath a double paſſion: for an envious man would not haue an other to be that which he is, ſeeing another in better caſe then himſelfe, it grieueth him that he is not ſo to: this difference there is betweene envie and zeale, that is taken alwaies in the worſt part, ſo is not the other, for there may be both a good, and bad zeale, *Haymo:* and commonly men doe enuie thoſe whom they cannot otherwiſe hurt, for if they could, they would ſoone take them out of the way, *Bucer.*

7. φόνος, murther is the next, which is ſet next after enuie, as the mother thereof: for Caine firſt hated and envied Abel before he killed him, *Mart.* the Latine interpreter readeth in the plurall, *murthers*, becauſe there are two kinds of murther, one in will and purpoſe, the other in act: but in the original the word is put in the ſingular, yet thereby al kinds of murther are vnderſtood: which is committed diuerſe wayes. 1. in heart, euerie one, that hateth his brother is a manſlayer, 1. Ioh. 3. 2. in giuing counſell or vſing perſwaſion, ſo the Iewes are ſaid to haue killed Chriſt, Iames. 5. 6. 3. by writing, as Dauid killed Vriah. 4. by ſtriking with the hand, as Ioab killed Abner. 5. by taking away neceſſarie things, ſuch as the life ſhould be maintained with: as he which withholdeth the poore mans couering wherein he ſhould ſleepe: Exod. 22. 27. 6. by not ſhewing mercie in releeuing, as the rich glutton refuſed to giue the crummes to poore Lazarus. 7. in not reſcuing and deliuering ſuch as are vniuſtly oppreſſed: as the wiſe man ſaith, *deliuer them that are drawne to death*, Prouerb. 24. 11. *Gorrham.* yet all kind of killing is not here vnderſtood, vnleſſe it proceede of a corrupt affection, either of reuenge, or a deſire of gaine: that putting to death which proceedeth of the execution of iuſtice, is no ſinne, *Bucer.*

8. ἔρις, contention, which is ſet next after murther, becauſe it followeth vpon murther, *Mart.* contention, *Baſil* deſcribeth thus, which for vaine glorie ſake, *facit vt alij ſimiliter faciant*, procureth others to doe the like, *re. bre. 66. Haymo* thus, *vbi non ratione aliquid, &c.* when any thing is not defended and maintained with reaſon, but with a pertinacie of minde: *gloſſ. ordinar.* thus, *eſt impugnantio veritatis*, it is an impugning of the truth by clamorous contention: againſt the which the Apoſtle ſpeaketh, 1. Cor. 11. 12. *if any man luſt to be contentious, we haue no ſuch cuſtome, nor the Church of God.*

9. δόλος, deceit: ſome take it for that ſpeciall kind of deceit, which men vſe in vndermining anothers life, that whom they cannot ouercome by ſtrength, they ſupplant by treacherie, as Ioab did Abner, *Mart. Baſil* defineth it *exquiſita diligentia ad inſidiandum*, a moſt exquiſite diligence to lie in wait: But here it is taken generally for all kind of diſſimulation and deceit: *Calv. cum aliud ſimulatur, aliud agitur*, when one thing is diſſembled, another thing done, *gloſſ. interlin. Haymo* maketh this difference, betweene *dolus, inſidiæ, fraus, deceit*, which is in the minde, *lying in wait*, which is in act, and *craft*, which is in the deceiuing of mutuall faith.

10. κακοήθεια, churliſhneſſe, moroſitie: *Baſil* defineth it to be *latens in moribus vitium*, a ſinne lurking in mens manners: *Theophylact* taketh it to be a kind of diſſimulation: ſome take it for vnthankefulneſſe, *gloſſ. Hugo.* but it rather ſignifieth *moroſitie*, churliſh behauiour: which Ariſtotle taketh to be a vice in conſtruing all in the worſe part, ſo *Beza, Gryn. Gualt. Plutarke* did taxe *Herodotus* for this, writing a booke of the moroſitie of *Herodotus:* theſe fiue laſt rehearſed are offences againſt the ſixt precept, for they practiſe againſt the life and health of our neighbour, either ſecretly, as by enuie, fraud, or openly, in murther, contention, or both wayes, as in malignitie, or moroſitie, *Pareus.*

11. The next is ψιθυριστὰς, a whiſperer, ſuch an one as ſecretly practiſeth by carying of tales to diſſolue friendſhip, and ſowe enmitie, and thinketh by ſuch meanes to inſinuate himſelfe: ſuch the wiſeman ſpeaketh of, c. 6. 20. *without wood the fire is quenched, and without a talebarer ſtrife ceaſeth:* whiſperers are *inter amicos diſcordias ſeminantes*, ſuch as ſowe diſſention among friends, *gloſſ. interlin.*

12. καταλάλους, a backebiter: he differeth from a whiſperer, 1. in that he ſpeaketh euill openly of an other, the whiſperer doth it priuilie, *Theophyl.* 2. *nullius famæ parcunt*, they ſpare no mans fame, but the other ſpecially intendeth, to ſet ſtrife betweene friends, *Calv.* 3. they differ in the end, the detractor or backebiter intendeth to ſeparate friendſhip, the oher to hinder ones fame.

13. Su-

13. θεοστυγὴς, is a hater of God, which ſome take both actiuely and paſſiuely, as *Theophylact*: for ſuch, as both doe hate God, and are haters of God: ſome take it paſſiuely, for ſuch as are hated of God, as the Latine interpreter, and in this ſenſe they thinke there is a relation to the former ſinnes, of whiſpering and backebiting, that euen for ſuch ſinnes they may incurre damnation, and be hated of God: But *Oecumenius* ſaith well, that it is not the Apoſtles purpoſe, to ſhewe who were hated of God, but to ſet downe the ſinnes of the Gentiles: whereof this was one, that there were among them enemies to all religion, plaine atheiſts, that had no liſt, to thinke, heare, or ſpeake of God, *Mart.*

14. ὑβριστὴς, one that is contumelious or iniurious: *Lyranus* taketh it for one that is contumelious in words: ſo alſo *Oecumenius* interpreteth them to be *conuitiatores*, raylers: but it is rather an iniurie offered both in word and deede: and that in a petulant and inſolent manner: *ſedet in fronte, corde, & manu*, this ſinne of contumelie it hath the ſeate both in the heart, countenance, and in the hand, *Pareus:* it is that ſinne, *quæ homines parui facit*, which maketh no account of any: ſuch were they which both rebuked the Apoſtles and ſcourged them, Act. 4. *Haymo:* and ſuch were the people of the old world, full of crueltie, Gen. 6. 11. *Bucer.*

15. ὑπερήφανος, he is the proud man, that preferreth himſelfe before another in honour, riches, and ſuch like, as *Chryſoſtome* ſaith, that *ſuperbia in animo eſt idem, quod in corpore tumor*, pride in the minde, is the ſame, that a ſwelling is in the bodie, *Gryneus.*

16. ἀλαζὼν, a boaſter, a vaine glorious man, that boaſteth of that which he hath not: *Theophylact* thinketh that the firſt is pride againſt God, the other againſt men: But the true difference is, that the proud man boaſteth of ſuch things as he hath, the boaſter, of that which he hath not, *Oecume.* ſuch was that vaine glorious *Thraſo* in Terence, *Pareus:* this difference there is betweene ἀλαζὼν. and εἴρων, the firſt *oſtentat quod non eſt*, boaſteth of that which he hath not, the other *diſſimulat quod eſt*, diſſembleth, and hideth that which is, and indeede he hath, *Eraſm.*

17. ἐφευρετὴς, an inventor of euill things: ſuch as were not content with the old knowne ſinnes, but ſtill invented newe: which ſheweth, that they ſinned not of ignorance but of malice, *Chryſoſt. Thophylact.* theſe were of two ſorts, for either nothing could be ſo well ſaid, or done, but they would find ſome fault with it, or els they would finde out ſome new deuiſes themſelues, tending either to miſchiefe, or filthie pleaſure, or ſuch like. As *Tiberius* the Emperor did promiſe great rewards to ſuch as could find out newe *Venereans* and carnall pleaſures, *Gual.* ſuch alſo were *Phaleris*, and *Sardanapalus*, that made great promiſes to ſuch as inuented ſtrange torments, or new pleaſures, *Bucer.* in this number may be reckoned ſuch as found out newe impoſtures, in vſurie, trafficke, and in lawe ſuites, *Marlorat.* And *Baſil* thus in generall deſcribeth them, *qui præter vſitata mala, alia excogitant, &c.* which beſide the vſuall euills, doe deuiſe others, *reg. brev. reſp.* 78.

18. *Diſobedient* ἀπειθὴς, *to parents:* for they which obey not God their heauenly father, it is no maruell if they are diſobedient to their earthly Parents, *Haymo. Ariſtotle* ſheweth that children receiue three benefits by their parents, *cauſam eſſendi generando, cauſam viuendi educando, & cauſam diſcendi informando*, they are the cauſe of their beeing by generation, the cauſe of their liuing by education, the cauſe of their learning by inſtruction, *Gryneus:* this is vnderſtood not onely of naturall, but of ſpirituall parents alſo, and of others in authoritie, *gloſſ. interlin.* men are bound vnto their naturall parents, becauſe they haue from them their *eſſe & nutrimentum*, their beeing and nouriſhment, vnto their ſpirituall, becauſe they haue of them their *regimen & documenta*, gouernment and inſtruction, *Lyran.* & here by the leſſe ſinne of diſobedience, are vnderſtood all other wrongs offred to parents, as in ſtriking, and killing of them: which ſinnes were common among the heathen, as may appeare by ſo many lawes of the Gentiles made againſt parricide: *Gualter.* And euen in theſe dayes this ſinne of diſobedience to parents, is too common: for children growe ſtubborne, and will not be ruled by their parents, yea and they will preſume to marrie without their parents conſent, *Oſiander.*

19. *Without vnderſtanding*, ἀσυνέτους: *Lyran. Gorrham* doe referre this vnto the next ſinne before going: that herein they are vnwiſe, becauſe they doe not giue eare vnto their parents: but it is more generall: they are ſuch as are not guided by reaſon, but are voide of all iudgement in their actions, beeing carried away with their prepoſterous and precipitate affections: ſuch were *Pharaoh, Saul*, with others, that ranne headlong into their owne deſtru-

ſtruction: ſuch were *Catiline* among the Romanes, and of late one *Thomas Mozerarius*, that tooke armes with a purpoſe to deſtroy all Princes, and that vile perſon of *Munſter*, that made himſelfe king of the Temple of God, *Marlorat.* And generally by the *vnwiſe*, we vnderſtand ſuch as are voide of all iudgement, both in diuine and humane things, *Par.*

20. *Couenant breakers*, ἀσυνθέτους, ſome reade *incompoſitos*, *Lat. Lyran. Gorrh. Tolet.* vnderſtanding ſuch as are vnciuill, and rude in their manners and behauiour: *Haymo* calleth them laſciuious and inordinate perſons: But *Theophylact*, ſo *Eraſmus* alſo and *Beza* take them better for ſuch as would not ſtand vnto their couenants and leagues: ſuch an one was *Lyſander* among the Lacedemonians, whoſe ſaying was, that children ſhould be deceiued with cheek ſtones, and men with oaths, *Gualter.* The *Olynthians* were noted for breaking their truce and league with *Philip* king of Macedonia, *Libanius argument. 1. Olynthiac.* The Carthaginians were common breakers and violaters of their faith: vnto theſe may be adioyned all ſuch as denie ſuch things, as are committed to their truſt, or doe waſt and conſume them, or any other, which deceiue that truſt, which is repoſed in them, *Bucer.*

21. *Without naturall affection*, ἀστόργους, ſome take it generally for ſuch as are without all loue or humanitie, *Lat. Tolet. Lyran.* as therefore the tribe of Dan did ſmite *Lachis*, becauſe they had no ſocietie with any other people, *Gorham:* But ſpecially is here ſignified the naturall affection, as betweene parents and their children, husband and wife, kinred, countrey: the heathen were voide euen of ſuch naturall affection, *Mart. Beza:* as their ſtories are full of ſuch examples of vnnaturall inhumanitie, as *Cambyſes*, *Remus*, *Romulus*, and ſuch like, *Gualter.* ſuch was *Cain*, *Iſmael*, *Eſau*, to their brethren: The Stoicks among the heathen depriued a wiſe man of all affection, and ſo doe the wicked *Catabaptiſts* among Chriſtians, *Bucer.*

22. *Such as can neuer be reconciled:* ἀσπόνδους, ſome reade *abſq; fœdere*, without fidelitie, *Lat.* ſuch as breake all truces and leagues: but they were noted before *trucebreakers: Lyranus* taketh them to be ſuch as would hold no friendſhip with any, but ſuch men were alſo ſpoken of before, *loc.* 10. they are therefore ſuch as were implurable: that beeing once offended, would neuer be reconciled againe, *Mart. Pareus*, with others: ſuch was Saul that would by no meanes be appeaſed toward Dauid, *Marlorat.*

23. *Mercileſſe*, ἀνελεήμονας, ſuch as had no bowels of compaſſion, neither pitied the miſeries and calamities of others: as among the heathen, their cruell warres, and bloodſhed, when they ſpared neither man, woman, nor children, and their bloody ſpectacles and ſwordplayes, when they delighted to ſee the blood of man ſhed before their face, were euident proofes hereof, *Gualter: Chryſoſtome* thus diſtinguiſheth theſe laſt fowre: they are *couenant breakers* that keepe no fidelitie with the ſame kind, as man with man: they are without *naturall affection*, which are vnkind to their kindred: and ſuch are ἀσπόνδους, which breake ciuill leagues: and the laſt includeth mercie to be ſhewed euen vnto enemies.

Queſt. 74. *Of the true reading of the laſt verſe, v. 31. and the meaning thereof.*

1. The vulgar Latine, which *Lyranus* followeth and *Tolet*, the Rhemiſts with other Romaniſts, reade thus, *when they knewe the iuſtice of God, vnderſtood not, that they which doe ſuch things, are worthie of death, &c.* and this reading ſeemeth alſo *Cyprian* to followe, *epiſtol.* 68. But in the originall theſe words, *non intellexerunt, they vnderſtood not*, are wanting, and are inſerted beſide the text: and they doe alſo quite inuert the ſenſe of the text, for they make it a leſſe thing to conſent vnto euill doers, and approoue them, then to commit euill: *not onely they which doe them, but alſo they which conſent vnto them*, as the vulgar Latine text ſtandeth: whereas the Apoſtle euidētly maketh two degrees of ſinners: they which commit euill, and thoſe worſe, which are patrons and fauourers of euill. And ſo *Chryſoſtome* well expoundeth: ſhewing how the Apoſtle, taketh away two pretexts and excuſes of the Gentiles: one was their ignorance, which they could not pretend, becauſe they knewe by nature what the iuſtice of God required: the other was their *infirmitie*, but that they could not alleadge, ſeeing they did commit ſuch things in fact: but approoued alſo and commended the euill doers.

2. By the iuſtice of God, δικαίωμα, is here vnderſtood not the morall lawe which the Gentiles had not, but the iudiciarie iuſtice of God in puniſhing of ſinne: for ſo δικαίωμα is defined, *iniuſti facti correctio*, a correcting of that which is vniuſtly or vnlawfully done: *Michael Epheſius in ethic. Ariſtot. lib. 5. c. 7.* The Gentiles knewe this iuſtice of God in puniſhing

niſhing of ſinne, both by the light of nature, by the teſtimonie of their owne conſcience, and by the examples of Gods iuſtice ſhewed in the world: *Pareus:* Euen *Draco*, which appointed death for all offences, was taught by the law of nature, that all ſinne deſerued death. *Mart.* So *Abimelech* and *Pharaoh* knew by the light of nature, that mariage was not to be violated, and therefore they cauſed Sarah to be reſtored to Abraham. *Gualter.*

3. By *death* here is vnderſtood any kind of puniſhment, tending to the ruine and deſtruction of the offender, *Pareus:* yea alſo the Gentiles had ſome knowledge of euerlaſting puniſhment: for they had an opinion of hell, as *Virgil* ſheweth, *lib.6. Ænead.* as they promiſed the pleaſant Elyſian fields after death vnto well doers: *Plato. lib.10. de repub. Cicero. in ſom. Scipion.*

75. Queſt. *What a dangerous thing it is to be a fauourer and procurer of ſinne in others.*

1. The vulgar Latine, reading thus, *not onely they which doe ſuch things* (are worthie of death) *but they which conſent vnto them that doe*, and *Lyranus, Toletus*, with others, doe thinke, that here to conſent with ſinners, is put as the leſſe: that no not the conſenters onely were free, but were worthie of death: But it is rather expreſſed as an higher degree of ſinne: as *Theophylact* ſaith, *quodq; deterius eſt*, and that which is worſe, they gaue aſſent vnto thoſe which doe euill: ſo alſo *Eraſmus, Oſiander, Pererius*, with others.

2. The word συνευδοκοῦσι, ſignifieth not an aſſent onely, but an approbation, and patronage, as *Beza* and *Pareus* read, *patrocinantur*, they giue patronage: but *Piſcator* rather vſeth the word *applaudunt*, becauſe to applaud and approoue, is more then patronize: for one may be a patron of that vpon ſome occaſion, which he doth not altogether approoue.

3. The heathen generally were guiltie hereof, in defending and maintaining publikely euen thoſe things, which by the light of nature, they knew to be euill: as idolatrie, fornication, and ſuch like: when *Alexander* had killed *Clitus* his friend, and was ſtriken in conſcience for the ſame, he had miſerable comforters applied vnto him, *Anaxarchus, Ariſtander, Calliſthenes*, which were all but patrons of his ſinne, and made him worſe: the firſt as an Epicure told him, that all was lawfull which Princes did: the ſecond beeing a Stoike, referred all to fate and deſtinie: the third vſed morall and ciuill perſwaſions: but none of them ſhewed him the greatnes of his ſinne. *Gryneus.*

4. Of theſe fauourers there are two kinds: ſome doe affoard their helpe, and aſſiſtance to euill doers: ſome, hold their peace, when they ſhould reprooue. And there is a double kind of reproofe or correction: *fraterna correctio*, brotherly correction, vnto the which all are bound, but not alwaies, *ſed pro debito tempore & loco*, but in due time and place: there is *correctio punitionis*, correction by way of puniſhment, vnto the which all ſuperiours are bound, and at all times, as they ſhall ſee it to make beſt for the amendment of ſinners. *Lyr.* But both theſe kind of corrections were much neglected among the heathen.

5. Now, of theſe there were three ſorts, ſome might commit ſinne in themſelues, and yet not conſent vnto it in others, and theſe were worthie of death: ſome might giue conſent, in not puniſhing ſinne in others, though they did it not themſelues, and theſe alſo were worthie of death: and ſome did both practiſe it in their owne perſon, and fauour it in others; and theſe were worthie of double death. *Haymo.*

76. Queſt. *How one may be acceſſarie to an others ſinne.*

This may be done diuers waies: 1. they which command others to doe euill, as Saul bid Doeg fall vpon the innocent Prieſts, 1. Sam. 22. are guiltie of others ſinnes. 2. They which are readie to obey ſuch wicked commandements, as Ioab vpon Dauids letter cauſed Vriah to be killed: and the ſame Ioab alſo was Dauids inſtrument to number the people, though he miſliked it himſelfe. 3. They which giue counſell, or any kind of helpe or aſſiſtance to the euill: for which cauſe Iehoſaphat was reproued of the Prophet Iehu, becauſe he aided the idolatrous king of Iſrael in battell: and here they alſo are included, which doe promote vnworthie and vnmeete perſons to office: and therefore S. Paul chargeth Timothie to lay hands ſuddenly on none, neither to be partaker of other ſinnes, 1. Tim. 5. 4. They which commend the wicked in their euill doing, and ſo extenuate their ſinne: as Pſal. 10. 5. the wicked man is ſaid to bleſſe the couetous. 5. They which by any ſigne in word or deede ſeeme to giue conſent vnto the ſinnes of others, as Saul kept their garments which ſtoned Steuen, and ſo gaue conſent vnto his death. 6. They which are partakers with others in their ſinne,

and part stakes with them: as Psal. 50. 18. *When thou seest a theefe thou runnest with him, and art paraker with the adulterer.* 7. They which doe not rebuke and correct others, when it is in their power: which was the sinne of Heli, who vsed too much connivence and forbearance toward his sonnes, 1. Sam. 2. 8. They which giue intertainement vnto the wicked, as vnto theeues, robbers, strumpets, and such like. 9. Such as conceale and keepe secret others sinnes, whereby their heart is hardened, and so they continue in their sinne, *Hyper.*

Quest. 77. *Whether all the Gentiles were guiltie of these sinnes which are here rehearsed by the Apostle.*

Many among the Gentiles in respect of the rest, were men of ciuill life, and gaue example of diuerse morall vertues: such among the Grecians were *Aristides, Phocion, Socrates,* among the Romanes, the *Scipioes, Catoes,* with others: But yet none of them are exempted out of the Apostles reprehension: 1. because none of them were free from the most of these sinnes, though they were not guiltie of all. 2. they wanted true faith, and therefore their vertues were but *speciosa peccata,* goodly sinnes. 3. And in respect of their naturall corrupt dispositiō, euen the best of them were enclined vnto all these sinnes, sauing that the Lord bridled in some of them the corruption and badnesse of their nature, that there might be some order and gouernement among the heathen: otherwise their common wealths would soone haue come to confusion. 4. And those which gaue any good example among the heathen, were so fewe, that they are not to be named among the rest, *Peter Martyr.*

4. *Places of doctrine.*

1. Doct. Of diuerse kindes of seruice.

v. 1. *Paul a seruant of Iesus Christ.* Christs seruice is perfect freedome: there are three kinds of seruice: 1. the seruice of God, which is either generall belonging to all Christians, which is the seruice of their profession, whereof the Apostle speaketh, Rom. 6. 19. or speciall, which is in that vocation, to the which any are called: whereof see Matth. 25. 14. Luk. 12. 43. 2. Ciuill seruice, which may very well stand with the seruice of God: see 1. Cor. 7. 11. 3. there is the seruice of sinne, Rom. 8. 16. and seruice to please men, Gal. 1. 10. and this seruice is contrarie to the seruice of God. *Parens.*

2. Doct. Of diuerse kindes of callings.

Called to be an Apostle. There are two kinds of calling: one is vnto saluation, the other is to some office in this life. The first is either externall, which is generall to all by the light of nature, and knowledge of the creatures: or speciall, by the preaching of the word: or internall by the inward working of Gods spirit, which is peculiar to the elect. The calling to some function in this life, is either priuate, as of men, to their seuerall vocations: or publike, which is either Ciuill, of Magistrates in the time of peace, leaders and Captaines in the time of warre: or Ecclesiasticall, which is either immediate from God, as of the Prophets and Apostles: or mediate by men, which is either ordinarie, such as is the ordination of Bishops and Ministers now: or extraordinarie by lot, as was the election of Matthias, Act. 1.

3. Doct. Of the difference betweene Apostles and other Pastors.

To be an Apostle. There is a threefold difference betweene Apostles and other Pastors. 1. They were immediatly called of Christ: the other mediately are appointed by men. 2. in respect of their doctrine and writings, both the authoritie thereof, they are free from error, and are part of the Canonicall Scripture: but so are not the doctrine and writings of the other, they must be subiect to the writings of the Apostles: as also their doctrine was confirmed and ratified by miracles. *Mart.* 3. in their authoritie and office, the Apostles were not tied vnto any place, but were sent to preach to the whole world: but Pastours now haue their particular and speciall Churches. *Parens.*

4. Dbct. The Father, Sonne, and holy Ghost one God.

Set apart. God the father set apart Paul to be an Apostle, Gal. 1. 1. and Iesus Christ, Act. 9. and the holy Ghost, Act. 13. 2. these three then are one God: for it belongeth onely vnto God to send Prophets, and Apostles, and Pastors to his Church: therefore all such are condemned, whome the Lord hath not sent. Ierem. 14. 15.

5. Doct. Christ God.

Gospel of God: which is afterward vers. 16. and chap. 15. 19. and in other places called the Gospel of Christ: which is an euident testimonie of Christs eternall Godhead. *Parens.*

6. Doct. Of the Gospel, and the nature thereof.

v. 2. *Which he had promised before, &c.* Concerning the Gospel of Christ, 1. *Euangelium,* the Euangel, signifieth a ioyfull message of the grace of Christ: 2. though the Gospel be

be diuers in circumstance; for there is Gospel promised by the Prophets, and the Gospel performed by Christs comming, yet it is one and the same in substance: 3. the efficient and author thereof is God, it is called the Gospel of God: the materiall cause is Iesus Christ, God and man: the formall, the declaration and manifestation of him to be the Sonne of God, v.4. the end, is to saluation, v.16. the effects, obedience to the faith, v.5.

v. 3. *concerning his Sonne:* here the person of Christ is described to be both God and man: Man as he was borne of the seede of Dauid: and he was also declared to be the Sonne of God. *Piscator.*

7. Doct. Christ God and man.

According to the flesh. In that the Sonne of God is said to be made of the seede of Dauid after the flesh, it sheweth against the Nestorian heretikes, that there are not two Sonnes but one Sonne, the same both God and man: and that *according to the flesh* he was made, there the propertie of his natures is still reserued; against the *Eutychians*, and *Suenkefeldians*, which destroied the vnitie of Christs humane nature.

8. Doct. Of the vnion of Christs natures without confusion.

By reason of this vnion of the diuine and humane nature of Christ, that which was done in one of his natures, is ascribed to his whole person: and here we are to consider of a threefold communion of the properties of Christs diuine and humane natures one vnto the other. 1. some things are really common to both his whole person, and natures: as such things which belong to the office of the Redeemer, as to sanctifie, quicken, glorifie, to raigne, to be adored: which things were performed in both his natures. 2. some things are communicated really to his whole person, which yet properly belong onely to one of his natures: as Christ the Sonne of God in whole person is said to be made of the seede of Dauid, but yet in respect onely of his humanitie; *according to the flesh:* these two communions there is no question made of. 3. a third communion there is deuised by the Vbiquitaries, whereby they really communicate the properties of one nature to an other: as the flesh of Christ by reason of the vnion of the Godhead, they call *omnipotent*, knowing all things, euery where present. *Pareus.*

9. Doct. Of the mutuall communicating of the properties of Christs diuine and humane nature.

v. 8. *I thanke my God, &c.* 1. Here two kinds of prayer are expressed, inuocation, which is a requesting of some grace or benefit from God, and giuing thanks for some benefit receiued. 2. the requisite things in prayer are here shewed, 1. that our praiers must be made to God, not to any creature, *I thanke my God.* 2. we must pray with confidence, *my God.* 3. by Christ our Mediatour. 4. not for our selues onely, but our brethren. *Pareus.*

10. Doct. Of prayer, how it ought to be made.

v. 9. *God is my witnes.* Hence the lawfulnes of a lawfull oath among Christians, is warranted by the Apostles example against the Anabaptists. *Piscator.*

11. Doct. It is lawfull to take an oath.

v. 10. *That by some meanes, &c.* The Apostle then though he praied for a prosperous iourney, yet neglected not the meanes: against the *Messalian* heretikes, who ascribed all vnto praier, and in the meane time would doe nothing themselues.

12. Doct. Meanes must be ioyned with prayer.

Here also the doctrine of Gods prouidence is to be considered, who many times worketh euen by contrarie meanes: for S. Paul his bonds and imprisonment, which might haue seemed like to hinder his iourney to Rome, yet were meanes to bring him thither by his appeale. *Olevian.*

13. Doct. Gods prouidence worketh by contrarie meanes.

v. 17. *As it is written.* The Apostles alleadged Scripture, not to confirme their doctrine, for they were ἀξιόπιστοι, of themselues worthie to be credited, but to shew the consent of the Prophets for the confirmation of others: But the Pastors of the Church doe now alleadge Scripture for warrant of their doctrine. *Pareus.*

14. Doct. How the Apostles alleadged Scriptures.

v. 19. *That which may be knowne of God.* The knowledge of God is generall, either internall by the light of nature: or externall by the view of the creatures: or speciall, which is peculiar to the Church, which is either externall, common to the whole visible Church, as by the preaching of his word: or internall, by the inward operation of the spirit, which is proper onely to the Elect.

15. Doct. Of the diuers kinds of the knowledge of God.

v. 23. *They turned the glorie of the incorruptible God to the similitude, &c.* An idol is whatsoeuer beeing not God, is worshipped for God, either inwardly or outwardly: Idolatrie is of two sorts: *direct*, or *indirect:* the first, when the creature is worshipped, the Creator beeing omitted: and it is of two sorts, *internall*, when men set vp such an idole in their hearts: or *externall*, when diuine worship is giuen outwardly to a false god, as the heathen worshipped the Sunne, Moone, and starres: or to the image of a false god: *indirect* idolatrie, when the true God is worshipped, but not after a due manner, such as he hath prescribed: *Pareus.*

16. Doct. Of the diuers kindes of Idolatrie.

5. Places of controuersie.

1. Controv. *Against the Manichees, which refuse Moses and the Prophets.*

v. 2. *Which he had promised before by the Prophets.* Out of this place *August. lib. 5. cont. hæres.* as he is cited by *Beda*, conuinceth the Manichees: I (saith the Maniche) neither receiue Moses nor the Prophets, *& quid ais de Apostolo Paulo, &c.* what saiest thou then to the Apostle Paul, who in the beginning of his epistle to the Romanes, thus writeth, *Paul a seruant, &c. put a part for the Gospel of God, which he had promised before by his Prophets, &c.* then he inferreth thus, *audis, quia euangelium per Apostolos non exhiberetur, nisi ante per Prophetas promitteretur*, you heare that the Gospel should not haue beene exhibited by the Apostles, vnlesse it had beene promised before by the Prophets.

2. Controv. *Against election by the foresight of workes.*

v. 1. *Set apart for the Gospel of Christ.* *Origen*, and *Sedulius* following him, thinke that Paul was separated in the counsell of God, and ordained to be the Apostle of the Gentiles, because God did foresee his merits, and labour, which he should take in the Gospel: the same is the opinion of the Rhemists, who affirme, that Christ doth not appoint any by his absolute election, without respect vnto their workes: *annotat. Hebr. 5. sect. 9.* But *Tolet*, a champion of their owne, confuteth this position, by that place of S. Paul, Gal. 1. 15. *But when it pleased God, (which had seperated me from my mothers wombe, and called me by his grace,) to reueale his Sonne vnto me:* he ascribeth this his separation to the good pleasure and grace of God, not to any merit foreseene in himselfe. *P. Martyr* addeth further, that if election were grounded vpon such foresight of workes, it had not beene so hard a matter to find out the reason, why the Lord electeth some, and not others: and the Apostle needed not thus to haue stopped the mouthes of those, which complaine of Gods righteousnes, *O man who art thou, which pleadest against God, &c.* And the Apostle in the same place euidently saith, *It is not in him that willeth, or in him that runneth, but in God that sheweth mercie.* This doctrine of the free grace of God in electing his seruants, hath a double vse: 1. to make them confident and bold, that seeing they are elected of God, nothing can hinder or ouerturne their election, whatsoeuer befalleth them in this life: 2. as also to humble them, that they should not ascribe their election to any workes of their owne, but to the meere grace of God.

3. Controv. *Against the Nestorians and Vbiquitaries.*

v. 3. *Made of the seede of Dauid according to the flesh.* The Sonne of God, not the Sonne of man, is said to be made of the seede of Dauid, and yet with this limitation, *according to his flesh*, that is, his humane nature: where first the heresie of the Nestorians is confuted, who denied that Marie was θεοτόκος, the mother of God: seeing the Apostle doth euidently affirme, that the Sonne of God was made of the seede of Dauid: so that because of the vnion of the two natures, the humane and diuine in one person, that is ascribed to the whole person, which is proper but vnto one of his natures: as the Sonne of God is saide to be borne and become man, and to haue died for vs: and so the Sonne of man is said to haue descended from heauen, *the Sonne of man which is in heauen*, Ioh. 3. 13. which was onely true of his diuine nature, yet is spoken of his whole person, which there receiueth denomination of his humane nature. 2. Beside, as the Nestorians admit no communication at all of the properties, which belong to each nature, but doe so diuide and distinguish the natures, as if they made two persons; so the *Vbiquitaries* make a confused commixtion and communitie, really attributing to one nature, that which is proper to the other, as though to ascribe any thing to the whole person, were *secundum vtramq; naturam tribuere*, according vnto both natures to attribute it: because Christs deitie is euery where, and it is true of Christs whole person, that *homo Christus*, the man Christ is euery where: yet it followeth not that his humanitie should be euery where: so then we conclude against the Nestorians, that *Christus totus non dimidius*, that Christ whole not halfe, was made of the seede of Dauid; and against the other, that yet *non secundum totum sui*, not according vnto his whole nature, but his humanitie onely.

4. Controv.

4. Controv. *Against the heresie of one* Georgius Eniedinus, *a Samosatenian heretike in Transsilvania.*

v. 3. *According to the flesh:* whereas we vnderstand this place of the Apostle of the two generations of Christ, his humane, in that he is said to be made of the seede of Dauid after the flesh, his diuine, in that he was declared to be the Sonne of God touching the spirit of sanctification: this forenamed heretike affirmeth, that Christ is said to be made of the seede of Dauid in respect of his carnall generation, which is vulgar and common to all, and that he is by his spirituall natiuitie the Son of God, as other faithfull are. *Eniedin. expl. loc. p. 226.*

1. Concerning the first part of his wicked assertion, that this clause *according to the flesh*, doth here signifie the vulgar and common kind of natiuitie, he would prooue it by the like places: as, Rom. 9. 3. he calleth the Iewes his kinsmen according to the flesh: and 1. Cor. 10. 18. *Israel after the flesh, &c.*

Contra. 1. It is not true, that this clause, *according to the flesh*, (no not in these places giuen in instance) doth shew the common and vulgar generation: but there is implied a difference and distinction betweene, kinred according to the flesh, and in the spirit: and of Israel after the flesh, and Israel after the spirit: for otherwise in respect of their common natiuitie all Israel was after the flesh: whereas some were the children of Abraham after the flesh, some were the children of promise, Rom. 9. 8. 2. The miraculous and singular birth of Christ is not insinuated onely by these words, *according to the flesh*, but in that he is saide *to be made*, not borne, for the word is γενομένου, not γεννηθέντος, it sheweth the extraordinarie making of his flesh, as the Apostle saith in the same phrase, Galat. 4. 4. that *he was made of a woman*. And this is of purpose obserued by diuers of the fathers, to set forth the miraculous conception of Christ: as by *Tertullian. lib. in praxeam. Iren. lib. 3. c. 32. adverss. haeres. Vigilius in Eutychet. l. 5. August. l. 2. de Trin. c. 5.* whereby is conuinced the heresie of *Hebion* reuiued by this Transsilvanian, that Christs flesh was conceiued by humane seede.

2. He thus obiecteth concerning the other generation of Christ. 1. that euery faithfull man likewise hath two natiuities, one according to the flesh, an other according to the spirit: as Ioh. 1. 13. *which are not borne of blood, nor of the will of the flesh, nor of the will of man, but of God: Isaack* is said to be borne according to the spirit, Rom. 9. 8. yet hereupon it followeth not, that they had two natures, diuine and humane.

Contra. There is great difference betweene the two generations of the faithfull, and of Christ: 1. for when they are said to be borne of the flesh and of the spirit, not two natures are thereby signified, but two beginnings of their diuers births: but Christ is man according to his owne flesh, and declared to be the Sonne of God, according to his owne sanctifying spirit: he is not saide to be borne of the spirit, but to be declared to be the Sonne of God according to the spirit: which sheweth not a diuers generation onely, but a diuers nature. 2. other faithfull are the Sonnes of God by adoption and grace, Rom. 8. 15. *Ye haue receiued the spirit of adoption, whereby we crie, Abba, Father:* But Christ is the true naturall Sonne of God: Ioh. 1. 18. *The onely begotten Sonne, which is in the bosome of his father:* Heb. 1. 3. *The brightnes of his glorie, and the ingraued forme of his person.*

2. *Obiect.* Christ is no otherwise the Sonne of God, then because the Father sanctified him, and sent him into the world: Ioh. 10. 36. *Say ye of him, whome the Father hath sanctified and into the world, thou blaspheemest, because I said I am the Sonne of God?* And thus others also are the Sonnes of God, because they are sanctified by his spirit.

Contra. Christ maketh not his sanctification a cause of his Sonneship, but he reasoneth from the effects, which are set forth by an argument from the lesse to the greater: that if the Scripture calleth ciuill Magistrates the Sonnes of God, in respect of their office; much more may Christ call himselfe the Sonne of God, whome the Father had sanctified to be the Redeemer of the world, and to be the chiefe gouernour thereof.

3. *Obiect.* By the spirit of sanctification, the diuine nature of Christ can not be signified: for Christ is thereby sanctified, but that which sanctifieth, is diuers frō that which is sanctified: and the Apostle giueth this to be the cause of Christs beeing the Sonne of God, namely his resurrection: But his diuine nature rather should be the cause, if it were here signified.

Contra. 1. It is true that which sanctifieth is diuers from that which is sanctified: and Christs humane nature, which is sanctified, is diuers from his diuine, which sanctifieth. 2. neither is the resurrection giuen as a cause of his beeing the Sonne of God, but of his manifesting to be the Sonne: there is one cause of the beeing of a thing, an other of the manifestation. *ex Pareo.*

5. Controv. *Against the Marcionites, that Christ had a true bodie.*

v. 3. *Made of the seede of Dauid.* Then the Marcionites heresie is hereby conuinced, which imagine Christ to haue an inuisible bodie, that could not be seene or touched, though it were present: from whose heresie they much differ not, which include the bodie of Christ in the sacrament, vnder the formes of bread and wine, neither giuing vnto it place, nor disposition of parts, nor making it visible or palpable: their heresie also is noted, that affirme Christ to haue brought his bodie downe from heauen with him: or to haue passed through his mothers wombe, as water through a conduit: for he was made of the seede of Dauid. *Gryneus.*

6. Controv. *Against the Apollinarists, that Christ had no humane soule.*

v. 3. *Made of the seede of Dauid.* If Christ had a true humane bodie, made with parts, organes, and instruments, of life and sense, as other men haue, then it followeth also that he was endued with an humane soule: which though it be not here comprehended vnder the name of flesh, yet it followeth by necessarie consequence, that hauing an humane bodie, he likewise receiued of God a reasonable soule: as he himselfe saith, Matth. 26. 38. *My soule is heauie vnto death:* his diuine spirit was not subiect to griefe or heauines. This ouerthroweth the heresie of the *Apollinarists*, which denied Christ to haue an humane soule, but affirmed, that his flesh was animated by his diuine nature.

7. Controv. *That the Romane faith is not the same now, which was commended by the Apostle.*

v. 8. *Your faith is published through the whole world. Pererius* among other commendations of the Romane faith, alleadgeth this, That the Romane Church hath kept inviolablely the faith once receiued by the Apostles, and therefore the fathers, *Ireneus, Tertullian, Optatus*, by this argument vsed to confute heretikes, because they dissented from the faith of the Church of Rome. The Rhemists also alleadge diuers testimonies of the fathers in the commendation of the Romane faith, as of *Cyprian*, who saith, *whose faith was praised, to whom misbeleefe can haue no accesse, epist. 55. nu. 6.* likewise Hierome, *the Romane faith commended by the Apostles mouth, will receiue no such deceits, nor can be changed possibly, though an Angel taught otherwise, beeing fenced by S. Pauls authoritie. adv. Ruffin. l. 3. c. 4.*

Contra. 1. The meaning of these fathers is not, to giue such priuiledge vnto the Romane Church, as that it should neuer faile in faith: for *Cyprian*, though in error himselfe, chargeth *Stephanus* Bishop of Rome with error: and *Hierome* sheweth that *Liberius* Bishop of Rome fell into heresie: *catalog.* and he himselfe reproueth the custome of the Church of Rome, and preferreth the custome of the Catholike Church in all the world: *Euagrio.* 2. But they giue this commendation of the Romane faith, which was commended by the Apostle, which while the Church of Rome held, as it did vntill those times, it could not possibly erre. Now beeing fallen from that faith, more then any Christian Church in the world, it hath lost this commendation which S. Paul gaue of the faith of the Romanes: therefore as *P. Martyr* well saith, *dolenda magis sunt vices Romanæ Ecclesiæ, &c.* this change of the Church of Rome is much to be lamented, which beeing sometime so highly commended by the Apostle, is now become the seat of Antichrist: as at *Ierusalem, Antioch, Alexandria, Constantinople*, which were sometime famous Churches, the Mahometarie profession is now receiued: and the Christians that are there, are addicted to infinite superstitions.

8. Controv. *That the Pope is not vniuersall Bishop.*

v. 5. *By whome we haue receiued grace and Apostleship, &c. among all the Gentiles:* hence the Romanists may pretend the Popes vniuersall Pastorship ouer all the world, because he succeedeth the Apostles.

Contra. 1. Other Bishops also as well as the Pope succeeded the Apostles, therefore they also may chalenge as well as he, to be vniuersall Bishops. 2. But neither they nor he doe succeede the Apostles in their speciall calling to be Apostles, but in their generall ministerie in office, in beeing Pastours and Bishops. 3. The Pope chalengeth to be Peters successour, not Pauls: but Peter was the Apostle of the circumcision, not of the vncircumcised Gentiles. 4. *Gregorie* the 1. Bishop of Rome condemneth the title of vniuersall Bishop, and thus wrote concerning *Iohn* Patriarke of Constantinople, who affected that title, *lib. 6. epist.*

epiſt.30. *Ego fideliter dico, quia quiſquis ſe vniuerſalem ſacerdotem vocat, vel vocari deſiderat, in electione ſua Antichriſtũ præcurrit, &c.* I ſpeak confidently, that whoſoeuer calleth himſelfe vniuerſal Prieſt, or deſireth to be ſo called, in his pride foreruneth Antichriſt: likewiſe in the Africane Councell it was thus decreed: *the Biſhop of the firſt Sea ſhall not be called the Prince of Prieſts, or the chiefe Prieſt, but onely Biſhop of the firſt Sea: Vniuerſalis autem nec etiam Romanus pontifex appelletur, &c.* But no not the Biſhop of Rome ſhall be called Vniverſall. *diſtinct.* 100. *primæ ſedis.*

Controv. 9. *Againſt the Popiſh diſtinction, betweene* λατρεύω, *to worſhip, and* δουλεύω, *to ſerue, ver.* 9. *Whom I ſerue in my ſpirit.*

1. The Romaniſts make this difference: they take the firſt to ſignifie religious worſhip due onely vnto God, the other to betoken ſeruice which is giuen vnto Saints and men, *Bel. lib.* 1. *de Sanctor. beatitud. c.* 12. *Eraſmus* much diſſenteth not, ſauing that he vnderſtandeth λατρεία, to be worſhip, which is giuen *Diuis aut Deo*, to Saints or God.

Contra. That theſe words are indiffently taken for the ſame, is euident both by the Scripture, and prophane writings. 1. as the Apoſtle here ſaith, ᾧ λατρεύω, whom I worſhip, ſo in other places he vſeth the word, δουλεύω, to ſerue, Act.10.19. Rom.7.6. and 12.11. Epheſ.6.7. Philip.2.22. *Pareus.* And as δουλεύω, to ſerue, is giuen vnto God, ſo λατρεύω, which they would haue onely to ſignifie to worſhip, is vſed of men: as in Leviticus 23.7. where it is ſaid, thou ſhalt doe no ſeruile worke, the words are, as the Septuag. tranſlate, ἔργον λατρευτὸν: likewiſe Deuter.28.48. where it is ſaid thou ſhalt ſerue thine enemies, the word is λατρεύσεις: 2. likewiſe theſe words are in forren writers taken in the ſame ſenſe, as *Pet. Martyr* ſheweth out of *Suidas*, that at the firſt, λατρεύειν, was the ſame with δουλεύειν, but that the firſt word afterward was taken to be of the ſame ſenſe with σέβομαι, to worſhip: So alſo *Xenophon lib.* 3. *Cyropaid.* bringeth in the husband thus ſpeaking vnto *Cyrus* concerning his wife, that he had rather giue his life, then ſhe ſhould ſerue, the word is λατρεύσας: *Beza* alſo ſheweth the ſame out of *Pindarus in Olymp. od.* 1. λάτρις μισθὸς, a reward for ſeruice: So that the vanitie of this diſtinction ſufficiently appeareth: the word λατρεύειν, is derived of the particle λα, which is added for more vehemencie, and the word τρεῖν, which ſignifieth to tremble: becauſe it is the vſe of ſeruants to be much afraide and tremble at the preſence of their Maſters: *Eraſmus.* This diuiſe then will not ſerue their turne, to coine two kinds of religious ſeruice by this curious diſtinction, one peculiar vnto God, the other vnto Saints.

Controv. 10. *That God onely is ſpiritually to be ſerued and worſhipped.*

v.9. *Whome I ſerue in the ſpirit:* God onely is ſo to be ſerued, as our Bleſſed Sauiour ſaith, Matth. 4. 10. *thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue: Origen* ſaith, *lib.* 1. *in epiſt. ad Roman. Nos nullam creaturam, ſed patrem, filium, & ſpiritum ſanctum adoramus & colimus*; we worſhip no creature but the father, Sonne, and holy Ghoſt, &c. Therefore if no creature is to be worſhipped, much leſſe an image, which is the work of mans hands: if not the liuing are to be adored, much leſſe the dead. But here this obiection will be mooued, if no creature is to be worſhipped how then doe we adore Chriſt? *Chryſoſtome* anſweareth, *Nemo veneraturus regem dicit illi exuas purpuram, &c.* no man comming to doe reuerence to the king, ſaith put off thy robes: So Chriſt beeing cloathed with our fleſh, is worſhipped in and with our humanitie, which is vnited vnto his Godhead in one perſon: yet the originall and firſt cauſe of this adoration giuen vnto Chriſts humanitie, proceedeth from his diuine nature: adoration then beeing due vnto the perſon of Chriſt, is yeelded vnto him both God and man, *Martyr.*

Controv. 11. *Of the vaine vſe of popiſh pilgrimages.*

v.13. *That I might haue ſome fruit:* Paul deſireth to ſee Rome, to the intent, that he might receiue ſome fruit by them, and they by him: this was the ende of this his iourney and peregrination: Much vnlike herein were the pilgrimages which in times paſt, and now in many countreys are made to Rome, Ieruſalem, and other places: which are onely of a ſuperſtitious meaning, to offer before ſome idol, and to performe their vowes: But the end of the trauaile & comming together of Chriſtians ſhould be for their mutuall edifying, *Mar.*

Controv. 12. *None to be barred from the knowledge of Gods word.*

v. 14. *I am debter both to the Grecians and Barbarians:* seeing there was no nation so barbarous, to whom the Apostle was not willing to impart the knowledge of the Gospell, the Romanists are euidently conuinced of error, that will not admit their lay people generally to the reading of the Scripture: If the gospel of saluation must be communicated to all, then the Scriptures also, which containe the knowledge of saluation, should be common to all, *Hyperius:* the booke of the lawe was appointed to be read in the hearing of the people that they might learne and feare God, Deuter. 31. 12. see more *Synopf. Centur. 1. error. 3.*

Controv. 13. *Against diuerse hereticall assertions of Socinus touching the iustice of God.*

v. 17. *For by it the iustice of God is reuealed:* because in this place the iustice of God is taken for his benignitie and mercie shewed by Christ in the Gospell, *Socinus*, that blasphemous heretike, taketh occasion thus to broach his errors. 1. he saith, that iustice beeing vnderstood of God, is neuer in Scripture set opposite to Gods mercie: but the contrarie is euident, Psal 5. 6. *thou shalt destroy them that speake lies:* here the Prophet speaketh of Gods reuenging iustice: and in the next verse he compareth it with Gods mercie, *But I will come into thine house in the multitude of thy mercies.* 2. he affirmeth, that, that which is opposed to Gods mercie, is not called the iustice of God, but wrath, indignation, seueritie: which is euidently refelled, v. 31. *they knowing the iustice of God, that they which commit such things are worthie of death:* here the vengeance of God vpon sinners, is called δικαίωμα, iustice. And yet more euidently, Psal. 145. 17. *the Lord is iust in all his wayes, and mercifull in all his workes,* here the iustice and mercie of God are compared together. 3. further he saith, that this iustice of God, as it is set against his mercie, is of two sorts: there is one, whereby he punisheth the wicked and obstinate sinners, an other, whereby he chasteneth euen those, that are not altogether impenitent. But herein is his error, he maketh them two kinds of iustice, which are but diuerse degrees of one and the same iustice: for when God sheweth seueritie in punishing the wicked, therein he exerciseth his strict and rigorous iustice: and when he chastiseth sometime his owne children, for their amendment, he vseth the same iustice, but in an other degree, tempering his iustice, with mercie and fauour, *Pareus.*

Controv. 14. *Against inherent iustice.*

v. 17. *The iustice of God is reuealed:* the Rhemistes apply this place against imputatiue iustice, alleadging out of *Augustine* how it must be vnderstood of that iustice, not which God hath in himselfe, *sed qua induit hominem,* but wherewith he endueth man when he iustifieth him.

Contra. 1. They doe not well translate the word *induit*, which signifieth here not to endue, but to cloath with: and so man beeing iustified by faith is cloathed with Christs righteousnesse: he is not iustified by any inherent righteousnesse in himselfe, but by an imputed righteousnesse, Rom. 4. 6. 2. And the Apostle doth expound himselfe, Rom. 3. 22. shewing that the iustice of God is by the faith of Iesus: and Philip. 3. 9. the Apostle renounceth his owne righteousnesse, that he might haue the righteousnesse of God through faith.

Controv. 15. *That the Sacraments doe not conferre grace.*

Kemnitius out of this place, v. 16. *the Gospel is the power of God to saluation,* inferreth, that the Sacraments doe no otherwise iustifie then the word preached, that is, *excitando fidem,* by exciting and stirring vp our faith: as in this sense, the Gospell is said to be Gods power to saluation.

Bellarmine answeareth, 1. that the Gospel is not here taken for the preaching of the Gospel, but for the historie of the Gospel, as of Christs incarnation, and passion: 2. if it be taken in the other sense, it followeth not because the preaching of the word iustifieth onely, by stirring vp faith, that therefore the Sacraments iustifie the same way, *Bellar. lib. 2. de effect. sacram. c. 11. ration. 4.*

Contra. 1. The Apostle speaketh not onely of the historicall narration of the Gospel, but of preaching and publishing the same, as it appeareth both by the words before going, v. 15. I am readie to preach the Gospel to you that are at Rome: and by the words following,

ing, it is *the power of God to ſaluation to euerie one that beleeueth*: but they cannot beleeue vnleſſe they heare, neither can they heare without preaching. 2. the argument thus followeth from the greater to the leſſe, if that which is more principall in the worke of our ſaluation, doe iuſtifie no otherwiſe then inſtrumentally, in ſtirring vp faith, namely the preaching of the word, then that which is leſſe principall, cannot iuſtifie more: but the word and preaching of the Goſpell, is the more principall: for they beget faith, which the Sacraments onely confirme and ſeale: therefore the Sacraments doe not iuſtifie men, as by conferring of grace by the worke wrought.

Controv. 16. *That faith onely iuſtifieth.*

v. 17. *The iuſt by faith ſhall liue:* out of this place, where the verie iuſtice, life, and actiuitie of the ſoule is aſcribed to faith, we doe conclude that a man is iuſtified onely by faith: for all is aſcribed vnto faith: Now the Romaniſts, ſeeing this place of the Apoſtle to be ſo pregnant for iuſtification by faith onely, ſeeke diuerſe ſhifts, to obſcure the truth of this teſtimonie.

1. *Coſterus Enchirid.* 170. ſaith, that theſe words, *the iuſt ſhall liue by faith*, haue no other meaning but this, *iuſtum ſecundum fidei normam vitam dirigere*, that the iuſt doth direct his life according to the rule of faith.

Contra. 1. He doth not place the words aright, for thus are the words to be ioyned together, *the iuſt by faith ſhall liue*, ſo that *by faith*, hath rather connexion, with the firſt word, *the iuſt*, then with the laſt, *ſhall liue*. 2. the Apoſtle by *life*, here vnderſtandeth euerlaſting ſaluation, not our conuerſion here: as is ſaid before, v. 16. that the Goſpell *is the power of God to ſaluation to euerie one that beleeueth*: faith then bringeth to euerlaſting ſaluation.

2. The *Rhemiſts* haue this ſhift, that faith together with workes muſt be here vnderſtood to iuſtifie: the Apoſtle ſaith not, the iuſt ſhall liue by faith onely: to this purpoſe alſo *Bellarmine, lib. 1. de iuſtificat. c. 20.*

Contra. 1. If the whole life of the ſoule depended not vpon faith, but partly vpon faith, partly vpon workes: then it might as well be ſaid, the iuſt ſhall liue by workes: which were an abſurd ſpeach, and not farre from blaſphemie. 2. the Apoſtle c. 3. 28. excludeth works, concluding that a man is iuſtified by faith without the workes of the lawe: then to liue by faith, is to liue onely by faith, as we are iuſtified onely by faith without workes. 3. Nowe although the iuſt liue by faith, and not by workes, yet faith liueth by workes: it muſt be a liuely and effectuall faith working by loue, by the which the iuſt man liueth: and not a dead faith.

3. *Pererius* here flyeth to their old diſtinction of iuſtification: the firſt which is by faith, the ſecond is perfited by workes: ſo faith is ſaid to iuſtifie a man, becauſe it is *exordium, fundamentum, radix iuſtificationis*, the beginning, foundation, and roote of iuſtification, *Perer. diſput 8. in 1. ad Roman. ſect. 46.*

Contra. 1. That which he calleth the ſecond iuſtification, is properly, ſatisfaction, which is the fruit of iuſtification: as the Apoſtle ſaith, Rom. 6. 22. *beeing now freed from ſinne, and made ſeruants vnto God, you haue your fruit in holines, and the end euerlaſting life:* where the whole ſtate of the faithfull man is diuided into theſe three parts, his iuſtification and freedome from ſinne, which is by faith, the fruit of his iuſtification which is holyneſſe, and the ende or reward, which is euerlaſting life. 2. to liue by faith, ſheweth that not the beginning but the perfection of our life is by faith, and by nothing but faith, as the Apoſtle ſaith, *the iuſtice of God is reuealed from faith to faith:* faith is the beginning and end of this iuſtice: there is no time, wherein ſaluation is giuen vnto any but by faith, as *Thomas* expoundeth: ſee before queſt. 42.

4. *Bellarmine* hath an other deuiſe, he maketh this the meaning; the iuſt ſhall liue by faith, that is, *ex fide patienter expectare, quæ Deus promiſit*, by faith he doth patiently expect thoſe things which God hath promiſed: So he would haue it vnderſtood, rather of patient waying and expecting, then of iuſtifiying. *lib. 2. de effect. ſacram. c. 9.*

Contra. This patient expecting of Gods promiſes is indeede a fruit of iuſtifying faith, for it is the ground of things hoped for: and he that is iuſtified by faith, hath this grace alſo of patient expectation: but to liue by faith comprehendeth more. 2. and that by this phraſe, to liue by faith, the Apoſtle vnderſtandeth to be iuſtified by faith, is euident Gal. 2. 20. *Thus I liue, not I now, but Chriſt liueth in me, and in that I now liue in the fleſh, I liue by the faith of the Sonne of God, &c.* 3. And whereas *Bellarmine* further obiecteth, that the Prophets

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meaning, from whom the Apoſtle taketh this ſaying, is none other, but to note their patience, that waited for the Lords promiſes: it hath beene ſhewed before, qu. 44. that the Apoſtle keepeth the Prophets ſenſe, and doth moſt fitly apply this ſentence to iuſtification by faith.

5. But the Romaniſts againſt iuſtification by faith onely, thus obiect. 1. It ſeemeth a verie abſurd thing, to make men beleeue, that they ſhall be iuſtified by faith onely, without either ſatisfaction for their ſinnes, or the workes of righteouſneſſe: by this meanes, nothing could be eaſier, then by faith to be ſaued. 2. And this doctrine will make men preſumptuous, that they will care for no good workes: and ſo there ſhould be no more vſe either of precepts to exhort them vnto the workes of pietie, nor of threatnings to terrifie them from ſinne.

Contra. 1. Though that faith needs no ſatisfaction for ſinne in our ſelues, nor good workes as helping vnto iuſtification: yet it apprehendeth the ſatisfaction made by Chriſts ſuffering for our ſinnes: and workes are alſo neceſſarie as teſtimonies of our faith, though not as helpes of our iuſtification: neither is ſuch a faith, liuely and effectuall ſo eaſie a thing, ſeeing man hath no power of himſelfe to attaine vnto it, vnleſſe God doe giue it: and to beleeue in Chriſt, as a Chriſtian ought, is found to be the hardeſt thing in the whole world. 2. Neither is this a doctrine of preſumption, nor yet doth it make voide, precepts and comminations: for faith though it require not workes as cauſes and helpes to ſaluation, yet it cannot be without them as fruits and effects: ſo that the lawe of faith eſtabliſheth the lawe of workes: as the Apoſtle ſheweth, c. 3. 31. *doe we then make the lawe of none effect through faith? God forbid, yea we eſtabliſh the lawe. Pareus.*

Controv. 17. *How the Goſpel is the power of God to ſaluation to euerie one that beleeueth, v. 16.*

This, and ſuch like places, which aſcribe iuſtification and ſaluation to faith, as Ioh. 3. 16. *that whoſoeuer beleeueth in him, ſhould not periſh:* Act. 13. 39. *by him euerie one, that beleeueth is iuſtified: Bellarmine* would thus elude. 1. he ſaith, that theſe Scriptures muſt be vnderſtood negatiuely, that without faith none are iuſtified: not that onely by faith they are iuſtified. 2. then by all are vnderſtood, all nations, that there is no difference between Iew, and Gentile, but that one common way to ſaluation is propounded to them all. 3. And it beeing applyed to euerie particular man, the meaning is, that not faith of it ſelfe alone, but with other things, as hope, charitie, iuſtifieth, *Bellar. lib. 1. de iuſtific. c. 22.*

Contra. 1. Yes theſe ſayings hold affirmatiuely, that faith is ſufficient vnto ſaluation: for our Sauiour ſaith, Iohn 5. *he that beleeueth, &c. hath euerlaſting life, and is paſſed from death to life:* that which giueth a man a preſent aſſurance, and reall poſſeſſion of euerlaſting life, is alone availeable to ſaluation. 2. True it is, that none of what nation ſoeuer are excluded, but euerie one that beleeueth whereſoeuer, is iuſtified: this confirmeth the doctrine of iuſtification by faith, that there is no other way to ſaluation either for Iewe or Gentile. 3. And if the Goſpell be the power of God to ſaluation to euerie one that beleeueth: then it followeth that euerie one that beleeueth is ſaued, where els were the power of God to ſaluation, if it were not effectuall to ſaue? if then this power be in faith to ſaluation, if it could not ſaue without the ſupply of other helpes, this power ſhould be turned into weakeneſſe: that which is powerfull to ſaluation, is ſufficient to ſaluation: Gods power worketh perfectly it hath no want, nor requireth any helpe: but in faith is the power of God to ſaluation, *Ergo, &c.*

Controv. 18. *Of the difference betweene the Lawe and the Goſpel.*

v. 18. *The wrath of God is reuealed from heauen againſt all vngodlines: Bellarmine* hence inferreth, that comminations and terrors, are as proper and peculiar to the Goſpell, as to the lawe, *lib. 4. de iuſtificat. c. 2.*

Contra. True it is, that the Goſpel alſo hath many comminations againſt ſinners: and as by the Goſpel the righteouſneſſe of God is reuealed from faith to faith, v. 17. ſo the wrath of God is alſo reuealed thereby againſt all vnrighteouſneſſe: but this is not the proper effect of the Goſpel, but accidentally: for the Goſpell by the vnthankfulneſſe of them which beleeue it not, beeing ordained for their ſaluation, is turned vnto their condemnation: And whereas the Lawe in generall condemneth all infidelitie and vnbeleefe, the Goſpell peculiarly condemneth vnbeleefe in Chriſt, *Pareus.* See further hereof, *Synopſ. Centur. 4. cr. 60.*

Contro. 19.

Controv. 19. *Whether by naturall meanes the Gentiles might haue attained to the knowledge of the onely true God, without the ſpeciall aſſiſtance of Gods grace.*

1. *Bellarmine* affirmeth the contrarie, *Deum eſſe, & vnum eſſe, cognoſci poſſe lumine rationis abſq; ſpeciali gratiæ auxilio*, that it may be knowne that God is, and that he is but one by the light of nature, without the ſpeciall helpe of grace: and he inſiſteth vpon this place of the Apoſtle, v. 20. thereout vrging theſe two arguments. 1. becauſe the Apoſtle ſaith, the inviſible things of the world are ſeene not by reuelation, but by creation. 2. and ſeeing the Gentiles are hereby made inexcuſable, becauſe they notwithſtanding this naturall knowledge of God, committed idolatrie, it ſheweth, that they knew God by the creatures, or els they might haue excuſed themſelues by pretenſe of their ignorance, *Bel. lib. 4. de grat. c. 2.*

Contra. 1. Though we conſent not to their opinion, who hold, that nothing at all can be knowen of God, without his ſpeciall aſſiſtance: as *Petrus ab Aliaco* affirmeth *in 1. ſent. qu. 3.* which opinion ſee before confuted, qu. 54. for many things touching the Godhead, as his goodneſſe, wiſedome, power, are ſeene in the creation. 2. yet it cannot be prooued, that the Gentiles did, or could attaine vnto ſuch a manifeſt knowledge of the onely true God, onely by the light of nature, without Gods further aſſiſtance: And this is an euident argument hereof, becauſe neuer any of the Gentiles, *de facto*, in fact did attaine vnto ſuch knowledge of God by the light of nature. 3. And concerning the reaſons vrged: S. Paul ſheweth, that the inviſible things of God were to be ſeene in the Creatures: not that the Gentiles did therein ſee them, but they might haue ſeene them, if they had not bin wilfully blind: and they were made inexcuſable, becauſe they could not pleade ſimple ignorance, but their owne wilfulneſſe was the cauſe of their ignorance, which tooke from them all excuſe: ſee hereof before, qu. 52. 54. 57. So that Auguſtines reſolution is good: that the creatures doe indeede crie with a loud voice, *ipſe fecit nos*, God made vs, *ſed ſurdis canere, &c.* but they thus ſpeake vnto deafe men, vnleſſe God ſhew further mercie: ſee further *Synopſ. Centur. 4. err. 38.*

Controv. 20. *Againſt ſome Philoſophers, that the world is not eternall.*

v. 20. *The inviſible things of God, to wit, his eternall power and Godhead are ſeene, &c.* If Gods eternitie is ſeene by the workes which he made, then that which is made is not eternall. 1. that which is made muſt haue one by whom it was made: he then that made the world, was before the world: then as by the things made, the maker is found to be eternall; ſo the things made, which had a beginning, are concluded not to be eternall. 2. beſide, where things are contrarie one vnto another, there is no eternitie, now in the world there are things contrarie, as actions, paſſions, generation, corruption: ſeeing then the world conſiſteth of corruptible partes, the whole muſt be alſo ſubiect to corruption: Then is the opinion of Ariſtotle vaine and falſe, that held the world to be eternall, and of Plinie, which calleth the world God, and of Hermeas the Stoike, that imagined a coeternitie of matter with God, whereof he made the world: *ex Faio.*

Controv. 21. Againſt the adoration, and ſetting vp of images in Churches and places of prayer, ver. 23. *they turned the glorie of the incorruptible God to the ſimilitude of an image.*

Though the vſe generally of all images be not condemned among Chriſtians, as the Turkes hold it vnlawfull to make the ſimilitude of any thing: for there may be a ciuill and hiſtoricall vſe of pictures and images: yet it is dangerous to ſet them vp in the publike places of Gods ſeruice, either to fall downe and worſhip before them, as the Romaniſts doe, or to retaine them for a ſuppoſed ornament, as the Lutherans: The reaſons againſt all ſuch publike vſe of imagerie, are theſe.

1. It is the direct commandement of God, that he would haue no image made to repreſent him by, Deut. 4. 15. *Take heede, that ye corrupt not your ſelues, or make you a grauen image or repreſentation of any figure, whether it be male or female, the likeneſſe of any beaſt, or the likeneſſe of any feathered foule, &c.* the ſame prohibition is expreſſed in the ſecond commandement of the Morall Law, which is perpetuall, and bindeth for euer, *Pare.*

2. Herein *pſeudo-Chriſtians* doe conforme themſelues to the Gentiles, by whom imagerie was brought in, and herein they doe oppoſe themſelues to the deciſion of the Turkes and

and Iewes: for as the Gentiles did vse the pictures and images of beasts, which they ioyned to their idols, so is it among the Romanists: as they make Iohn Baptist with a lambe in his lappe, *Vendeline* with oxen, *Antonie* with hogges, *Eustachius* with buckes and dogs, *Gallus* with a beare, *Gertrude* with mise, *Martine* and George vpon horsebacke: These were the verie superstitious fashions of the heathen, *Gualter.*

3. Nay the verie Gentiles at the first did a long time forbeare the superstitious vse of images: *Plutarke* writeth in the life of *Numa Pompilius*, that he would suffer no images to be in Churches, because he thought it not fit to make God like vnto man, or any other thing, who is an invisible spirit: and so the Romanes continued without images for the space 170. yeares: *Varro* also thus writeth hereof: that they which first brought in images, *metum ciuitatibus ademerunt, & errorem addiderunt*, did take away the feare and awe of the gods from cities, and brought in error: And if the first vse had remained, *castius dij obseruarentur*, the gods should more chastly and sincerely haue beene worshipped still: to this purpose *Augustine* reporteth the words of Varro, *lib. 4. de ciuit. dei. c.31.*

4. The daily offence and hinderance that commeth by images set vp in the Churches sheweth the inconueniencie of them: for they drawe away mens minds from true deuotion, and their eyes are first set to gaze vpon such obiects: therefore the Lacedemonians forbad, that any images should be set vp in their Counsell house, least that by the sight thereof, their mindes might be drawne away from the busines of the commonwealth, which they came together to consult about: *Augustine* also giueth this reason, *concion. 2. in Psal. 103.* because by the verie place some honour is giuen to images, when they are set vp in Churches, *Martyr.*

5. The first that are found to haue made account of images among Christians for any religious vse, was *Marcellina* the companion of the heretike *Carpocrates*, who priuately had the images of Christ, Paul, Homer, Pythagoras, which she vsed to burne incense vnto: *Augustin. lib. de haeres. ad Quodvult Deum:* But among the auncient Christians the publike vse of images in places of prayer was condemned: *Epiphanius* comming to a Church in the dioceese of the Bishop of Ierusalem, there seeing a picture in a cloath, caused it to be cut in peices: and he writ an epistle vnto the Bishop of Ierusalem, that he should not suffer any such thing to be done in his Churches: which epistle Hierome translated into Latine, therein shewing his consent with him: In the Eliberan Councell, *can. 36.* it was decreed that no pictures should be made vpon the walls of the Churches: *Leo Isauricus* had a Councell at Constantinople, wherein images were condemned, yet after this they were restoared by *Irene* the Empresse, and Tharasuos patriarke of Constantinople in the 2. Nicene synode: And about the same time *Carolus* the great held a Councell in Germanie, where the decrees of the said Nicene synode were abrogated: *ex Martyr.*

Now on the contrarie it will be thus obiected for the vse of images: 1. The Lord in diuerse visions did shewe himselfe in certaine representations, as Dan. 7. like an auncient man, and Matth. 3. the holy Ghost appeared in the likenesse of a doue.

Answ. 1. That which God did grant vnto certaine persons, vpon some certaine and speciall occasions must not be drawne into a generall rule: neither is it lawfull to leaue a generall precept, vnlesse some speciall prohibition can be shewed, *Parens.* 2. So the Lord in Scripture is likened vnto a lion: they may as well inferre thereupon, that they may so picture him, *Gualter.* 3. And there is great difference, betweene the writing of Scripture, and a picture: for the Scripture speaking of such visions and representations, expoundeth it selfe, and sheweth the meaning thereof: but a picture is dumbe and idle: *Martyr.* 4. and though such visions may be historically represented, yet it followeth not, that they should be set vp for any religious vse, *Fauus.*

2. *Obiect.* Many miracles haue bin done before images, as *Eusebius* maketh mention of a brasen image of Christ at Cesarea, and there was an other image of a woman by, touching the hemme of his garment: vnder the which grew an herbe, that after it came vp so high as the skirts of the image, had a soueraigne power against all diseases.

Answer. 1. This image (the historie beeing admitted) was not set vp in any religious place, but openly in the citie, as a monument of that miraculous worke. 2. God might in the beginning of Christianitie shew such miracles, as Peters shadow healed the sicke, for the confirmation of the Christian faith: which miracles are now ceased. 3. this miracle beeing admitted, yet euen such images, when they are abused to idolatrie, may notwithstanding be

be broken downe: as the braſen ſerpent had a ſpeciall vertue, to heale the biting of ſerpents in them that looked vpon it, yet notwithſtanding Hezekiah brake it downe, when it began to be abuſed to ſuperſtition.

3. *Obiect.* God hath puniſhed ſuch as offered any contumelie or diſgrace to ſuch images, as beeing the ſignes of God: as *Socrates* writeth, *lib. 7. tripartit. hiſtor.* how *Iulian* remooued the ſaid image of Chriſt at Ceſarea, and cauſed his owne to be ſet vp in ſtead thereof, but it was caſt downe by lightening: and when the heathen had drawne the other image in diſgrace round about the ſtreetes, the Chriſtians tooke it vp, and preſerued it, &c.

Anſ. 1. Images ſet vp for ſuch idolatrous and ſuperſtitious vſes, are no ſignes of God: and therefore the honour giuen vnto ſuch is a contumelie and diſhonour vnto God: for the will of him that giueth honour is not the rule of honour, but of him that is honoured. 2. yet euen the diſgrace and deſpight offered to ſuch falſe ſignes of God, redoundeth ſometime vnto God, when they are done with an intention to diſhonour God, *Pareus:* as *Iulian* did diſgrace that image vpon his hatred to Chriſt, and therefore the Lord did therein ſhew his power: ſee further againſt the adoration of images, *Hexap. in Exod. c. 20. Command. 2. Controv. 4.*

22. Controv. *Of the corrupt reading of the vulgar Latine tranſlation,* v. 32.

The Latin tranſlation thus ſtandeth, *Who, when they knew the iuſtice of God, did not vnderſtand, that they which doe ſuch things, are worthie of death, not onely they which doe them, but they alſo which conſent vnto the doers, &c.* whereas according to the originall, the words are thus truly tranſlated, *The which knowing the iuſtice of God, how that they which commit ſuch things are worthie of death, not onely doe the ſame, but haue pleaſure in them, &c. B. or fauour thoſe that doe them.* So that the Latin tranſlation faileth, 1. both in the words: for theſe words, *did not vnderſtand,* and *they which doe them,* are not in the originall: 2. as alſo in the ſenſe: for according vnto the Greeke reading, the Apoſtle maketh it a more heinous thing to fauour and patronize euill doers, then to be a doer of euill: but after the other reading, the latter is the greater: 3. beſide after the vulgar Latin, the words include a contradiction: for when they knew the iuſtice of God, how could they chuſe, but vnderſtand it: 4. *Chryſoſtome, Oecumenius, Theophylact,* doe read and interpret this place according vnto the Greeke text.

Bellarmine here anſwereth: 1. that ſome Greeke copies had had theſe word, ὐ συνῆκαν, *they vnderſtood not:* as appeareth in *Origens* commentarie, and *Titlemannus* affirmeth, that he had ſeene an ancient Greeke copie with thoſe words. 2. it is a greater ſinne to doe euill, as to commit murther, then onely to conſent. 3. they might haue a theoricall knowledge, and yet faile in practiſe, and ſo not vnderſtand in effect. 4. *Cyprian, Ambroſe, Sedulius, Haymo, Anſelme,* doe read here according to the vulgar Latine, ſo we may ſet one auncient writer againſt an other: to this purpoſe *Bellarm. lib. 2. de verb. Dei. c. 14.*

Contra. 1. Though ſome Greeke copies might haue thoſe words, yet the moſt, and the moſt auncient haue them not: as is euident by the Greeke commentaries: and the Syrian tranſlator followeth the Greeke text, as it is now extant. 2. The Apoſtle ſpeaketh not of a bare conſent vnto euill, but of fauouring, patronizing, and taking pleaſure in them, which is more then to doe euill: for this one may doe of infirmitie, the other proceedeth of a ſetled malice. 3. the vnderſtanding is in the iudgement of the minde, not in the practiſe: and therefore to know a thing, and yet not to know or vnderſtand it, includes a contradiction. 4. the Greeke authors and commentaries are more to be reſpected in this caſe, for the finding out of the beſt reading in the Greeke, then the Latine writers.

23. Controv. *Againſt the Popiſh diſtinction of veniall and mortall ſinnes.*

v. 32. *Worthie of death.* Hence the Rhemiſts inferre, that ſome ſinnes are mortall, that is, worthie of damnation, ſome veniall, that is, pardonable of their owne nature, and not worthie of damnation.

Contra. 1. This diſtinction is contrarie to the Scripture, which ſaith, the wages of ſinne is death, Rom. 6. 23. no ſinne is excepted: and whoſoeuer continueth not in all things written in the law, is vnder the curſe, Gal. 3. 10. And if any ſinne were veniall in it owne nature, it would follow, that Chriſt died not for all ſinnes: for thoſe ſinnes, which are pardonable

in themſelues, neede not Chriſts pardon. 2. Indeede there are degrees of ſinne, and ſome are worthie of greater condemnation then others, and are more eaſily pardoned, yet in Gods iuſtice euery ſinne deſeruеth death: which are through Gods mercie made veniall both the leſſe and greater ſinnes: ſo that one and the ſame ſinne may be mortall to the impenitent, and yet veniall to the penitent beleeuer.

6. *Morall obſervations.*

1. Obſerv. v. 1. *Called to be an Apoſtle:* none then muſt take vpon them any Eccleſiaſticall function, but they which are thereunto called and appointed of God. Heb. 5. 4.

2. Obſerv. v. 5. *For obedience to the faith:* the Lord ſtraightly chargeth, that obedience ſhould be giuen to the faith of his Sonne: whence are theſe ſayings, Pſal. 2. 12. *Kiſſe the Sonne.* Matth. 17. 5. *Heare him:* they then profeſſe not the Goſpel of Chriſt truly, who make onely a ſhew thereof in words, but denie obedience in deede.

3. Obſerv. v. 7. *Grace to you and peace:* this inward peace of conſcience, is that peace which can not be taken from vs: all other things in the world are temporall, but the grace and fauour of God, and this inward peace, *ne morte ipſa abſcinduntur*, are not cut off by death it ſelfe: *Chryſoſt.* for this peace we ought all to labour, which Chriſt hath left vnto vs after an other manner, then the world leaueth peace, Ioh. 14. 27.

4. Obſerv. v. 8. *I giue thanks, &c. for you all.* This is true charitie, to pray one for an other, and to giue thankes vnto God for the graces beſtowed vpon others, as if they were conferred vpon our ſelues: And as here the Apoſtle praieth for the Church, ſo the Church praieth for the Apoſtle S. Peter, Act. 12. 5. the Paſtor and people are hereby taught one to pray for an other.

5. Obſerv. v. 12. *That I might haue conſolation together with you.* Herein the Apoſtles modeſtie appeareth, who taketh not himſelfe to be ſo perfect, but that he might receiue ſome comfort euen by the faith of the Romanes: Let no man therefore deſpiſe the gifts and graces of others: for euery one may profit by an other: euen as one member helpeth an other.

7. Obſerv. v. 13. *I haue beene letted hetherto.* Seeing the purpoſes of holy men, as here this of S. Paul was hindred, it teacheth vs, that we ſhould commend and commit all our purpoſes, and counſels to Gods prouidence, and fatherly direction.

8. Obſerv. v. 17. *The iuſt ſhall liue by faith.* Hence *Chryſoſtome* inferreth, that men ſhould take heede of curioſitie, to know a reaſon of Gods works: but they onely muſt beleeue: As Abraham was not curious, when God bad him ſacrifice his ſonne, but he obeyed without any further reaſoning, or diſputation: But the Iſraelites, when they vnderſtood, that the Cananites were as gyants, becauſe they ſaw no reaſon, or likelihood to ouercome them, doubted, and ſo fell in the wildernes: ſo he concludeth, *vides, quantum ſit incredulitatis barathrum*, you ſee what a dangerous downefall incredulitie is, and what a ſafe defence faith is.

9. Obſerv. v. 24. *Wherefore God gaue them vp to the luſts, &c.* The Lord ſometime gaue the idolatrous Samaritans ouer to lyons, 2. King. 17. but he giueth ouer theſe idolatrous Gentiles to their owne hearts luſts, and vile affections: which did more tyranize ouer them, then lyons and tygres: for when the bodie is giuen vp to wild beaſts, and depriued of life, nothing happeneth againſt the condition of our mortall nature: but when the minde is ruled by luſt, and ſo the affection preuaileth againſt reaſon: this is monſtrous, and vnnaturall. *Perer. diſputat.* 20.

10. Obſerv. *Which is to be bleſſed for euer.* We are taught by the example of the Apoſtle, when as we ſpeake of the maieſtie of God, to breake forth into his praiſe, as the Apoſtle doth here, and c. 9. 5. 1. Tim. 1. 17.

11. Obſerv. *Chryſoſtome* further obſerueth, that as God ſtill remaineth bleſſed, though his glorie were defaced by the idolaters, as much as in them lay: ſo likewiſe the members of Chriſt, when they are reuiled and railed vpon, are not thereby hurt: *nonne vides adamantem cum percutitur, percutit iterũ*, like as the adamant, when it is ſmitten, it ſmiteth againe, and leaueth a dint in the hammer that ſtriketh it.

The

The ſecond Chapter.

1. *The text with the diuers readings.*

THerefore thou art inexcuſable, O man, (*O ſonne of man. T.*) whoſoeuer thou art, that iudgeſt: (*thy neighbour. T.* but this is not in the originall) for wherein thou iudgeſt an other, *L.T.* (*in that, that thou iudgeſt an other, G. or in that wherein thou iudgeſt an other:* but in the originall it is, ἐν ᾧ γάρ, *for wherein:* the antecedent is omitted) thou condemneſt thy ſelfe: for thou that iudgeſt, doeſt the ſame things: (not *thou doeſt the ſame things which thou iudgeſt. L.* in the originall it is ὁ κρίνων, *thou iudging*, that is, *which iudgeſt:* the relatiue is referred to the perſon, not to the thing.)

2 But we know (*are ſure, B.*) that the iudgement of God is according to truth, againſt thoſe *V.B.T.Be. G.* (*vpon thoſe, L.* the prepoſition is ἐπὶ, *in*, againſt) which commit ſuch things.

3 And thinkeſt thou this, O thou man, that iudgeſt them, which doe ſuch things, (*condemneſt them, which &c. Be.* but κρίνω here vſed, ſignifieth properly to iudge, κατακρίνω, to condemne) that thou ſhalt eſcape the iudgement of God?

4 Or deſpiſeſt thou the riches of his goodnes, *L.V. A. B.* (or *benignitie, gentlenes, T. Be.* rather then *bountifulnes, G.* the word is χρηστότης) and patience, and long ſufferance, (or *longanimitie*) not knowing that the goodnes (or *benignitie* of God) leadeth thee (or *bringeth thee, R.* ἄγει) to repentance? (not to *penance, R.* μετανοία ſignifieth rather repentance and change of the minde, then outward penance)

5 But thou, after thine hardnes, and heart that cannot repent, doſt treaſure vp vnto thy ſelfe (*heapeſt vp. L.B.G. gathereſt to thy ſelfe, V.* but the word properly ſignifieth to ſtoare or treaſure vp) wrath, in the day of wrath, *V. A.L.* (that is, *againſt the day of wrath, Be. T. G. B.* but in the originall it is *in the day*) and of the reuelation *T. A.L.* (*declaration, G. B.* the word is ἀποκαλύψεως, reuelation) of the iuſt iudgement of God:

6 Who will render to euery man (*reward euery man, B.G.* but it is put in the originall in the *datiue*) according to his workes:

7 *That is*, to them, which by continuance in good workes (or *in well doing, B.G.V.* but the word in the originall, is *good workes:* not *according to patience in good workes, L.R.* for ὑπομονὴ ſignifieth as well perſeuerance, and continuance, as patience: nor, *which by perſeuerance ſeeke the glorie of good workes, Be.* good workes is better referred to continuance) ſeeke glorie honour, and immortalitie, eternall life:

8 But vnto them, that are contentious (*verbat. of contention, L. R.*) and diſobey the truth, and obey vnrighteouſnes, (not *giue credit to vnrighteouſnes*, L. *R.* for both the words ἀπειθοῦσι, diſobeying, and πειθομένοις, obeying, are of the ſame deriuation) *ſhall be* indignation, and wrath: *V. A. B. G. Be.* (*wrath and indignation*, L. *T.* but the firſt θυμὸς, *excandeſcentia*, commotion or indignation, is leſſe, then ὀργὴ, wrath, rage)

9 Tribulation and anguiſh *ſhall be* againſt the ſoule *Be. V. A.* (*vpon the ſoule, B. G. L. to euery ſoule, T.* the firſt rather, ſee before v. 2.) of euery man that doth euill, of the Iew firſt, and of the Grecian. (not *to the Iewes firſt, and to the Gentiles. T.*)

10 But glorie, honour, and peace to euery one (*euery man, B.*) that doth good, (*to euery one that doth good, glorie, honour, &c. G.* but here the words are tranſpoſed) to the Iew firſt, and *alſo* to the Grecian. (not, *to the Gentiles, T.*)

11 For there is no reſpect of perſons *V. B. G.* (*acception of perſons, Be. L. R.*) with God. (προσωποληψία, acception of perſons)

12 For as many as haue ſinned without the law (not, *whoſoeuer hath ſinned, L. B.* for ὅσοι, whoſoeuer, is put in the plural) ſhall periſh alſo without the law, and as many as haue ſinned in the law, ſhall be iudged by the law:

13 For not the hearers of the law, are iuſt with God, (*before God. G. T. in the ſight of God, B.* the word is παρὰ, *apud*, with) but the doers of the law ſhall be iuſtified.

14 For when the Gentiles, which haue not the Law, doe by nature (*not naturally, L. R.* the word is φύσει, by nature) the things of the Law, (*contained in the law, G. B. which are of*

the law,but in the original it is,*the things of the law*)they hauing not the law, are a law vnto themſelues,

15 Which ſhew the worke of the Law written in their hearts, (*the effect of the law.G. but the word is* ἔργον,*worke*)their conſcience alſo bearing witnes, (not,*bearing them witnes. L.T.B.for*, them,*is not in the original*) and their thoughts (not *of their thoughts. L.for in the original it is put abſolutely in the genitiue*)acculing one an other mutually,or excuſing:

16 In the day(*at the day.G.B.*but in the original it is, in the day)when God ſhall iudge the ſecrets of men according to my Goſpel,by Ieſus Chriſt.(*by Ieſus Chriſt according to my Goſpel.B.G.*but the words are here tranſpoſed)

17 Behold,thou art ſurnamed a Iew,*V.B.G.Be.* (not, *but if thou art ſurnamed, L.R.T.* the word is ἴδε,behold, not εἰ δὲ, as though it were two words)and reſteſt in the law, and glorieſt in God,(*makeſt thy boaſt of God.B.*but the prepoſition is ἐν, *in*)

18 And knoweſt his will, and trieſt the things that differ, *A. B.* (*approoueſt the more profitable things.L.T. approoueſt the more excellent things, G.B.* but the phraſe is vſed in the firſt ſenſe,Philip.1.10. διαφέροντα properly ſignifieth things differing)beeing inſtructed by the Law:

19 And art perſwaded,or confident,*V.Be.A.G.*(*beleeueſt,B. preſumeſt,L.* the word is πέποιθας, which S.Paul vſeth of himſelfe, Rom. 8.38.) that thou art a guide of the blind, a light of them,which are in darknes:

20 An inſtructer of them which lacke diſcretion, *B. G. T.* (*of the fooliſh. L.* the word is ἀφρόνων,without wit or diſcretion) a teacher of the vnlearned, *V. B. G.* (*of infants, verbal,* νηπίων,*L.B.T.* he meaneth, ſuch as were infants in knowledge) hauing the forme of knowledge,and of truth in the Law.

21 Thou therefore,which teacheſt an other,teacheſt thou not thy ſelfe? thou that preacheſt,a man ſhould not ſteale,doeſt thou ſteale?

22 Thou,which ſaieſt, a man ſhould not commit adulterie, doeſt thou commit adulterie? thou that abhorreſt idols,committeſt thou ſacriledge? *A. B.G.Be. reade theſe two verſes with an interrogation: V.T.L.reade without: and ſo the next verſe alſo.*

23 Thou,that glorieſt in the Law,thorough tranſgreſſion of the law, *B.V.* (*prevarication,L.breaking of the law.B.G.* παράβασις,*tranſgreſſion*)diſhonoureſt thou God?

24 For the Name of God thorough you, is blaſphemed among the Gentiles, as it is written.

25 For circumciſion verily profiteth,*Be.V.G.* (*auaileth, B.*ὠφελεῖ. *profiteth*) if thou dot the law: but if thou be a tranſgreſſor of the law, thy circumciſion is made vncircumciſion:

26 Therefore if the vncircumciſion(*prepuce. R.* the word is *præputium* in Latin, but it can not be made an Engliſh word) keepe the rites of the law,*Be.* (*ordinances. B. G. iuſtices. L. A.* the word is δικαιώματα, rites) ſhall not his vncircumciſion be counted for circumciſion?

27 And ſhall not vncircumciſion by nature, keeping the law(not *by nature keeping the law.T.*theſe words,*by nature*,are euidently ioyned with the firſt clauſe in the original)iudge thee,that by the letter and circumciſion art a tranſgreſſor of the law?

28 For not he, that is in open ſhew, (*outward, B. G.* ἐν τῷ φανερῷ, in manifeſt, in open ſhew)is a Iew,nor that which is in open ſhew,in the fleſh,is circumciſion:

29 But he that is in ſecret,is a Iew(*he is a Iew which is one within. B. G.* but the word is ἐν τῷ κρυπτῷ, in the ſecret or hid part:) and the circumciſion *is* of the heart, in the ſpirit, not in the letter: whoſe praiſe, (that is of the Iew, as the relatiue ὅ, of the maſculine gender ſheweth)is not of men,but of God.

2. *The parts, Method, and Argument.*

THis Chapter hath two parts: 1. the Apoſtle conuinceth all to be ſinners,and ſo to deſerue condemnation, much leſſe to be iuſtified by their workes: 2. he taketh away certaine pretexts and excuſes which might be alleadged.

1. As in the former chapter he conuinced the Gentiles of ſinne, and ſo to be ſubiect to Gods iuſt wrath, becauſe both they committed euill things themſelues, and fauoured thoſe which did them: ſo now he vrgeth an other argument from their owne conſcience: The

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reaſon ſtandeth thus: whoſoeuer condemneth himſelfe, is inexcuſable: this is prooued in the ſecond verſe, becauſe the iudgement of God is according to truth, to iudge euery man according to his owne conſcience: but all men doe condemne themſelues, becauſe they iudge others for the ſame things which they doe themſelues, v. 1. therefore they are inexcuſable, v. 1.

2. The pretenſes are 1. either generall, of all men, v. 3. to 11. or ſpeciall, firſt of the Gentiles, v. 11. to 17. or of the Iewes, v. 17. to the ende.

1. The generall pretext or pretenſe, 1. is propounded, v. 3, 4. that God beeing mercifull and long-ſuffering, will not ſtraightly puniſh and condemne euery one that is euill. 2. the Apoſtles anſwer followeth, 1. from the ende and cauſe of Gods long-ſuffering, which is to call men to repentance, v. 4. in the latter part. 2. from the effect of impenitencie, which is the heaping vp of wrath: which is confirmed by the efficient cauſe, the iuſtice of God, v. 6. then by an antitheſis and oppoſition both of the rewards and puniſhments, v. 7, 8, 9, 10. which alſo is amplified and confirmed by the reaſon thereof, that God is no accepter of perſons, v. 11.

2. The firſt ſpeciall pretext is of the Gentiles, which may be collected thus: It is vniuſt for thoſe which haue no law to be puniſhed: the Gentiles haue no law, *Ergo*.

The Apoſtle anſwereth to the *maior*, or firſt part, by a diſtinction, that they which haue no law at all, neither naturall, nor written, are not to be puniſhed, but if they haue either or both, if they ſinne againſt the law of nature, or the written law, they ſhall be iudged accordingly, v. 12. the latter part of ſinning againſt the written law, is further illuſtrated by preuenting an obiection: for the Iew might alleadge, that he had the law, and gaue eare vnto it, therefore he ſhould not be iudged thereby: the Apoſtle anſwereth, that not the hearers of the law, but the doers ſhould be iuſtified, v. 13.

The ſecond part of the argument, that the Gentiles had no lawe, the Apoſtle denieth, prooving, that although they had not the written lawe, yet they had the law of nature: which he ſheweth by two arguments, taken from two effects, the one, becauſe ſome of them by the light of nature, did ſome things agreeable to the written law, v. 14. and againe, they had the teſtimonie of their owne conſcience, either accuſing or excuſing them, v. 15. which is ſet forth by the circumſtance of the time, when this teſtimonie of their conſcience ſhall moſt of all ſhew it ſelfe, namely at the day of iudgement, v. 16.

Then follow the particular pretexts and excuſes of the Iewes. The firſt is, that the Iewes had the knowledge of the law, and therfore that they ſhould not be damned together with the reſt: this defenſe of the Iewes is firſt propounded in their perſon, in diuers particular points, wherein the Iewes boaſted, as in the knowledge of the law, in the teaching, and inſtructing of others, v. 17. to 20. then the Apoſtle adioyneth his anſwer, denying the argument, becauſe although they had the Law, yet they obſerued it not: which he prooueth by experience of their euill life, v. 21, 22, 23. and by a teſtimonie of Scripture, v. 24.

The other pretext and defenſe of the Iewes was this; circumciſion is not vnprofitable, the Iewes had circumciſion, therefore it was auaileable vnto them; to this the Apoſtle maketh this anſwer, to the propoſition by this diſtinction: that circumciſion profited if it kept the law, which is amplified by the contrarie, that if it kept not the law, it was no better then vncircumciſion; nay vncircumciſion keeping the law, ſhould be preferred before circumciſion, not keeping the law, v. 25, 26, 27. to the aſſumption he alſo anſwereth by a double diſtinction, of a Iew outward, and inward, and of circumciſion in the fleſh, and the ſpirit: that a Iew outward ſhould gaine nothing before God by his circumciſion onely in the fleſh, and not in the heart, v. 28, 29.

3. *The queſtions and doubts diſcuſſed.*

1. Queſt. To whome the Apoſtle here ſpeaketh, *Wherefore thou art inexcuſable, O man, &c.* to the Gentiles, or Iewes.

1. Some thinke that the Apoſtle vſeth here a tranſition, and as he had hetherto diſcouered the ſinnes of the Gentiles, ſo now he turneth him vnto the Iewes, to lay open their hypocriſie: *Lyran.* And *Tolet* thinketh, that the Apoſtle reaſoneth from the leſſe to the greater: that if the Gentiles which had not the written law of God, were not excuſable, much leſſe the Iewes: But the particle διὸ, wherefore, ſheweth, that this is inferred out of that which went before, and ſo is a continuance of the ſame argument.

2. Some here comprehend not the Gentiles onely, but the Iewes alſo, that both the Iewes in condemning the idolatrie of the Gentiles, and the Gentiles cenſuring the Iewes for their euill life, and yet did the ſame things themſelues, ſhould be both without excuſe: *Haymo. gloſſ. ordin. Anſelm. Perer.* But it can not be ſhewed, how the Iewes condemning the Gentiles of idolatrie, were guiltie of the ſame themſelues.

3. The third opinion is, that the Apoſtle ſtill treateth of the Gentiles: and hereof there are two reaſons; both becauſe thoſe words haue a neceſſarie connexion, and reference to and with the former chapter; and afterward, v. 17. the Apoſtle beginneth by name to deale with the Iewes. But they which agree that this is ſpoken of the Gentiles, yet doe differ therein. 1. *Origen* will haue this verſe to be the concluſion of the former chapter: wherein he committeth two faults, firſt in ioyning together things of diuers natures: for the Apoſtle there touched thoſe, which both fauoured euill in others, and did practiſe it in themſelues: but now he taxeth an other ſort of men, that ſeemed to miſlike ſinne in others, and yet did it themſelues: and againe, *Origen* in diuiding the firſt verſe from the ſecond: *for we know, that the iudgement of God is according to the truth*, which is a reaſon of the former, doth ſeparate and diſtinguiſh thoſe things, which ſhould be conioyned.

2. Some referre this to ſuch as were Iudges among the Gentiles, who though they made lawes to iudge and puniſh by, yet did commit the ſame things themſelues: *Theodoret.* But the Apoſtles words beeing generall, *Thou art inexcuſable, O man, whoſoeuer thou art*, are not to be ſo reſtrained.

3. *Chryſoſtome* thinketh the Romanes are here ſpecially taxed, who were the Lords of other nations, and ſo tooke vpon them to iudge others: But the Apoſtle hetherto in generall hath reaſoned againſt all the Gentiles.

4. Some thinke that the Apoſtle ſpeaketh of the iudgement of the Philoſophers, ſuch as were *Socrates, Cato*, who erred in the ſame things, whereof they reprooued others: *Hyper.* But the Apoſtle in generall ſpeaketh to euery man whatſoeuer.

5. Yea ſome doe make the Apoſtles ſpeach yet more particular: that he ſhould ſpecially meane *Seneca*, with whome he was familiar: But as yet S. Paul had not beene at Rome, and therefore if *Seneca* were knowne vnto the Apoſtle, this their knowledge beganne after the writing of this epiſtle.

6. Wherefore I rather thinke with *Parens*, that the Apoſtle noteth all ſuch in generall among the Gentiles, who found fault with others, beeing guiltie of the ſame faults themſelues: yet ſo, as the Iewes be not excluded, though principally the Gentiles be taxed: ſee the analyſis before: he ſpeaketh of a generall iudgement whereby one iudgeth an other: that is, ſubſcribeth to Gods iudgement, that they which doe ſuch things are worthie of death: ſo *Chryſoſtome: Vniuerſi mortales, licet non omnes thronos iudiciales, &c.* for all mortall men, though they haue not iudiciall thrones, &c. yet they iudge either in word, or in the ſecret of their conſcience. *Ambroſe* thinketh, that the Apoſtle here preuenteth an obiection, that whereas he had before noted ſuch, as committed ſinne themſelues, and fauoured it in others, they might thinke to be free, which condemned it in others, though they did it themſelues: therefore the Apoſtle ſheweth, that euen ſuch could no way eſcape the iudgement of God.

2. Queſt. *Whether one offend in iudging an other, wherein he is guiltie himſelfe.*

It may be thus obiected, that if a man make himſelfe inexcuſable, in iudging an other for the ſame crime, which he knoweth by himſelfe, then it is not ſafe for ſuch an one to iudge an other; as our Sauiour reprooueth thoſe which brought the woman taken in adulterie, becauſe they themſelues alſo were not without ſinne, Ioh. 8. *Anſ.* 1. The iudge, which condemneth an other, is in the ſame fault, either *occultè & in foro conſcientiæ*, ſecretly and in the court of their conſcience, and then they ſinne not in iudging of an other: or they are publikely detected of the ſame ſinne: and then they ſinne, not in that they giue iuſt ſentence vpon other, but in reſpect of the ſcandall and offence giuen to others: *Thomas: non peccat, quia reprehendit, ſed quia inordinatè reprehendit*, he ſinneth not becauſe he reprehendeth him, but becauſe he doth it inordinately: *Gorrh.* 2. ſo that the power of the office muſt be diſtinguiſhed from the vice of the perſon: ſuch a iudge neither offendeth againſt the lawes, which command malefactors to be puniſhed: nor againſt the offendor, which hath deſerued that puniſhment: but he ſinneth in giuing offence to others: *Parens.* 3. our

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bleſſed Sauiour miſliketh not the action, that they accuſed the adultereſſe: for he himſelfe admoniſheth her to ſinne no more: but the manner, that they did it in hatred, delighting in the puniſhment of an other, and in hypocriſie, not looking into themſelues. *Martyr.* 4. Herein Dauid offended, who pronounced ſentence of death againſt the man, of whome Nathan put the caſe in his parable, not yet perceiuing that he himſelfe was the man, againſt whom he pronounced ſentence: *Eraſm.* ſuch many were there among the heathen: *Diogenes* accuſed Grammarians, which diligently ſought out Vlyſſes faults, and were ignorant of their owne; and *Muſitians*, which tuned their inſtruments, beeing themſelues of vntuneable manners; *Aſtronomers*, for that they gazed vpon the ſtarres, and ſaw not the things before their owne feete; *Orators*, becauſe they were carefull to ſpeake iuſt things, but not to doe them: the common people praiſed them, which contemned money, and yet they themſelues were addicted to the deſire of money. *ex Gryn.*

5. Now whereas our Sauiour ſaith, *Iudge not, that ye be not iudged*, Matth. 7. he ſpeaketh not there againſt ciuill iudgement, or brotherly admonition: but againſt haſtie and precipitate iudgement, and vncharitable curioſitie, when men pried and ſearched into the faults of others, not with a deſire to amend them, but to the end, that their faults might be rather excuſed with the multitude of other delinquents. *Martyr.*

Queſt. 3. Of theſe words, v. 2. *We knowe that the iudgement of God is according to truth.*

1. *We knowe:* ſome will haue this principallly referred to the Iewes: we knowe by the Scriptures, *Tolet.* we the Apoſtles and ſpirituall men, *Gorrh.* we knowe both by the light of nature, and by the teſtimonie of the word, *Pareus.* But the Apoſtle hauing here to deale againſt all men in generall, doth vrge this naturall principle, that God ſeeth more ſharpely then men, and therefore is a moſt iuſt iudge, *Beza.* ſo that he ſaith in effect, *we knowe*, that is, *it is certaine: Oſiander.*

2. *The iudgement of God: Chryſoſtome* referreth this to the finall iudgement at the laſt day, that howſoeuer ſome may eſcape vnpuniſhed in this world, yet the iudgement of the next world ſhall be according to truth: ſo alſo *Oſiander:* but euen in this world the Lord alſo often ſheweth his vpright and iuſt iudgement: *Ambroſe* maketh this the connexion of the ſentence: that if man iudge the ſinnes which he ſeeth in another, God ſhall much more: But theſe words are rather a confirmation of the former ſentence: that he which iudged an other, and yet committed the ſame things, could not ſo eſcape, for though he were blind in his owne iudgement, God would finde him out: his hypocriſie could not be hid.

3. *According to truth:* where the iudgement of God is oppoſed to the iudgemeut of man, in theſe two things: firſt mans iudgement is partiall, he often iudgeth according to the perſon, not the qualitie of the offence, *Calvin:* and againe there are many ſecret things which God will bring to light, but man cannot iudge them, *Lyran. Socrates* who publikely diſputed of vertue, yet priuately was an idolater: *Cato* a Cenſor of others, yet was an vſurer, and did proſtitute his wife: theſe men though they ſeemed without reproofe vnto others, yet the Lord that iudgeth according to truth, would finde out their ſinnes, *Beza.*

4. *Origen* here mooueth this queſtion, if God iudge according to the truth, ſo that the euill receiue euill things, and the good good things at the hands of God: how then commeth it to paſſe, that a man who hath liued wickedly and repenteth him, findeth remiſſion of ſinnes and fauour with God: and an other which hath liued well, and afterward falleth into euill, is puniſhed: the anſwer is, that God iudgeth here according to truth, for in the one, *ingreſſa pietatis impietatem depellet*, godlineſſe entreth and expelleth vngodlineſſe: and in the other vngodlineſſe expelleth godlineſſe, and ſo euerie one is iudged in truth, according to that preſent ſtate wherein he is, whatſoeuer he had beene before.

Queſt. 4. *Whether a iudge be bound herein to be like vnto God, to iudge according to the truth which he knoweth.*

Some here reſolue, that a Iudge is bound to followe the euidence which is brought in before him, though he know the truth to be otherwiſe in his owne conſcience: *iudicandum eſt ſecundum veritatem manifeſtam, id eſt, probatam*, they muſt iudge according to the manifeſt truth, which is prooued, and not according to the ſecret truth, *Gorrham. Hugo Cardinal.* and ſo their reſolution is, that a iudge is not bound to abſolue a man publikely condemned, though he knowe him to be innocent.

Contra. 1. Indeede a iudge cannot followe that truth which is hid and ſecret and no way made knowne vnto him: and in this caſe if an innocent man be condemned, the Iudge is free, becauſe he followeth the euidence, hauing no other direction to the contrarie: But if the Iudge knowe in his conſcience that he is innocent, he is by no meanes to conſent to his condemnation, whatſoeuer euidence is brought in to the contrarie: for he is to iudge according to the truth, as God iudgeth: now there can be but one truth: neither can the action of that Iudge be warranted, which is againſt his knowledge: for whatſoeuer is not of faith is ſinne, Rom. 14. But ſee this queſtion handled at large, *Hexapl. in Exod. c.* 23. qu. 13. 14. whether I muſt deſire the Reader to haue recourſe: becauſe it were ſuperfluous to handle the ſame things in diuerſe places.

Queſt. 6. *Of the reaſons why the Lord vſeth patience and forbearance toward ſinners.*

1. The Apoſtle vſeth three words, χρηστότης, goodneſſe, bountifulneſſe, which is ſeene in the generall benefits, which God vouchſafeth to the wicked, as in granting them the Sunſhine and raine, and ſuch other temporall bleſſings: ἀνοχὴ, patience and forbearance, which is in bearing with the wicked, and not puniſhing them in their ſinnes: μακροθυμία, longanimitie, and long ſufferance: when God ſtill deferreth his puniſhments, though men heape ſinne to ſinne: the firſt and chiefeſt cauſe of this long ſufferance in God, is the expectation of mens repentance, that they ſhould thereby come to amendement of life, as S. Peter ſaith, 2. *epiſt. c.* 3.9. *God is patient toward vs, and would haue no man to periſh, but would haue all men come to repentance.* 2. As Gods mercie and goodnes herein appeareth, ſo alſo the malice of men, in abuſing the Lords patience, and their more iuſt condemnation in the end is made manifeſt, as the old world was moſt iuſtly deſtroyed, after they had been warned an 120. yeares by the preaching of Noah. 3. God taketh occaſion by the malice, impenitencie, and hardneſſe of heart in the wicked, to ſhewe his powerfull and wonderfull workes, as Pharaohs hardneſſe of heart gaue occaſion to the Lord, to ſhewe his wondrous workes in Egypt. 4. While the impenitent abuſing Gods longanimitie, are more hardned in their ſinnes, others in the meane time make good vſe of the diuine patience, and are conuerted vnto repentance: as in Egypt, though Pharaoh became worſe, yet many of the Egyptians were humbled by theſe plagues, and were turned vnto God, and ioyned vnto his people. 5. God vſeth patience toward ſome, for the enſample, encouragement, and confirmation of others, that they ſhould not deſpaire of the goodneſſe of God: as S. Paul ſaith, that *Ieſus Chriſt might firſt ſhew on me all long ſuffering, vnto the example of them, that in time to come, ſhall beleeue in him to eternall life*, 1. Timoth. 1. 16.

Queſt. 7. *Whether the leading of men to repentance by Gods long ſufferance, argueth that they are not reprobate.*

It will be here obiected, that ſeeing the long ſufferance of God calleth all vnto repentance, and whom he would haue repent, he would haue ſaued: it ſeemeth then, that none are reiected or reprobate, whom the Lord ſo inviteth and calleth vnto repentance.

Anſwer. 1. Such as are effectually called vnto repentance by Gods patience and long ſuffering, are indeede elected: for the elect onely are effectually called to repentance, but ſuch as abuſe Gods patience, and are impenitent ſtill, may notwithſtanding be in the ſtate of reprobation: for though the ſame meanes be offred vnto them to bring them to repentance, yet they haue not the grace: the decree then concerning the reiecting of ſuch impenitent perſons, and the offer of ſuch meanes, as might leade them vnto repentance, may verie well ſtand together: becauſe it is of their owne hardnes of heart that the meanes offred are not effectuall. 2. And thus alſo another obiection may be anſweared, that if it be Gods will, that ſuch ſhould come to repentance, whether the malice of man therein can reſiſt the will of God: for, if it were Gods abſolute will and good pleaſure, that ſuch ſhould come vnto repentance, no man could reſiſt it: God is able to change and turne the moſt impenitent and hard heart, if it pleaſed him: But here we muſt diſtinguiſh betweene effectuall calling, which alwaies taketh place and none can hinder it, and calling not effectuall, yet ſufficient if men did not put in a barre by their owne hardnes of heart: Gods abſolute will then is not reſiſted, when men come not to repentance: for his will is to leaue ſuch to themſelues by his iuſt iudgement: and not to giue them of his effectuall grace, *Faius*. Now hereof no other reaſon can be giuen, why God doth not giue his effectuall grace to all, but his good plea-

pleaſure, as our Bleſſed Sauiour ſaith, Matth. 11. 26. *It is ſo father, becauſe thy good pleaſure is ſuch.*

Queſt. 7. *How the bountifulnes of God in leading men to repentance, and the reuelation of his wrath, ſpoken of* ch.1.18. *may ſtand together.*

The reuelation of Gods wrath and iuſtice againſt all vnrighteouſnes, and his goodnes and mercie in expecting the conuerſion and repentance of ſinners, are not contrarie the one to the other: for if men haue grace to come to amendment of life by Gods long ſufferance, then his mercie taketh place in forgiuing them their ſinne, and acquiting them of their puniſhment which is ſatisfied for in Chriſt: But if they become impenitent, and abuſe Gods patience, then his iuſtice ſheweth it ſelfe in their condigne and deſerued puniſhment: So Gods bountie and mercie appeareth in forbearing to puniſh, if they will repent, and his wrath is reuealed, vpon their impenitencie, and abuſing of Gods long ſufferance, *Pareus.*

Queſt. 8. *How God is ſaid to harden the heart, ſeeing the wicked doe harden their owne hearts.*

v. 5. *After thine hardnes, and heart that cannot repent:* this hardneſſe of heart, is naturally in mans heart, and is encreaſed by his owne peruerſnes, and obſtinacie: yet God ſometime alſo is ſaid to harden the heart, as the Scripture ſaith, he hardened the heart of Pharaoh: This is done three wayes, 1. becauſe men take occaſion by Gods patience and forbearance, to continue in their ſinnes: and ſo the Lord may be ſaid to harden the heart, becauſe the wicked abuſe that occaſion, which is ſent of God: thus *Origen, lib.*3. *periarchon. Baſil* in his oration, wherein he prooueth that God is not the author of euill: but in this reſpect, man rather ſhould be ſaid to harden his owne heart, in abuſing the occaſion, then God in giuing it. 2. *Auguſtine* taketh this induration of the heart to be ſaid of God, when he withdraweth his grace: as *diſcedente ſole aqua obduratur*, by the departure of the ſunne, the water is congealed and hardened, *ſerm.* 88. *de tempor.* 3. But beſide the ſubtracting and withholding of Gods grace, he concurreth as a iuſt iudge, by his ſecret power ſo working, that both the inward ſuggeſtions of Sathan, and the externall obiects doe all make together for the further hardening of their heart: ſee before, c.1. qu. 63.

Queſt. 9. *Whether hardnes of heart and finall impenitencie, be a ſpeciall kind of ſinne.*

1. *Pererius* ſeemeth to collect ſo much by theſe two reaſons. 1. becauſe here the Apoſtle ioyneth hardneſſe and impenitencie of heart together: that as hardneſſe of heart, is a ſpeciall ſinne, ſo ſhould the other be alſo. 2. here is a ſpeciall and moſt grieuous puniſhment inflicted, the heaping and treaſuring vp wrath: But neither of theſe reaſons conclude, for both the hardneſſe of heart is rather the generall effect of ſinne, and a perpetuall companion of an habite and cuſtome in ſinne, then a ſpeciall ſinne: and the puniſhment here deſcribed is againſt not one but all their ſinnes, wherein they continue without repentance.

2. Vega *lib* 13. *c.* 20. *ſuper decret. Trident. de iuſtificat.* ſheweth that in theſe two caſes, impenitencie doth aſſume a newe kind of peculiar malice, that is either in receiuing of the Sacraments, for then eſpecially men are commanded to prepare their hearts by repentance: ſo that herein the commandement of God is tranſgreſſed: and at the houre of death, for then a man not repenting is acceſſarie to his owne death, and ſo tranſgreſſeth that commandement, *thou ſhalt not kill:* But neither of theſe reaſons are ſufficient. 1. when one commeth to the ſacrament without due preparation, and ſo receiueth it vnreuerently and profanely: there is a newe ſinne indeede committed which is profaneneſſe and contempt of ſacred things: but this is the fruit and effect of his impenitencie: a newe ſinne is added to his impenitencie, rather then impenitencie it ſelfe is changed into a ſpeciall ſinne. 2. And ſo likewiſe, when one thorough impenitencie is careleſſe of his ſaluation beeing at the point of death: this careleſnes is alſo a fruit of impenitencie.

3. *Thomas* thus decideth this queſtiō: that if impenitencie be taken ſimply for perſeuerance and continuance in ſinne, it is not a ſpeciall ſinne, but a circumſtance rather of ſinne: but if there be beſide, *propoſitum non pœnitendi*, a purpoſe not to repent, now impenitencie is become a ſpeciall ſinne, *Thomas* 2.2. qu. 14. *articl.* 2. But this ſeemeth to be no perfect diſtinction: for whereſoeuer impenitencie is, there is a purpoſe and reſolution not to repent, as long as the heart remaineth impenitent: Thus much then may be added for the diſcuſſing of this queſtion: that impenitencie is two wayes to be conſidered: either in reſpect of the obiect,

obiect, which is ſinne, that one hath committed: and ſo it is a circumſtance that accompanieth ſinne: or as it is ioyned with profanenes, contempt of God, and vacuitie of his feare, and ſo it may haue toward God, the nature of a ſpeciall ſinne.

Queſt. 10. *Whether it ſtand with Gods iuſtice to puniſh twice for the ſame ſinnes.*

Seeing that the Gentiles were puniſhed before, beeing deliuered vp to their vile affections, c. 1. 26. how then are they reſerued here to a greater puniſhment againſt the day of wrath? for the Prophet Nahum ſaith, c. 1. 9. *non conſurget duplex tribulatio*, double affliction or tribulation ſhall not riſe vp.

Anſw. 1. This is not the meaning of the Prophet, that God cannot puniſh twice for the ſame ſinne, but there he ſpeaketh of the deſtruction of the Aſſyrians, that it ſhould be at once, God ſhould not neede the ſecond time to come vpon them: which was fulfilled in the ouerſion and ouerthrowe of Nineueh, it was at once deſtroyed for euer.

2. This rule well holdeth in the courſe of iuſtice, that one be not puniſhed twice for the ſame ſinne. 1. if by that one puniſhment full ſatisfaction be made for ſinne: but the wicked by their temporall puniſhment, cannot fully ſatisfie Gods iuſtice for their ſinne. 2. puniſhment begunne in this life, and eternall puniſhment afterward, are rather diuerſe degrees of the whole puniſhment due vnto ſinne, then diuerſe puniſhments: as here in the courſe of humane iuſtice, a malefactor may be both put to the racke, to the wheele, hanged, and quartered: and all theſe ſhall make but one condigne puniſhment for his offence, *Par.* 3. and when one puniſhment worketh vnto amendement, then a ſecond is needleſſe: as the righteous onely are chaſtened in this life, but the wicked becauſe they profit not by temporall puniſhment vnto repentance, haue their puniſhment begun in this life, and finiſhed in the next: as the old world and Sodomites were both temporally and eternally puniſhed.

Queſt. 11. *Whether euerie one ſhall be rewarded according to his workes*, ver. 6.

Againſt this ſaying of the Apoſtle, v. 6. *Who will reward euerie man according to his workes*, it will be obiected, that they which repent them in their laſt houre, and ſo are ſaued, haue no time to ſhewe good workes, and likewiſe infants: therefore it appeareth not how they ſhould be iudged according to their workes.

Anſw. 1. They which haue grace to repent them in their laſt houre, are not voide of good workes: as the theiſe vpon the croſſe ſhewed theſe good fruits of his faith, he confeſſed Chriſt, acknowledged his ſinne, reproued the vnbeleeuing theiſe, and prayed earneſtly for euerlaſting ſaluation. And if he had liued longer, he had no doubt a full purpoſe of heart to haue expreſſed his faith by his godly workes: the like may be ſaid of thoſe which are at the point of death, called to repentance. 2. Concerning infants there is an other reaſon: for either they be ſaued according to the grace of Gods free election: or ſome are damned being left in their owne nature, the children of wrath: Now the Apoſtle ſpeaketh not of infants here, but of ſuch as are of yeares to commit euil, or doe good, *Pareus.*

Queſt. 12. *How it ſtandeth with Gods goodneſſe to puniſh euill with euill.*

It may be thus obiected: that ſinne is committed three wayes, either in rewarding evill for good, or euill for euill, or in not recompenſing good for good: But God cannot ſinne, therefore it ſhould ſeeme to be againſt the nature of the diuine goodneſſe to puniſh ſinne with eternall damnation: and it is againſt Chriſts rule, who commandeth that we ſhould doe good againſt euill.

Anſwer. 1. Two wayes may euill be rendred for euill, *vel libidine vindictæ, vel amore iuſticiæ*, either with deſire of reuenge, and ſo it is ſinne: or for loue of iuſtice, and ſo it is not ſinne: for then it ſhould not be lawfull for Magiſtrates to inflict puniſhment vpon malefactors. 2. in this life alſo God ſometime doth ſend euill for good, vpon his owne children, as when he afflicteth them: but it is for their greater good, as to encreaſe their faith and augment their reward, *Hugo:* but in the next world, he neuer rendreth euill for good: but either euill for euill, as to the wicked, becauſe he is iuſt: or good for euill, as to infants, becauſe he is good and gracious: or good for good, as to his faithfull ſeruants, becauſe he is both iuſt, and good and gracious, *Gorrhan.*

Queſt.

Queſt. 13. *Of the true reading of the 7. verſe.*

1. Some doe thus read, *To them which by continuance in well doing, ſeeke eternall life,* he ſhall render, *glorie, honour, immortalitie:* thus *Oecumenius, Ambroſe, Gregorie, lib. 28. moral. c.6. Haymo. Pererius.* But in this reading there is a manifeſt inverting of the order of the words: which ſtand thus in the originall: *to them which by patience in well doing ſeeke glorie, honour, immortalitie, eternall life:* that is, God will giue eternall life vnto ſuch: whereas then the ſenſe may be found out, without any ſuch inverſion, the beſt way is to keep the due order of the words. 2. ſome doe thus reade: *to them which by patience (the glorie of good workes, honour, immortalitie) ſeeke eternall life: Beza, Gryneus, Aretius:* that is, God will giue the glorie, honour, immortalitie, due vnto their good workes, vnto them which continue to the ende, in ſeeking eternall life; this reading agreeth with the former in tranſpoſing of the words: ſauing that they ioyne, *good workes* to the words following, *glorie, honour, &c.* which is better annexed to the former word, patience and perſeuerance: as appeareth, v. 10. *To euerie one that doth good, ſhall be glorie, honour, &c.* where theſe words *glorie, honour,* are ſeuered from the former: as it muſt be ſo here alſo. 3. Therefore the beſt reading of theſe words is this: *To them which by perſeuerance in well doing, ſeeke glorie, honour, immortalitie, eternall life:* that is, God ſhall render eternall life vnto ſuch: the word *render* muſt be ſupplyed out of the former verſe, *who will render vnto euerie man, &c.* and the word is beter ioyned, with *eternall life,* then with the former words, *glorie, honour, immortalitie:* becauſe the words neede not be tranſpoſed, or put out of their place in this reading, as in both the former: Thus *Origen, Chryſoſtome, Theophylact,* doe interpret this place: and the Syrian interpreter, *Calvin, Pareus, Faius,* with others.

Queſt. 14. *What the Apoſtle meaneth, by patience of good workes, v.7.*

1. Some referre this patience vnto God, whereof the Apoſtle ſpake before ver.4. *Deſpiſeſt thou the riches of his bountifulneſſe and patience, &c.* and they giue this ſenſe: that they which abuſe not the patience of God, but thereby are ſtirred vp vnto good workes, ſhall haue eternall life: thus *Ambroſe.* But this expoſition cannot ſtand: for the Apoſtle vſeth here a diuerſe word ὑπομονὴ, *patience, perſeuerance,* from the former, v. 4. which is ἀνοχὴ, long-ſuffering, forbearing: and there the Lord ſpake of the ſinners and impenitent, which abuſed Gods longanimitie, but here of the faithfull that continue in well doing. 2. ſome vnderſtand the patience of men, whereby they endure affliction, which might otherwiſe turne them aſide from well doing, *Anſel.* and *Caietan* much to the ſame purpoſe vnderſtandeth here *patience of good workes,* not *obiectiue,* by way of obiect, for the obiect of patience is euill, and not good: but *cauſaliter,* cauſually, becauſe good workes giue occaſion of perſecution, which many times followeth good workes. 3. but the word here vſed ὑπομονὴ, doth as well ſignifie perſeuerance and continuance, as patience: the meaning then is, that they which perſeuere and continue in good workes: So S. Luke ſaith, c.21.19. *By your patience poſſeſſe your ſoules:* which Matthewe rehearſeth thus, c. 24.13. *He that endureth to the ende ſhall be ſaued:* likewiſe the Apoſtle to the ſame purpoſe, Heb.10.36. *Ye had neede of patience, that after ye haue done the will of God, ye may receiue the promiſe:* the Apoſtle there vſeth the ſame word ὑπομονὴ. And in this ſenſe Hierome taketh *patience* here in his commentarie vpon this place, ſo alſo *Pareus, Beza,* with others.

Queſt. 15. *What glorie, honour, and immortalitie, the Apoſtle ſpeaketh of, v. 7,*

1. Some doe vnderſtand them, *pro vitæ piæ & ſanctæ ſtudio,* for the ſtudie and deſire of a godly and holy life, *Faius:* and hereby *Tolet* would haue ſignified, *bonorum operum qualitas,* the qualitie of good workes, for true honour commeth of vertue: but it is euident by the word following, *immortalitie,* that the Apoſtle here hath relation, vnto the eternall glorie of the next life, *Pareus.*

2. *Glorie,* by glorie is vnderſtood, that glorious ſtate of the Saints both in their bodies and ſoules: when, as the Scripture ſaith the iuſt ſhall ſhine as the Sunne in the kingdome of the father, Matth. 13. and *honour* is that dignitie, which the Lord ſhall giue vnto the Saints, placing them at his right hand, honouring them in the ſight of the world which before condemned them, *Faius.* Theſe two Adam was furniſhed with in his creation: as it is ſaid, *Pſal.* 8.5. *Thou haſt crowned him with glorie and honour,* he was created glorious in the

the gifts of his bodie and minde, and honourable, becauſe he had the dominion of all other creatures, and ſo was preferred before them: but this *glorie and honour*, which Adam loſt by his fall, as *Origen* to this purpoſe alleadgeth that place, *Pſal.* 49.12. *Man did not continue in honour*, ſhall more abundantly be reſtored in the reſurrection.

3. He addeth *incorruption*, to ſhewe that this glorie and honour, were not ſuch as the Gentiles ſought, who made terrene and earthly glorie the ſcope of their actions: but eternall and euerlaſting in heauen, which ſhould neuer fade: *Origen* ſeemeth here to vnderſtand the ſpirituall incorruption of the ſoule in this life, contrarie to which is the corruption of the minde from the ſimplicitie of faith in Chriſt: *per hanc obſervantia incorruptionem*, &c. by this incorruption in the obſeruance of faith, we attaine vnto the incorruption of our bodies in the reſurrection: *Gryneus* vnderſtandeth the incorruptible ſtate both of the bodie and ſoule in the next life: As the bodies ſhall be freed from corruption, ſo *mentes non laborabunt vanitate*, their minds ſhall be free from vanitie: But *Chryſoſtome* better reſtraineth it to the incorruptible ſtate of the bodie: *aditum facit ad reſurrectionem corporum*, &c. the Apoſtle maketh a way to the reſurrection of the bodie: and he ioyneth glorie and honour with incorruption, *omnes reſurgemus incorrupti, ſed non omnes ad gloriam*, &c. for we ſhal riſe incorruptible, but not all vnto glorie.

4. Vnto theſe the Apoſtle addeth a fourth, v. 10. namely *peace*, which is the verie complement and perfection of our happines: this peace is *bonorum omnium ſecura & tranquilla poſſeſſio*, a ſecure and peaceable poſſeſſion of all good things: and as *Proſper* ſaith, as *Beda* here citeth him: *pax Chriſti finem non habet*, the peace of Chriſt hath no ende: the Saints ſhall be at peace with God, they ſhall enioy the tranquilitie and peace of conſcience in themſelues: and peace they ſhall haue without, from all enemies whatſoeuer, which ſhall be ſubdued vnto them.

5. But it will be obiected, that glorie and honour are peculiar and eſſentiall vnto God, which he will not giue to any other, Iſay. 42. 8. *And thine is the glorie*, *Matth.* 6.13. *Anſwer.* That eſſentiall and infinite honour and glorie which is in God, is not communicated vnto any other: but yet there are certaine influences and bright beames of that glorie, which in Chriſt are imparted to his members, as S. Peter ſaith, *that by theſe precious promſes (which are made vnto vs in Chriſt) we are made partakers of the diuine nature*, 2.Pet.1.4.

Queſt. 16. *How it ſtandeth with Gods iuſtice to puniſh eternally ſinne temporally committed.*

Obiect. As God giueth eternall life vnto his faithfull ſeruants, ſo he puniſheth the wicked and impenitent with euerlaſting damnation: but ſinne is a temporall tranſgreſſion: and for one to be puniſhed eternally for a momentanie delight, may ſeeme to exceede the rule of iuſtice.

Anſw. Three wayes doth it appeare to be moſt iuſt, that God ſhould puniſh eternally ſinne but temporally committed: both in reſpect of the minde and intention of the ſinner, of the matter wherein he ſinneth, and of the perſon againſt whom he is an offender.

1. Firſt though the act of ſinne be but temporall, yet the mind of the ſinner is infinite: if he could euer liue, he would euer ſinne: and therefore as *Gregorie* ſaith, *quia mens in hac vita nunquam voluit carere peccato, iuſtum eſt vt nunquam careat ſupplicio*, &c. becauſe the mind in this life would neuer be without ſinne, it is iuſt, that it ſhould neuer be without puniſhment.

2. If the matter and ſubiect of ſinne be conſidered, it is of, and in the ſoule: like as then the wounding of the bodie, bringeth the death of the bodie, after the which there is no returning into this life againe: ſo ſinne beeing the death of the ſoule, it followeth, that it ſhould be perpetuall and for euer, *Hugo*: like as then Magiſtrates doe puniſh ſome offences, as murther, theft, with death, which doth vtterly exclude them from the ſocietie of the liuing, and cut them off for euer: ſo is it iuſt with God to puniſh the ſinnes committed againſt him with euerlaſting paine, *Perer.*

3. Sinne becauſe it is a tranſgreſſion of the lawe of God, is ſo much the more hainous: as he that ſmiteth the Prince doth more grieuouſly offend, then he which ſtriketh a priuate perſon: ſo that ſinne is of an infinite nature, becauſe of the infinite dignitie of the diuine maieſtie, againſt whom it is committed: and therefore it deſerueth an infinite puniſhment: which becauſe it cannot be infinite, *ſecundum intenſionem*, in the intention and greatneſſe of it, it remaineth that it ſhould be infinite, *ſecundum durationem*, in reſpect of the continuance,

tinuance, and enduring thereof. *Perer.*

4. Further, the equitie of Gods iudgement in puniſhing the temporall act of ſinne eternally, *Hugo* doth thus very well illuſtrate by theſe compariſons: Like as when mariage is contracted, *per verba de præſenti*, by words vttered in the preſent tenſe: though the contract be ſone done, yet the mariage remaineth all the life long: ſo when the ſoule and ſinne are contracted together, it is no maruell if this contract holding during the life of the ſoule, deſerue euerlaſting puniſhment: And like as where the fuell and matter of the fire continueth, the flame burneth ſtill; ſo ſinne leauing a blot in the ſoule beeing the matter of hell fire, is eternally puniſhed, becauſe there is ſtill matter for that euerlaſting fire to worke vpon. Thus then it is euident, how the Lord euen in puniſhing ſinne eternally, doth reward men according to their workes: for though the action of ſinne be temporall, *voluntas tamen peccandi, quæ per pœnitentiam non mutatur, eſt perpetua*, yet the will to ſinne, which is not changed by repentance, is perpetuall. *Gorrhan.*

17. Queſt. *How eternall life is to be ſought.*

v. 7. *To them, which in well doing ſeeke glorie, honour, &c.* In ſeeking of God who is eternall life, three things muſt be conſidered, *locus, tempus, modus*, the place, the time, the manner.

1. The place muſt be *mundus, quietus, ſecurus*, cleane, quiet, ſecure: then firſt God is not to be ſought vpon the bed of idlenes, or carnall delight: and therefore it is ſaid, Cantic. 3. 1. *In my bed I ſought him, but found him not:* that is no cleane place to ſeeke God in: But yet the *bed vndefiled is honourable*. Heb. 13. 4. and the faithfull doe ſeeke God euen in their beds; as Dauid ſaith, Pſal. 6. 6. *That he watered his couch with his teares.* Neither is God to be ſought in the courts and ſtreetes, and tumultuous aſſemblies: as Cantic. 3. 2. *I ſought him in the ſtreetes, but found him not:* and Hoſ. 5. 6. *They ſhall goe with their bullocks and ſheepe to ſeeke the Lord, but ſhall not finde him:* ſuch are no quiet places: but God muſt be praied vnto in ſecret, and ſought in the quiet hauen of the conſcience. Neither is God to be ſought *in pompa*, where there is oſtentation of pompe and vanitie, as Chriſts parents found him not among their kinred, but in the Temple diſputing with the Doctors: God is to be ſought, not in pompous ſhewes, but in the aſſemblies of the Saints.

2. Concerning the time, God muſt be ſought, *dum dies eſt, dum prope eſt, dum nobis prodeſt*, while it is day, while he is neare, and at hand, and when it may auaile vs. 1. Firſt God is not to be ſought in the night, Cantic. 3. 1. *I ſought him in my bed by night, &c. but found him not:* ſo the Apoſtle ſaith, *The night is paſt, the day is come, let vs caſt away the works of darknes:* God then is to be ſought, not in the time of ignorance and darknes, but in the time of light and knowledge. 2. The Lord muſt be ſought when he may be found, and is at hand: Iſa. 55. 6. *Seeke ye the Lord, while he may be found, call vpon him while he is neare:* while the Lord offereth grace vnto vs, and ſtandeth knocking at the doore of our hearts, we muſt open vnto him. 3. And in this life muſt we ſeeke God, while mercie is ſhewed: while the bridegroome crieth in the ſtreetes, Matth. 25. 6. but when the doores are ſhut, and this life is ended, it is then too late to ſeeke for mercie.

3. Touching the manner: God muſt be ſought in the heart, in deſiring him: Iſa. 26. 8. *The deſire of my ſoule is to thy name:* our eyes muſt be toward him: Pſal. 121. 1. *I will lift vp mine eyes to the mountaines from whence my helpe commeth:* our talke muſt be of him: Pſal. 119. 13. *With my lippes haue I declared all the iudgements of thy mouth:* our hands muſt be lift vp vnto him in our prayer: *We muſt lift vp pure hands*, 1. Tim. 2. 8. our feete muſt be readie to goe to ſerue him: Pſalm. 18. 33. *He maketh my feete like hindes feete.* *Gorrhan.*

18. Queſt. *Whome the Apoſtle meaneth by contentious, and ſuch as diſobey the truth.*

v. 8. *But vnto them that are contentious.* 1. Some doe vnderſtand thoſe, that did wilfully maintaine and defend their errors: whence was beginning of ſects and ſchiſmes, *Origen, Anſelme.* 2. *Chryſoſtome, Theodoret*, applie it vnto thoſe, which ſinned of malice, and of an obſtinate and ſet purpoſe. 2. But *Ambroſe* ſpecially referreth it vnto thoſe, who deſpiſed the iudgement of God, and abuſed his long ſuffering and patience, thinking that they ſhould not be called to account for their ſinnes: and this ſeemeth to be moſt agreeable to the Apoſtles meaning: for he ſpake before of ſuch, v. 4. as deſpiſed the bountifulnes of God, which did lead and cal them to repentance: by the contentious then are vnderſtood

ſuch as were refractorie, and rebellious against God.

And diſobey the truth. 1. Some vnderſtand the truth of the Goſpel, *Anſelme, Aretius.* 2. ſome generally the truth of doctrine by preaching, *Lyran. Oſiand.* But the Apoſtle ſpeaketh principally of the Gentiles, which had neither heard of the Goſpel, and wanted the light of true doctrine. 3. *Ambroſe* doth reſtraine it to thoſe, that beleeue not the iudgement to come by Chriſt, but that is too peculiar. 4. ſome doe vnderſtand onely the light of nature, *Beza, Gryneus, Pareus:* of which truth the Apoſtle ſpake before, c. 1. 18. *which withheld the truth in vnrighteouſnes.* 5. But ſeeing the Apoſtle comprehendeth the Iewes as well as the Gentiles, the truth is more generally to be taken, for any direction vnto that which was right, whether by the law of nature, which the Gentiles had, or the written law, which the Iewes had: ſo *Chryſoſtome* taketh it in this generall ſenſe, *qui lucem fugit, tenebras eligens,* which doth flee the truth, chooſing darknes, &c.

19. Queſt. *Of the puniſhment due vnto the wicked, Indignation, wrath, tribulation, anguiſh, &c.* v. 8.

1. Some doe ioyne all theſe together, as depending vpon one ſentence: ſo *Ambroſe, Theodoret, Origen:* but they are diſtinguiſhed into two periods, one endeth at *wrath,* the other beginneth at *tribulation:* the firſt ſheweth the qualitie of the works which are puniſhed, the other the perſons that ſhall be iudged, indifferently both Iewes and Gentiles: *Tolet,* or the firſt containeth the *theſis,* or generall propoſition: the other an *hypotheſis,* with particular application to the Iewes and Gentiles.

2. θυμὸς, indignation, ſome take for the more vehement motion of anger, and ὀργὴ, anger, for the leſſe, *Origen, Martyr.* but the firſt rather ſignifieth the lighter commotion and ſtirring of the minde, the other the inflammation of the minde, with a purpoſe of reuenge, *Tolet. Pareus:* and this *anger* and *indignation* are not to be referred vnto the men themſelues, as *Origen,* but vnto God, who is not ſubiect vnto any ſuch perturbations: but here figuratiuely, *anger* the cauſe is taken for the effects, the iudgement of God vpon the wicked, the effects of his anger. *Pareus.*

3. θλῖψις στενοχωρία, *tribulation,* and *anguiſh.* 1. ſome applie vnto the inward vexation and anguiſh of the minde, which the wicked feele in this life: theſe are before iudgement, and the other two, indignation, wrath, after: *gloſſ. ordinar. Aret.* and hereupon *Origen* maketh a difference betweene the tribulation of the wicked, *quam ſubſequitur anguſtia,* which anguiſh and vexation of the minde followeth, and the affliction of the righteous, wherein they are not ſtraightened, but enlarged in their inward man. 2. But this tribulation and anguiſh is better referred to the infernall puniſhment, where ſhall be weeping and gnaſhing of teeth, *Pareus:* which ſome thus well diſtinguiſh referring tribulation, to the externall puniſhment of hell fire, and anguiſh to the worme of conſcience, that neuer dieth, *Oſiand. Gorrhan.* But yet ſo there eternall puniſhment is here deſcribed: as that the horror of conſcience euen in this life, the forerunner of that euerlaſting horror in hell, may very well be included alſo.

4. *Vpon the ſoule of euery man:* which is not onely an Hebraiſme, that is, vpon euery man, *Tolet.* for according to the Hebrew phraſe it had beene ſufficient, to ſay, vpon euery ſoule: therefore hereby is alſo ſignified the horrible puniſhment of their ſoules ſpecially, yet together with their bodies, *Pareus:* for *à parte totum intelligit,* he vnderſtandeth the whole by a part. *Haymo.*

20. Queſt. *Why the Iew is ſet before the Grecian.*

v. 9. *Of the Iew firſt, and of the Grecian.* 1. *Tolet* thinketh that the word πρωτον, firſt, here ſignifieth, *ordinem & præeminentiam ſtatuum,* the order and preheminence or prerogatiue of ſtates betweene the Iewes and Gentiles: for the Iewes were preferred before the Gentiles, becauſe they were the people of God: But although this reaſon may be yeelded in the next verſe, where mention is made of glorie and honour, vpon euery one that doth good, the Iew firſt, and then the Gentile: yet it can be no prerogatiue for the Iew to be firſt in puniſhment. 2. Therefore I preferre their iudgement, which thinke that the Iew in the order of puniſhment is placed firſt, becauſe they knew Gods will, and had better helpes, and therefore they were worthie of greater puniſhment, if they did not their maſters will: ſo *Ambroſe, Iudæus credens propter Abraham honorificentior, diffidens peius tractandus,* the beleeuing Iew was more honoured for Abrahams ſake, but the vnbeleeuing Iew was worthie

worthie of greater blame: ſo alſo *Athanaſ. ad Antioch. qu.* 144. ſo *primum ſignificat grauitatem pœnæ*, this word *firſt*, doth in this place ſignifie the greatneſſe of punihment: in the other, *prærogatiuam præmij*, the prerogatiue of reward, *Faius*.

21. Queſt. *What Iewes and Gentiles the Apoſtle here meaneth.*

1. *Origen* will haue neither the vnbeleeuing Iew here to be matched with the beleeuing Gentile: for then the Iewe ſhould not haue the preheminence: nor yet the beleeuing Iewe with the vnbeleeuing Gentile: for then they were not fit to be ioyned together: but he vnderſtandeth, as well the vnbeleeuing Iewes as Gentiles: and hath theſe ſtrong poſitions: 1. that euen they which beleeued not among the Gentiles, yet doing well might be rewarded, though they had not faith in Chriſt: for as they were condemned for their euill works, ſo if they did well, they ſhould be counted worthie of reward: and whereas that place will be obiected, *He that beleeueth not, is condemned alreadie*, Ioh. 3. 18. he giueth this interpretation, *ſecundum hoc quod non credidit, iudicatus eſt, &c.* he is iudged in this, that he beleeued not, though for other things which he doth he ſhall not be iudged: as it is ſaid, *he that beleeueth ſhall not be iudged or condemned*, that is, he ſhall not be iudged *ſecundum hoc, quod credit*, in that that he beleeueth, yet in other things he ſhall be iudged: 2. Such an one not beleeuing in Chriſt, yet doing well, though he haue not eternall life, yet *gloria operum poterit non perire*, by the glorie of his workes he may be kept from periſhing: to this purpoſe *Origen lib. 2. in c. 2. ad Roman.*

2. *Contra.* 1. The firſt poſition of *Origen* that any thing done without faith can be acceptable to God, is contrarie to the Scripture, Heb. 11. 6. *Without faith it is impoſſible to pleaſe God*, neither doth that argument followe from the contrarie: for one euill worke is ſufficient to condemne a man, but one good worke is not ſufficient to obtaine reward: for he that doth one good worke may haue many euill workes beſide, for the which he deſerueth to be puniſhed: that other gloſſe of his, of the iudging of beleeuers, and the not iudging of vnbeleeuers is cõfuted by the words of our Sauiour, Ioh. 5. 24. *he that beleeueth, hath euerlaſting life, and ſhall not come into condemnation:* he is not freed then from iudgement onely in part, becauſe he beleeueth, but ſimplie he ſhall neuer enter into condemnation: for he which hath a liuely faith, which is effectuall working by loue, hath not onely a naked faith, but is full of good workes: and where he is wanting, his imperfect obedience is ſupplied by the perfect obedience of Chriſt apprehended by faith. 2. Neither doth the Scripture allowe any third place beſide heauen and hell after this life: that any not hauing eternall life, ſhould be preſerued from periſhing: for they which are not counted among the ſheepe at the right hand of Chriſt; for whom the kingdome is prepared: they belong vnto the goates at the left hand, and ſhall goe into euerlaſting fire prepared for the deuill and his Angels. 3. This ſtraight and inconuenience *Origen* is driuen vnto, becauſe he taketh theſe Iewes and Grecians to be vnbeleeuers: whereas the Apoſtle vnderſtandeth ſuch among the Gentiles, as beleeued in God, and liued thereafter: ſuch were they which liued with *Melchiſedek*, *Iob*, the *Niniuites*, *Cornelius*, as *Chryſoſtome* vpon this place ſheweth, whom *Faius* followeth.

22. Queſt. *Of the diuerſe acceptions of the word perſon, v.* 11.

This word προσωπον, is either giuen vnto God, or to creatures, and the ſame either without life, or to ſuch as haue life, as to man.

1. It is attributed to God three wayes. 1. the face of God ſignifieth his iudgement againſt ſinners, 1. Pet. 3. 12. *the face of God is againſt thoſe which doe euill.* 2. it is taken for the ſpirituall preſence of Chriſt, 2. Cor. 2. 10. *I forgaue it for your ſakes in the ſight or face* ἐν προσώπῳ, *of Chriſt.* 3. it is taken for the diuine hypoſtaſis in the Trinitie: as Chriſt is ſaid to be the engraued forme of the perſon of his father, Heb. 1. 3.

2. Things without life are ſaid to haue a certaine face, as Luke 12. 56. *the face of heauen.*

3. Properly this word *face* is giuen vnto man: and it 1. either ſignifieth his countenance, as Ieſus is ſaid to haue fallen vpon his face, Matth. 26. 39. 2. or the bodilie preſence: as the Apoſtle ſaith he was kept from the Theſſalonians, concerning his face, but not in heart, 1. Theſſal. 2. 17. 3. or it is taken for ſome reſpect of the gifts of bodie, minde, or ſome externall condition, as of honour, riches, or ſuch like: in this ſenſe it is ſaid

of Christ, Mark. 12. 14. thou carest not for the person of any: and S. Iude saith of certaine false teachers, that they haue mens persons in admiration for aduantage sake, Iud. v. 16. and in this sense it is taken here, *Grynæus*. 4. The person then of man betokeneth some qualitie or condition in him, for the which he is respected: either naturall, as the gifts of the minde, sharpnes of wit, memorie, vnderstanding, or of the bodie, as strength, comelines, beutie: or such as are attained vnto by labour and industrie, as learning, knowledge of arts, wisdome: or externall in worldly respects, as if he be rich, honourable, of authoritie, or such like. 5. Further, some respect of persons is necessarily ioyned with the cause, as a fault in an aged man, or minister, or one that hath knowledge, is greater, then a slippe of a young man, or one that is ignorant: some respect of persons is diuided from the cause, as whether he be rich or poore, honourable or base: and in this sense persons are not to be respected: *Martyr*.

23. Qu. *How God is said not to accept the persons of men.*

The Apostle hauing made mention of the equall condition of the Iewes and Gentiles, both in punishment and reward, addeth this as a reason, because God is no accepter of persons, in respect of their nation and kinred: So S. Peter saith, *God is no accepter of persons, but in euery nation, he that feareth God, &c. is accepted with him*, Act. 10. 34, 35. here the respecting of persons is vnderstood of the nation or countrey: likewise S. Paul saith, Gal. 3. 28. that in Christ, *There is neither Iew nor Grecian, bond, nor free, male nor female:* that is, in Christ there is no respect of persons: Deut. 16. 19. *Thou shalt not accept any person, neither take any reward:* to preferre any for gifts or rewards, beside the merit of his cause, is to haue respect of persons: God then accepteth no mans person, he preferreth not any for his riches, countrey, honour, strength, or any other such qualitie, but iudgeth euery man, as his cause is, and as his works are: But thus it will be obiected on the contrarie:

1. *Obiect.* Moses entreateth the Lord to spare his people for Abraham, Isaak, and Iakobs sake, Exod. 32. herein then the Lord had respect of persons.

Ans. Some giue this answer, that in temporall things, such as was the forbearing to punish the people, God may haue respect to persons, but not in eternall, *Mart.* But it may be better answered, that God had not respect to the persons of these Patriarks, but to his gracious promise, which he had made vnto them, as there Moses saith, *Remember Abraham, &c. to whome thou swarest by thy selfe. &c.*

2. *Obiect.* S. Paul would haue vs doe good to all, but specially to the household of faith, Gal. 6. 10. here the person is respected.

Ans. The person is not respected here, but the cause: for the faithfull are preferred, in respect of their faith, which is the cause, why they haue the preheminence.

3. *Obiect.* But God doth elect some vnto saluation, some are reiected, whereas all by nature are the children of wrath, and in the same common condition: to giue then vnequall things, as life or death, to those which are in the same equall condition, seemeth to be done with respect of persons.

Ans. 1. Some giue this solution, that there is no acception of persons *in donis gratuitis*, in gifts of gratuitie, and freely bestowed: as election, vocation, are of the free gift of God, he calleth and electeth whome he will: but a person may be accepted, in the distribution of that which doth of right appertaine vnto one: and so the Lord accepteth no mans person, but rewardeth euery one according to his worke. *Perer. disput. 6. numer. 42.*

2. *Beza* thus answereth, that in the decree of election, there can be no acception of persons: when God electeth some before they haue any beeing, and so are yet no person at all.

3. But this answer is more full and sufficient: there are three things to be considered in the accepting of persons. 1. when some externall condition is respected beside the merit of the cause. 2. and this is done contrarie to the law of equitie. 3. and not without iniurie done vnto an other, when of partiall affection, that is taken from one which is his right, and adiudged to an other: But none of these are seene in Gods election: 1. he respecteth not any condition or qualitie in them, which are elected: but he maketh choice of them, of his owne good pleasure. 2. he is not tied to any law, and so transgresseth no law. 3. he doth not wrong vnto any, in exempting some from destruction, which in the rigour of his iustice is due vnto all: like as *Augustine* putteth the case of two debters: if the Creditour doe forgiue his debt vnto one, and exact it of an other, he doth no wrong:

wrong: it is free for him to doe what he will with his owne, Matt. 20. 15. *Parens, Faitus:* ſo as *Auguſtine* well determineth, *ibi acceptio perſonarum recte dicitur, vbi ille, qui iudicat, relinquens cauſæ meritum, &c.* there acception of perſons is rightly ſaide to be, when he that iudgeth leauing the merit of the cauſe, doth finde ſomewhat in the perſon, for the which he giueth ſentence with one againſt an other, &c. *lib. 2. ad 2. epiſt. Pelagian. c. 7.* But ſo doth not God, for he findeth no difference in the perſons, but all beeing in the ſame cauſe of damnation, he of his owne free will forgiueth his debt vnto ſome, and requireth it of others.

4. *Obiect.* But it is an accepting of perſons, as well, *cum æqualibus inæqualia tribuuntur, &c.* when vnequall things are giuen to thoſe which are equall in cauſe: as when all are guiltie, and yet one is ſaued, an other condemned, as when the perſons are vnequall, as the innocent condemned, and the guiltie freed: God ſeemeth in the firſt kind to haue reſpect vnto perſons, freeing ſome from condemnation, which belongeth in the rigour of Gods iuſtice to all.

Anſw. 1. It is not ſimply an accepting of perſons, to giue vnequally where the cauſe is equall: but when this is done with reſpect vnto ſome qualitie in the perſon, as becauſe he is rich, or honourable, or ſuch like, and the other is not: But God doth not ſo, he electeth ſome before other, not for any reſpect to their perſons, but of his meere grace and fauour. 2. betweene the decree of Gods election, and the execution thereof, there commeth the faith and pietie of the elect, which maketh a manifeſt difference betweene them and the reprobate, which freeth God from all partialitie, who iudgeth men according to the qualitie of their workes. See more afterward, 3. addition to the places of doctrine.

24. Queſt. *Of the meaning of theſe words,* v. 12. *As many as haue ſinned without the law, ſhall periſh without the law.*

1. *Ambroſe* expoſition here ſeemeth ſomewhat ſtrange, who vnderſtandeth this not of the law of nature, but of the law of Moſes, to the which the Gentiles were bound to giue aſſent: and therefore *duplici nomine ſunt rei,* they are guiltie two waies, becauſe they did not giue aſſent vnto the law giuen by Moſes, nor receiued Chriſt, &c. *Pererius* refelleth this interpretation, becauſe the law of Moſes did onely bind the Hebrewes, neither were any of the Prophets commanded to publiſh the law of Moſes to the Gentiles, as afterward the Apoſtles were commanded to preach it to the Gentiles. But *Tolet* ſomewhat qualifieth and excuſeth *Ambroſe*, making this his meaning, that he ſpeaketh onely of the Gentiles, who liued after the publiſhing and preaching of the Goſpel, who then were bound to beleeue and to receiue the writings of Moſes, and the Prophets, which propheſied of Chriſt: yet in this ſenſe, he thinketh, that *Ambroſe* expreſſeth not the Apoſtles full meaning, who ſpeaketh generally of the Gentiles, both before, and at the comming of Chriſt.

2. *Chryſoſtome*, whome *Anſelme* followeth, doth interpret, this to be iudged without a law, *leuius puniri*, to be more eaſily puniſhed: for the Gentile hauing not the law as the Iew had, is thereby ſomewhat excuſed: But the Apoſtles purpoſe is not to ſhew any inequalitie of puniſhment betweene the Iew and Gentile, but onely howſoeuer they are vnequall in knowledge, yet becauſe they are equall in ſinne, they ſhall both indifferently be puniſhed.

3. Some contrariwiſe, doe make the caſe of the Gentiles more grieuous: they ſhall periſh without the law, meaning the written law, but the Iewes ſhall be iudged onely, that is, not puniſhed eternally, but for a time, who afterward ſhall be ſaued: this opinion is imputed to *Origen, hom. 3. in Levit.* and he inſinuateth as much in his commentarie vpon this place. *Auguſtine* refelleth this opinion, *concion. 25. in Pſal. 118.* And it is euidently confuted by the ſaying of our Sauiour, Matth. 11. that it ſhall be more eaſie for the Sodomites in the day of iudgement, then for the vnbeleeuing Iewes: *Perer.* and they that haue done euill (whether Iew or Gentile) ſhall goe into euerlaſting fire, Matth. 25. 46. Here then iudgement is taken for condemnation, as it is vſuall in the Scripture: as Ioh. 5. 29. *They that haue done euill ſhall come forth to the reſurrection κρίσεως, of iudgement,* that is, condemnation. *Tolet.*

4. *Pererius* here maketh mention of the like opinion of certaine of their Catholikes, who by *iudging*, here vnderſtand certaine tranſitorie paines in purgatorie, which ſuch ſhall endure, but they ſhall not finally periſh, becauſe they hold the foundation, namely, faith in Chriſt: But *Pererius* confuteth them, becauſe the Apoſtle ſpeaketh of ſuch Iewes, as beleeued not in Chriſt, and therefore did not hold the foundation.

5. *Gregorie* hath this obſeruation vpon thoſe words: he maketh two degrees of thoſe

which shall be saued in the day of iudgement, and two likewise of them which shall be condemned: first, *alij iudicantur & regnant*, some shall be examined first for their life, and afterwards enter into Gods kingdome, such as repented them of their former sinnes, and did good workes: such Christ shall say vnto, *for I was hungrie, and ye gaue me meate, &c. alij electorum non iudicantur & regnant*, others of the elect, should not be iudged at all, but presently reigne with Christ: such are they that are perfect, as namely the Apostles, who are promised to sit vpon twelue seates, and iudge the twelue tribes of Israel. So likewise for them, that shall be condemned, some *sine iudicij examine condemnabuntur*, shall be iudged without any examination or iudgement, such are the infidels, which shall rise againe, *non ad iudicium, sed ad tormentum*, not vnto iudgement, but vnto torment: as it is saide in Psal. 1. *The wicked shall not stand vp in iudgement*: and here the Apostle saith of such, *they shall perish without the law*. But they which professed the faith, and yet liued not thereafter, *redarguentur vt pereant*, shall first be iudged and reprooued, and then perish: like as in a commonwealth, the Prince *aliter punit ciuem delinquentem, aliter hostem rebellantem*, punisheth a citizen offending one way, examining his offence according to the law, and an enemie rebelling an other way, he vseth martiall law against such, giuing sentence presently to condemne them. But this obseruation of *Gregorie* seemeth somewhat curious: the Apostle intendeth not here any such thing, to shew any difference in the processe of iudgement betweene the Iewes and Gentiles, but that they both beeing in the same cause of transgression, shall be partakers of the same punishment: And that there shall be but one manner of proceeding in iudgement, both in rewarding the righteous, and in condemning the wicked, it is euident by that description of Christs comming to iudgement, Matth. 25.31.

6. *Augustine* here propoundeth this doubt, that whereas the Apostle saith, Rom. 4.15. *Where there is no law, there is no transgression*: how then can the Gentiles be found to be transgressors without the law? for answer hereunto, he maketh three kind of lawes: one is the written law, which is giuen vnto the Iewes, not to the Gentiles: and of this law speaketh the Apostle here, that they sinned without the law, and so shall perish without the law, that is, the written law of Moses: there is beside the law of nature, whereof the Apostle speaketh afterward, v. 14. *They hauing not the law, are a law vnto themselues*: against this law the Gentiles sinned, and by this law they shall be iudged: the third law is that which was giuen vnto Adam in Paradise, by which not onely he, but all his posteritie are found to be transgressors: and in respect of this law, euen infants are found trespassers, because of originall sinne: to this purpose *Augustine* in the place before cited.

25. Quest. *Of the occasion of these words, v. 13. The hearers of the law are not righteous before God, but the doers shall be iustified.*

1. Some take this to be a new argument to conuince the Iewes, that they could not be iustified by the law, because the keeping and fulfilling of the law is required to make one iust, which no man can doe: and so consequently beeing not iustified by the law, they must seeke to be iustified by faith. *Calu. Pareus.* But as yet the Apostle is not entred into that matter, to proue iustification by faith, and not by the law: he hetherto laboureth to conuince both Iewes and Gentiles, that they are vnder sinne.

2. Some take this to be the order: that the Apostle prooueth both Iewes and Gentiles to be equall, both *quoad naturam*, in nature, for God hath no respect of persons, v. 11. they are all alike by nature: and *quoad pœnam*, in their punishment they are equall, the one shall perish without the law, the other shall be iudged by the law, v. 12. then *quoad culpam*, they are equall in the fault, because neither of them are doers of the law. *Gorrhan.*

3. Some thinke, that here the Apostle meeteth with an obiection of the Iewes, who seeing the Apostle to equalize them with the Gentiles, might haue obiected, that they had the law, and so had not the Gentiles: the Apostle then answereth, that this did not helpe them, because they were hearers onely of the law, and not doers. *Martyr. Grynens.*

4. *Tolet* thinketh, that this sentence is brought in as a probation of the 10. verse, *that glorie shall be to euery one that doth good*: otherwise that part should be passed ouer without proofe: and so he thinketh this clause not specially to be meant of the Iewes, but of the Gentiles also, because it is said, *the doers shall be iustified*, which was common both to the Iewes and Gentiles, not *the hearers and doers*, which was proper to the Iewes, who had the law written, which was read vnto them, and they heard it: *Faius* also thinketh this to be a proofe of the tenth verse.

Contra.

Contra. 1. But if S. Paul ſhould proue here, that glorie ſhall be to euerie one that doth good, and he immediately inferreth, that the Gentiles doe by nature the things of the lawe, it would follow that by nature they might doe good, and ſo by their naturall workes obtaine glorie, which is not to be admitted. 2. that part concerning glorie to them which did good, had not ſo much neede of proofe, as the other, becauſe there were verie fewe found among the Gentiles, that did ſuch good workes, as ſhould be recompenſed with glorie and honour: and the Apoſtles principall intendment, is to conclude both Iewes and Gentiles to be vnder ſinne. 3. and further that the Apoſtle ſpeaketh of the written lawe here, it is euident, becauſe that onely was heard: neither needed he againe to repeate, *hearers of the lawe, and doers,* it beeing mentioned before.

5. Wherefore, this rather is the coherence of this verſe: that whereas S. Paul in the former verſe, had ſhewed firſt the Gentiles without the lawe, and the Iewes vnder the lawe, to be ſinners: he prooueth the latter part firſt: that the Iewes ſhould be iudged by the law, becauſe as long as they were hearers, and not doers, it could not helpe them, they ſhould not thereby be approoued and iuſtified: and in the next verſes following, he ſheweth how the Gentiles ſhould *periſh without the law,* becauſe although they had not the written law, yet they had the lawe of nature imprinted in them, which guided them to doe ſome things agreeable to the lawe, and ſo made them inexcuſable. And thus this whole diſputation of the Apoſtle hangeth well together, *Bucer. Aretius.*

Queſt. 26. Of the meaning of theſe words, *Not the hearers of the Lawe, &c. but the doers ſhall be iuſtified, ver.* 13.

1. There are two kind of hearers: ſome onely heare with the eare, but vnderſtand not: Matth. 13.13. *they hearing heare not, neither doe vnderſtand:* and there is an hearing ioyned with vnderſtanding, v. 15. *leaſt they ſhould heare with their eares, and vnderſtand with their hearts:* of the firſt kind of hearing ſpeaketh the Apoſtle here.

2. *Doers of the lawe:* the lawe is fulfilled two wayes: one is in *ſuppoſition,* that if a man could by his owne ſtrength keepe the lawe, he ſhould thereby be iuſtified: there is another fulfilling, which is by the perfect obedience of Chriſt, imputed to vs by faith: whereof the Apoſtle ſpeaketh, Philip. 3.9. *Not hauing mine owne righteouſneſſe, which is of the lawe, but that which is thorough the faith of Chriſt:* of theſe the Apoſtle ſpeaketh here, that in part doe themſelues liue according to the lawe, and ſhewe their faith by their fruits, ſupplying that which is wanting in them by the obedience of Chriſt by faith.

3. There are two kinds of iuſtification: one is verily and indeede before God, which is by faith in Chriſt, Rom. 3.26. the other is in the opinion of men, Luk. 16.15. *Ye are they which iuſtifie your ſelues before men:* of the former the Apoſtle ſpeaketh here, *Gryneus.* ſee further for the expoſition of this place, controv. 7. following.

Queſt. 27. *How the Gentiles which had not the lawe, did by nature the things contained in the lawe.*

This place is diuerſly expounded. 1. Some doe here vnderſtand the Gentiles converted to the faith of Chriſt, which doe naturally the worke of the lawe, that is, to beleeue in Chriſt, not that faith is naturall, but becauſe, *duce natura credunt,* they beleeue, nature ſo guiding them: and while they beleeue, *opus legis oſtendunt,* they ſhewe the worke of the Lawe: to this purpoſe *Ambroſe,* whoſe meaning ſeemeth to be this, that the Gentiles which receiued the Goſpel, were mooued by the light of nature, ſeeing the great miracles which Chriſt did, to acknowledge him to be the Meſſiah. But 1. this is an improper ſpeech to ſay, that to beleeue is to doe the things of the lawe: neither is faith a worke of the lawe: for then he that is iuſtified by faith, might be ſaid to be iuſtified by the lawe, which the Apoſtle euerie where oppoſeth and ſetteth one againſt the other: and faith is called the work of God, not of the lawe: as Ioh. 6.29. *This is the worke of God, that ye beleeue, &c.* 2. Neither by the light of nature can any come to beleeue, but he hath neede of ſpeciall illumination: *Iohn 6.44. No man can come vnto me, except my father drawe him.*

2. *Auguſtine* likewiſe, *lib. de ſpirit. & liter. c.26.* vnderſtandeth this place of the Gentiles conuerted to the faith of Chriſt: and ſo alſo *lib. 4. con. Iuli. c. 3.* And thus he ſeemeth to proue it: becauſe afterward, v. 26. he ſaith, *If circumciſion keepe the ordinances of the lawe, ſhall not his vncircumciſion be counted for circumciſion?* here the Apoſtle ſpeaketh of a Gentile conuerted: for otherwiſe how could he keepe the lawe? and it is like, that in all

theſe places the Apoſtle ſpeaketh of the ſame kind of Gentiles: and they are ſaid naturally to doe the things of the lawe, *quia vt crederint, ipſa in eis per Chriſti gratiam ſanata eſt natura*, becauſe that they might beleeue, their nature was healed by grace: to this purpoſe *Auguſtine*. But this expoſition may be thus obiected againſt. 1. though it be admitted that afterward the Apoſtle ſpeaketh of a Gentile conuerted to the faith, it followeth not that he ſhould ſo meane here: for in this place the Apoſtle maketh mention of ſuch Gentiles as had no other direction but the lawe of nature, and their conſcience, and ſo are ſaid to ſinne without the law: but in the other place, he compareth with the Iewes ſuch vncircumciſed Gentiles which kept the ordinances of the lawe, and had the true circumciſion of the heart, which they could not attaine vnto by the light of nature: And ſo *Origen* though before he vnderſtand the vnbeleeuing Gentiles, qu. 21. yet there he thinketh the Apoſtle to meane the Gentiles conuerted: ſee qu. 43. following. Some thinke, that the Apoſtle is there to be vnderſtood to ſpeake by way of ſuppoſition, *if circumciſion keepe the ordinances of the lawe*, not that it did, but if it did, *Calvin:* but it is there better referred to the conuerted Gentile, *Oſiand.* ſee afterward queſtion 43. 2. If *to doe by nature the things of the law*, were to doe it by *nature illuminated by grace and faith*, then were there no difference here betweene Iewe and Gentile: for the Iewe alſo did ſo keepe the lawe. 3. and whereas it is ſaid, *they hauing not the law*, he ſheweth, that they haue no other helpe, but the lawe of nature: whereas the conuerted Gentiles did ſuch things by the inſtinct of grace and faith, rather then by the light of nature. 4. And whereas *Auguſtine* thus obiecteth, that if it be the lawe of nature which is written in their hearts, the Goſpel ſhould haue no priuiledge more then the lawe: which the Lord is ſaid to write in their hearts, Ierem. 31. 33. It may be anſweared: that the one is written in the heart, *ratione luminis naturalis*, by the meanes of the naturall light: the other is written, *ratione luminis fidei*, by the light of faith: and by the firſt naturall onely and morall duties are imprinted in the heart, by the other, beſide theſe, all other myſticall points of religion, which nature cannot bring one vnto without faith: this is the priuiledge then of the Goſpel, more then the lawe of nature hath, *Tolet.* And Ieremie ſpeaketh there of a ſupernaturall inſcription and writing in the heart by grace, the Apoſtle here of the naturall, *Pareus dub.* 14.

3. Some doe take the Gentiles here to be vnderſtood not conuerted to the Goſpell, but ſuch as liued before the times of the Goſpel: but beſide the light of nature, had *auxilium diuinæ gratiæ*, the helpe of Gods grace, whereby they kept the morall precepts of the lawe: Thus *Thomas* interpreteth, and *Vega lib. 6. ſuper decret. concil. Tridentin. c.* 21. ſo alſo *Tolet:* that they did the workes of the lawe, *non quidem ſine fide & gratia*, but not without faith and grace, *annot.* 25. But this opinion is confuted by *Medina lib.* 4. *de certa fide c.* 7. and *Pererius diſput.* 8. *numer.* 61. and it may be further refelled thus: 1. If that were S. Pauls meaning, that the Gentiles by their naturall light, helped by faith did keepe the lawe, they ſhould not in this behalfe differ from the Iewes, who did keepe the lawe by the ſame meanes alſo, the light of nature aſſiſted by grace. 2. the Apoſtle ſaith, *they hauing not the lawe, are a lawe to themſelues:* but they which are ayded by grace, are not a lawe to themſelues, they are guided and directed by grace.

4. Some here vnderſtand ſuch among the Gentiles, as had the true knowledge of God, ſuch were *Melchiſedeck*, *Iob*, the *Niniuites*, *Cornelius*. *Chryſoſt. Faius.* But theſe were not many among the Gentiles: the Apoſtle ſeemeth to ſpeake more generally, of a great number among the Gentiles.

5. Some thinke that the Gentiles by the light of nature though they beleeued not in God, might doe workes of the lawe worthie of reward, to this purpoſe *Origen*, whoſe opinion is before confuted, qu. 21. *Lyranus* ſeemeth alſo to incline hereunto, *obſeruatio legis naturalis cum fide & cultu vnius Dei, (ad quod inducit ratio naturalis) aliquo modo ſufficit, &c.* the naturall obſeruation of the lawe, with the faith and worſhip of one God, to the which naturall reaſon iuduceth, was ſome way ſufficient to the Gentiles vnto ſaluation, &c. But nothing can be acceptable to God without faith: not that generall faith and knowledge of one God, but the knowledge of God in Chriſt: for he is the way and doore, and without him is no entrace into life.

6. Wherefore the Apoſtle here deſcribeth the Gentiles in generall euen before the times of the Goſpel, and ſuch as had no other direction then by the lawe of nature: which they had, as the Apoſtle ſheweth by theſe two arguments: both by the externall workes of the lawe,

lawe, and by the inward teſtimonie of their conſcience. But the Apoſtle ſaith not they fulfilled the lawe, they onely did certaine things, preſcribed in the lawe, *Martyr:* And he ſpeaketh rather, *de notitia naturali, quam de implenda legis facultate*, of the naturall knowledge which they had, not of any power or facultie to fulfill the lawe, *Calvin. Beza.* And he meaneth not all the Gentiles in generall, but the wiſer ſort among them as *Solon, Socrates, Ariſtides, the Scipioes, Catoes*, with other, who outwardly did ſome externall workes which the lawe commanded, though they wanted the inward obedience, *Pareus.*

Queſt. 27. *How any thing can be ſaid to be written in the heart by nature, ſeeing the minde is commonly held to be as a bare and naked table.*

v. 15. *Which ſhewe the effect of the lawe written in their heart:* It is the opinion of the beſt Philoſophers, as of *Plato in Philebo*, that the ſoule of man by nature is like vnto a booke wherein nothing is written, or like vnto a bare naked table, *Ariſtot. lib. 3. de anima. c.4.* how then doth the Apoſtle here ſay, that the lawe is written in their heart?

Anſw. 1. *Plato* was of opinion, that all things were at the firſt written in the ſoule, but when it commeth into the bodie, is blotted out againe and forgotten: and vpon this ground that opinion is mentioned by the *Platoniſts*, that *ſcire eſt reminiſci*, to know is nothing els but to remember. But this aſſertion preſuppoſeth that the ſoule of man had a beeing without the bodie: and that there is a certaine promptuarie or ſeminare of ſoules, from whence the ſoules are deriued into the bodies: But this opinion is contrarie to the Scripture: which affirmeth that God formeth the ſpirit of man within him, Zach. 12.1. the ſoule of man is created within him, in his bodie, *infundendo creatur, & creando infunditur*, it is created by infuſion into the bodie, and iuſuſed by creation. 2. therefore a better anſwer is that whereas Ariſtole ſaith, μηδὲν ὑπάρχει ἐντελεχείᾳ γεγραμμένον, that nothing is written in the vnderſtanding: it muſt be vnderſtood actually: yet *potentia*, in poſſibilitie euerie thing is written there: becauſe the vnderſtanding is apt, and hath a capacitie to receiue and apprehend euerie thing. 3. neither is that *axiome* of Philoſphie generally to be vnderſtood, but to be reſtrained to ſuch principles, as are not engendred in the mind without inſtruction, experience, and obſeruation; as is the knowledge of arts, otherwiſe there are ſome principles, which are by nature imprinted in the ſoule, as firſt the naturall concluſions, which the ſoule apprehendeth of it ſelfe without any other demonſtration: as that God is to be worſhipped, parents are to be honoured, that good and honeſt things are to be deſired: ſecondly there are certaine κοιναὶ ἔννοιαι, generall notions, which are at the firſt apprehended onely by the ſenſe: as that the fire burneth, that the whole is greater then the part, and ſuch like, *ex Perer.*

Queſt. 28. *Of the Lawe of nature, what it is.*

It ſhall not be amiſſe by occaſion of theſe words of the Apoſtle, who ſpeaketh here of the lawe of nature written in the heart, a little to digreſſe, and briefly touch certaine queſtions of this matter: and firſt we will ſee, what this lawe of nature is, and of what precepts it conſiſteth.

1. It is euident by the Apoſtle here, that there is a lawe of nature: which he prooueth by two effects, the one externall in the performance of ſome things agreeable to the lawe, the other internall in the teſtimonie of the conſcience: But in this inward teſtimonie, there are two things to be conſidered: there is firſt that which is called συντήρησις, which is the comprehenſion of certaine practicall principles, and a naturall diſcerning betweene good and euill, iuſt and vniuſt: then there is συνείδησις, the conſcience, which either accuſeth one for doing euill, or excuſeth him in chooſing of that which is good: the *ſyntereſis* doth frame the propoſition, the *ſyneideſis* or conſcience, the aſſumption, as thus: the naturall lawe teacheth that parents muſt be honoured, and that they which diſobey parents are worthie of puniſhment: thus the propoſition is framed out of the principles of nature: then the conſcience of the guiltie perſon ſupplyeth the aſſumption: But we *Cham, Eſau, Abſolom*, haue diſobeyed our parents, therefore we deſerue puniſhment: and the like practicall ſyllogiſmes may be made in other commandements, *Gryneus.*

2. *Melanthon* thus defineth the lawe of nature: it is a knowledge of certaine principles belonging to the practiſe of life, and of the concluſions thence neceſſarily inferred, agreeable with the eternall rule of truth, which God hath planted in the mind of man, to be a teſtimo-

ſtimonie vnto man, that there is a God, which ruleth and iudgeth the actions of men, &c. In this deſcription there are the former cauſes expreſſed of the law of nature. 1. the materiall cauſe, or the obiect thereof, wherein it is occupied, and whereof it conſiſteth: namely, of certaine practicall principles with the concluſions gathered thereupon: for the ſpeciall ſcope of this naturall direction, is for the the practiſe of life, and not for ſpeculation: and in this naturall knowledge, are not onely contained the firſt principles, as *parents are to be honoured*, but the concluſions thence diducted, as out of this principle in generall, euery one is taught by the light of nature in particular to conclude, that therefore he muſt honour his parents: 2. the formall cauſe is the agreement with the rule of truth, and the equitie of Gods written lawe: for the lawe of nature is a ſummarie abridgement of the morall lawe. 3. then the efficient cauſe, and author is God, who hath written and imprinted this law in the heart of man, as *Ambroſe* thus defineth this naturall law, *quam Deus omnium creator ſingulorum hominum pectoribus infudit*, which God the Creator of all hath infuſed into euerie mans breaſt, *epiſt.* 71. 4. then the end is that it ſhould be a teſtimonie of the diuine prouidence and iudgement, whereby he ruleth all things, and in the ende will iudge the actions of men. This deſcription of the lawe of nature agreeth with the Apoſtles definition here, *it is the effect of the lawe written in our hearts*, the effect or worke ſheweth the matter, *of the lawe*, the forme *written*, the efficient, for it is Gods writing: the ende is expreſſed afterward, their conſcience accuſeth or excuſeth them,

Queſt. 29. *What precepts the lawe of nature containeth and preſcribeth.*

This may be ſhewed, both generally in the diuerſe kinds of thoſe things whereof theſe precepts conſiſt, and in particular, by a ſeuerall induction and inſtance in the precepts of the morall lawe.

1. Man is bound to carrie himſelfe vpright, both toward God that is aboue him, toward other men like himſelfe, and toward ſuch things as are inferiour vnto him, and vnder his rule and command: as within him his bodie, ſenſe, affections, without him, honour, riches, pleaſure, and ſuch like. In all theſe, man receiueth ſome direction from the lawe of nature: for the firſt he is taught to loue God and feare him aboue all, as beeing the maker of all things: for the ſecond, there are two naturall precepts: one affirmatiue, whatſoeuer you would that men ſhould doe vnto you, doe vnto them: Matth. 7. 12. the other negatiue, *quod tibi fieri non vis, alteri ne feceris*, that which you would not haue done to you, offer not to another: for the third, euen Cicero by the light of nature could ſay, *animus imperat corpori vt Rex ciuibus, ratio libidini, vt ſeruis dominus*, the minde ruleth the bodie as the king his citizens, reaſon the luſt, as the maſter gouerneth the ſeruants, *lib.* 3. *de repub.* which words are cited by *Auguſtine lib.* 4. *cont. Iulian. c.* 12. euen by naturall reaſon man hath ſome direction to guide himſelfe in the deſiring and coueting of the temporall things of this life.

2. Another generall demonſtration there is of theſe naturall precepts: for man hath ſome naturall inclinations common to all other things, ſome incident onely to things that haue life, and ſome peculiar to humane nature: of the firſt kind, is the deſire which euerie thing hath for it owne preſeruation: and hence it is that a man naturally declineth all things which are hurtfull to his life, and is inclined by nature to preſerue his bodie and life: as *Tulie* ſaith, *generi animantium omni eſt à natura tributum, &c.* it is giuen by nature vnto euerie liuing thing, to defend it owne bodie and life: of the ſecond ſort, is the procreation and education of children, which is by nature giuen vnto vnreaſonable creatures: of the third kind are thoſe things which ſpecially belong vnto the nature of man, as a deſire to knowe the truth, and to acknowledge God, and liue ſociably with other men: ſo *Tullie* alſo ſaith, *eadem natura vi rationis hominem conciliat homini, & ad orationis & vitæ ſocietatem, &c.* the ſame nature by the force of reaſon doth ioyne man to man, both in the ſocietie of ſpeach, and life, *lib.* 1. *de officijs.*

3. But more euidently ſhall it appeare what nature preſcribeth, by particular induction in the ſeuerall commandements of the morall lawe.

1. Concerning the worſhip of the onely God: the heathen by nature had ſome knowledge thereof, as *Cyrillus lib.* 1 *cont. Iulian.* citeth *Pythagoras: Deus vnus eſt, &c.* God is one, not without the gouernment of the world, as ſome thinke, *ſed in ipſo eſt totus in toto orbe*, but he is in it, wholly in the whole, he conſidereth all generations, the beginning

of

of all things, the father of all, &c. the ſame father ſheweth how *Orpheus* recanted his error of the multitude of Gods, and in the end ackowledged one onely God.

2. And as touching the adoration of images: *Strabo* writeth, that the Perſians had neither altars, nor images: and when they warred againſt the Greecians they ouerthrewe and burned their temples with their images: the like *Cornelius Tacit.* writeth of the Germanes: *quod cœleſti maieſtati parum convenire putauerunt, &c.* that they thought it not agreeable to the celeſtiall maieſtie, to include the gods within walls, or to reſemble them to any humane ſhape; *Numa Pompilius* thought it vnlawfull, to aſcribe any forme either of man or beaſt vnto God that was inviſible.

3. Touching the abuſing and profaning of the name of God: *Tullus Hoſtilius* was killed with lightening, and his houſe burned, becauſe he attempted by certaine irreligious excorciſmes to call vp *Iupiter Elicius: Theophraſtus*, as *Plutarke* writeth, noted *Pericles*, that beeing ſicke ſhewed vnto his friend, certaine enchanted toyes hanging about his necke.

4. And the Gentiles alſo obſerued their Sabboths and dayes of reſt: wherein it was of their blind and corrupt nature, that they added many ſuperſtitious obſeruations of their owne: yet nature taught them, that ſome time was to be ſet apart for the worſhip of their gods.

5. The Gentiles alſo commended the honouring of parents, and condemned diſobedience vnto them: therefore Solon beeing asked why he appointed no puniſhment for ſuch as killed their parents, anſwered, becauſe he thought that none would be ſo wicked to attempt any ſuch thing.

6. Such was the hatred of the deteſtable ſinne of murther among the Romanes, that for the ſpace of 620. yeares from the firſt building of Rome none was found to haue beene killed within the citie walles by any priuate mans hand, as *Dion. Holicarnaſſ.* obſerueth.

7. Adulterie was odious by the light of nature among the Gentiles: as appeareth by the iudgement of *Pharaoh*, and *Abimelech* concerning Sara Abrahams wife, Gen. 22. & 20.

8. Theft by Draco his lawe was puniſhed with death: Solon thought that too grieuous a puniſhment, and enioyned double reſtitution for theft: the *Indians* and *Scythians* becauſe they had not houſes to keepe their goods in, counted theft among the moſt grieuous offences: the like opinion they had of fraud and impoſtures: *Cato* beeing asked, *quod fenerari*, what it was to be an vſurer, anſweared, *quid hominem occidere?* what is it to kill a man?

9. The Indians moſt ſeuerely puniſhed thoſe, which were taken in a lie: and generally among the heathen, they ſo deteſted falſhood, and were iealous and ſuſpicious of falſe teſtimonies: that, as *Cicero* ſaith, it was generally receiued, *vt vel ampliſſimi homines, ne in miniis rebus, &c.* that no not the moſt excellent men, euen in the ſmalleſt matters ſhould giue teſtimonie in their owne cauſe: and for the ſame reaſon, they would not ſuffer any to be a witneſſe againſt his enemie: for it was ſuppoſed he would make a lie to endanger him whom he hated.

10. The Gentiles alſo were not ignorant, that it was vnlawfull to couet the things of another: as when Xerxes dealt with *Leonides* to haue reuoulted, and promiſed to make him Monarch of Greece: he receiued this anſwer from him, If you had knowne, ſaith *Leonides*, what things are honeſt in mans life, *abſtinuiſſes à concupiſcendis alienis*, you would haue abſtained from coueting other mens things. And thus by this particular induction, it is euident, how the effect of the morall law, is naturally written in the heart of man, and that the lawe of nature, if it be not blinded, commandeth the ſame things which the written lawe of God. *ex Gualtero.*

Queſt. 30. *What the lawe of nature was before and after mans fall, and wherein they differ.*

In the lawe of nature, there are two principall things, firſt the vnderſtanding and iudgement, in apprehending and conceiuing theſe naturall principles touching our dutie toward God and our neighbour: the other is in the will and affection, in giuing aſſent and approbation vnto thoſe things ſo by the vndeſtanding conceiued: In both theſe there was greater perfection in the naturall light which Adam was created with, and that which is now remaining in his poſteritie.

1. Concerning the vnderſtanding: whereas the obiect thereof is either touching myſticall and diuine things apppertaining vnto God, or morall and ciuill duties. 1. In both theſe the mind of man is naturally obſcured, that it doth not ſo clearely ſee, what is good or euill

uill in morall duties, much lesse in spirituall, as Adam did in the creation: for there are some mysteries concerning the Godhead, as of the Trinitie, of the creation of the world, and of the end thereof, of the power and omnipotencie of God, and such like, which Adam in his creation had a perfect knowledge of: but now such things by the light of nature cannot be attained vnto: they are reuealed by grace: as our blessed Sauiour saith, *this is life eternall, that they knowe thee to be the onely verie God.* 2. as some things we knowe not at all, by nature, which were infused to Adam: so these principles that remaine, are but darkely and obscurely now reuealed in nature, which were manifest to Adam, both in spirituall things, and morall duties: that as the *Apostle* saith, by this light of nature, they could but grope after God, Act. 17. 27. 3. An other defect in the vnderstanding is, that men by great difficultie and labour now attaine vnto these things, which Adam had infused without labour, whereof the Preacher speaketh, when he saith, *He that encreaseth knowledge, encreaseth sorrowe, Eccles.* 1. 18. 4. Curiositie is an other fault in the vnderstanding, when men are caried away from seeking after things profitable, and are tickeled with a desire, to search out hid and mysticall things, to high aboue their reach: as our parent Eue, when she began to listen to the serpents suggestion, was tempted to desire some accession and encrease of knowledge more then they had: therefore the Apostle would haue euerie one vnderstand according to sobrietie, Rom. 12. 4. 5. Now our vnderstanding is ouercast with a vanitie of mind, which breaketh out into idle, vaine, and vnprofitable thoughts, which was not in Adam: who before his fall, should haue beene occupied in nothing els, but in the meditation of God, and good things: according to which patterne, Dauid desireth that the meditations of his heart, might be acceptable vnto God, Psal. 19. 14. 6. Adam had the knowledge of good by experience, of euill by contemplation: But after his fall he had an experimentall knowledge of euill, which now remaineth in his posteritie: And these differences there are betweene Adams naturall vnderstanding, and ours.

2. In the will of man by nature, there are these defects and infirmities which Adam had not. 1. In spirituall and morall good things, the will hath no inclination at all, sauing in some ciuill things: but to will that which is good it hath no free will or power at all without grace: as the Apostle saith, 2. Cor. 3. 5. *We are not sufficient of our selues to thinke any thing.* 2. in generall the will consenteth to that which is good, but it fayleth in particular: as by nature man knoweth that it is euill to steale, murther, committ adulterie, and yet when it commeth to a particular act he approoueth and followeth the contrarie: as S. Paul saith, Rom. 7. 19. *I doe not the good thing, which I would, but the euill which I would not, that doe I:* But Adam both in generall and particular did knowe what was good, and might if he would himselfe, haue giuen consent thereunto. 3. Mans will is so froward by nature and peruerse, that when as naturally euerie one desireth to be happie, yet he willingly committeth those things against his intendment, which make him vnhappie: as a thiefe stealeth to keepe himselfe from famine, and so from miserie: and thus, *ne miser sit, malus fit, & ideo miserior est, quia malus est*, least he should be miserable, he becommeth euill, beeing so much the more miserable, because he is euill. And by this meanes, it falleth out, that he becommeth that which he intended not. 4. Further whereas the law of nature is, that a man should not offer that to another which he would not haue done to himselfe: yet now this naturall light is obscured with selfeloue, that a man will not haue wrong done to himselfe, yet he will wrong an other. 5. The lawe of nature is, that the reason should gouerne, and the affections should be subiect to reason: thus was it in Adan, so is it nowe: for the lust and concupiscence often preuaileth, and swayeth against reason. 6. the lawe is constant and vnchangeable: and the will of man following the light of nature altreth not, but now the will of man is mutable and changeable. 7. And whereas by the light of nature onely that which is good should be desired: now the will is carried to followe things apparently euill, as most notorious vices, of adulterie, drunkennesse, pride, and such like: which by custome men delight in, as *Augustine* saith, *peccata, quamvis magna & horrenda, cum in consuetudinem venerint, aut parua, aut nulla esse creduntur*, sinnes, though great and horrible, when they are growne into custome, are thought either to be no sinnes, or verie small, *Enchirid. c.* 80. And in these particulars it is euident how farre the naturall light now remaining, is declined from that perfection, which it had in the first creation of man.

Quest. 31.

31. Queſt. *Whether the light of nature, though much obſcured, can altogether be blotted out of the minde of man.*

Though the light of nature may be, and is much dimmed and ouercaſt by the corruption of mans prepoſterous affections, yet that is moſt true, which *Auguſtine* reſolueth vpon, *legem ſcriptam in cordibus hominum, ne ipſa quidem delet iniquitas*, the law written in the hearts of men, no not iniquitie and ſinne it ſelfe can blot out: *lib. 2. confeſſ. c. 4.* this concluſion may be further thus ſtrengthened, and confirmed.

1. There are certaine generall principles and rules of nature, which doe reuiue and remaine in moſt wicked men: as euery one deſireth to be happie: neither is there any ſo careleſſe of himſelfe, but would attaine vnto this ende, though he may be deceiued in the meanes: againe, euery one by nature knoweth, that euill is to be auoided, and therefore he would not haue any wrong offered vnto him by an other, becauſe he taketh it to be euill: and he likewiſe knoweth, that good is to be deſired, and therefore that which he would haue an other to doe vnto him, he deſireth ſo to be done, becauſe he thinketh it to be good. Theſe generall rules and principles of nature, none are ignorant of: but when they come to draw out particular concluſions, out of theſe generall rules, there they faile, either beeing blinded in their iudgement, or corrupted by euill manners and cuſtome: whereupon it commeth that men take thoſe things in their practiſe to be good and commendable, which are euill: as among the Germanes, as *Cæſar* writeth, *lib. 6. de bell. Gall.* robberie was counted no fault: neither was the vnnaturall loue of boyes, among the Grecians and Romanes, held to be vnlawfull, and infamous. 2. An other proofe hereof, that the light of nature is not vtterly extinguiſhed, is by the force and working of the conſcience, which is readie to accuſe the offender, and to prick and ſting his ſoule: as Cain by this light of his conſcience was driuen to confeſſe, that his ſinne was greater then could be forgiuen. 3. An other argument hereof, which the Apoſtle alſo toucheth here, is the practiſe of naturall men, who did performe diuers commendable things by the light of nature, agreeable to equitie: as appeareth by diuers politike lawes, and poſitiue conſtitutions of the Gentiles: by the which theſe two aſſertions and concluſions of *Plato* are found to be true: *legem eſſe inventionem veritatis*, that the law is the inuention of truth: that is, the law of nature: and, *legē eſt imitationē veritatis*, the law is the imitation of truth: that is, poſitiue laws grounded vpon the law of nature.

32. Qu. *Whether ignorance of the law of nature in man doth make any way excuſable.*

1. Firſt, though the light of nature be now much darkned and obſcured, yet thereby a man, notwithſtanding this naturall darknes and ignorance, is left without excuſe: as the Apoſtle ſaith, c. 1. 20. *to the intent, that they ſhould be without excuſe:* and the equitie thereof thus further appeareth: the Prophet Dauid ſaith, Pſal. 79. 6. *Powre out thy wrath vpon the heathen, that haue not knowne thee:* and S. Paul, 2. Theſſ. 1. 8. *in flaming fire rendring vengeance vnto them that doe not know God:* But Gods iudgement is moſt iuſt, he would not puniſh men without their fault: ſeeing then, that euen they which know not God, ſhall be iudged, it remaineth, that their ignorance is not without their owne fault: that is an excellent ſaying of *Auguſtine, inexcuſabilis eſt omnis peccator, vel reatu originis, &c.* euery ſinner is inexcuſable, either by originall guilt, or by voluntarie additament, whether we know, or be ignorant: for ignorance in them that would not vnderſtand is ſinne without doubt, in them that could not, it is the puniſhment of ſinne: and ſo in both, *non eſt iuſta excuſatio, ſed iuſta damnatio*, there is no iuſt excuſe, but damnation is iuſt, &c. *epiſtol.* 105. So both waies is the ignorant man left without excuſe: for that perfect light of nature, which was giuen at the firſt to man, was loſt by his ſinne, ſo that this ignorance is the iuſt puniſhment of ſinne: and that light of nature which remaineth, was by the Gentiles abuſed, that they would not vnderſtand that, which nature reuealed.

2. Yet although the ignorance of the law altogether excuſe not, as it ſeruеth not the malefactors turne, to ſay he knew not the law of the Prince, againſt the which he hath offended; yet it doth ſomewhat extenuate the offence: for the faults committed by the ignorant, are leſſe then thoſe, which ſuch fall into that haue knowledge, according to that ſaying of our bleſſed Sauiour, Luk. 12. 47. *The ſeruant that knew his maſters will, and prepared not himſelfe, neither did according to his will, ſhall be beaten with many (ſtripes:) but he that knew it not, and did commit things worthie of ſtripes, ſhall be beaten with few (ſtripes:)* for vnto him that is ignorant are wanting two things, knowledge, and a good will: but he that ſinneth wittingly hath but one want, onely good will and inclination: and the one hath both *vo-*

luntatem facti & peccati, the will of the deede, and the sinne: but he that faileth of ignorance, hath onely a will to the deed, not to the sinne, though the deede be sinne: see further of this matter 4.chap.1. quest.57.

33. Quest. *That the light of nature is not sufficient of it selfe to direct a man to bring forth any vertuous act without the grace of Christ.*

It was the common opinion of the Philosophers, that there were the seedes of all vertues graft in the minde of man by nature: which seedes growing to ripenes were able to bring forth right vertuous actions. But the contrarie is euident, that this naturall seede is imperfect, and of it selfe vtterly vnable to bring forth any such fruit.

1. The Apostle saith, that he *which soweth to the flesh, shall of the flesh reape corruption, but he that soweth to the spirit, shall of the spirit reape life euerlasting:* it is then the seede of the spirit, that sanctifieth to life euerlasting: he that is lead onely by the light of nature, soweth to the flesh, and the fruit thereof is corruptible: S. Iohn also saith, *he that is borne of God sinneth not, for his seede remaineth in him*, 1.Ioh.3.9. he then that is onely borne of nature hath not this seede remaining in him, and therefore can not chuse but sinne.

2. If the morall law, without the grace of Christ, were of no efficacie to bring a man to righteousnes, but rather serued to reueale sinne, as the Apostle saith, Rom.4.15. *That the law causeth wrath:* and, Rom.7.11. *Sinne tooke occasion by the commandement, and deceiued me, and thereby slew me:* much lesse is the law of nature auaileable, to direct one vnto vertuous acts: but rather, it is an occasion to the wicked, that abuse it, of further stumbling: like as a light suddenly flashing vpon ones eyes walking in darknes, doth dazle them the more, and causeth him to stumble.

3. This further appeareth how vnsufficient this naturall light is, because in many through custome and continuance in sinne, their very conscience is corrupt, that they are not touched with any remorse for euill: but as the Prophet saith, Ier.3.3. *Thou hadst a whores forehead, thou wouldest not be ashamed:* so they grew to be impudent, and shameles in their euill doing: and as their conscience was seared as with an hoat yron, so their iudgement was blinded, taking good for euill, and euill for good, Isa.5.20.

4. If it be obiected, that the Gentiles did many commendable things: there are found among them many worthie examples of iustice, temperance, fortitude, yet these were farre from true vertues: for both these semblable vertues were obscured with many other vices which raigned in them, and they aimed at doing such things at a wrong ende: they referred all this their endeauour either to their owne profit, or els to get praise thereby: so that they did ouercome other inferiour lusts & desires, with the predominant humour of couetousnes and ambition: like as in a bodie full of diseases and infirmities, there may be one, which may exceed the rest, & draw the other vnto it: which bodie notwithstanding is farre from perfect health, though the smaller infirmities are not felt, where a greater disease hath take possession.

5. Now if our nature be vnsufficient to produce any good morall worke, much lesse is it able to direct a man vnto godly liuing: for the truth onely maketh one free, Ioh.8.32. vnto such godly works, we had neede to haue the grace of God to direct vs: Psal.4.6. *many say, who will shew vs any good, but Lord lift thou vp the light of thy countenance vpon vs.*

34. Qu. *Of the testimonie of the conscience, and the accusing or excusing of the thoughts.*

v.16. *Their conscience also bearing witnes, and their thoughts, &c.* 1. *Faius* thinketh that three effects of the conscience are here expressed, the first to testifie, that is, to propose the things done vnto the minde, then to accuse, and thereby to defend or excuse. But rather the first is the generall, to testifie and beare witnesse, which is expressed afterward in these two particulars, that according as the things committed are good or euill, so the conscience beareth witnesse by accusing, or defending: *Gorrhan. Paræus.* 2. Their thoughts are said to accuse one an other, 1. *non cogitationibus inter se digladiantibus*, not as though the thoughts did at the same time striue together about the same fact, that some thoughts accused, and other excused. 2. nor yet is it meant of diuers men, as that the thoughts accused the vnbeleeuers, and excused the beleeuers, *gloss. interlin. Gorrh.* or the accusing thoughts concerned *puniendos*, such as were to be punished, the excusing *seruandos*, such as were to be saued, *Græca caten.* 3. but in one and the same man, as his facts were euill, his conscience accused, and as they were wel done, his conscience excused him: *Par. Tol.* 4. Some think that whereas in euery iudgement there must be three, *actor, reus, index*, the actuarie, the guiltie person, and the iudge: that in diuers respects the conscience is all these: the conscience accusing is the actor,

actor, the conſcience accuſed, is the guiltie partie, and the iudge alſo is the conſcience, *Faius:* But the partie accuſed, is rather the man himſelfe, whome his conſcience accuſeth or excuſeth, and the conſcience is the witnes: the iudge ſupreame is God ſitting in the conſcience: and the ſubalternate iudge is the light of nature imprinted in the heart: which *Lyranus* calleth *naturale indicatorium hominis*, the naturall iudgement place of man: All theſe are here expreſſed by the Apoſtle, he ſaith, *the effect of the law is written in their heart:* the iudgement ſeate is the heart, the iudge, the naturall law their written, then the partie accuſed or defended are themſelues: and the witneſſe and giuer of euidence is the conſcience. 5. *Photius ex Oecumen.* here noteth, that the conſcience is not ſaid to iuſtifie or condemne, but onely to accuſe or excuſe: *ſententiam iudex ipſe fert*, the ſentence the iudge himſelfe giueth, &c. which is now for the preſent the euidence of naturall light in the ſoule: but the ſuperiour iudge is God himſelfe in the day of iudgement. 6. Here *Origen* diſputeth very curiouſly, what this conſcience ſhould be: and he reſolueth that the ſpirit of the conſcience, is an other thing beſide the ſoule, beeing ioyned vnto it as an inſeparable companion in the bodie: but if the ſoule of man be not ruled by it, it ſhall be ſeparated from the ſoule afterward, and the ſpirit ſhall returne to God, and the ſoule ſhall goe to torment: to this purpoſe he expounderh theſe words of the vnfaithfull ſeruant, Matth. 24. 51. *He will ſeparate him, and giue him his portion with hypocrites:* as though the ſoule and the ſpirit ſhould be ſeparated a ſunder. *Contr.* True it is, that there are two faculties in the ſoule; there is in the minde the notion and apprehenſion of the naturall principles, which are graft in vs by nature, and then the conſcience in the heart, *Pareus:* but that theſe ſhould be diuers in ſubſtance, and that one may be ſeparated from the other, is a ſtrange conceit: for the very ſpirits and ſoules of the wicked ſhall be tormented in hell, not their ſoules onely: as S. Peter ſpeaketh of the ſpirits in priſon which were diſobedient in the daies of Noah, 1. Pet. 3. 19. & by ſeparating in that place our Sauiour meaneth, the cutting ſuch off, and ſeparating of them from the liuing.

35. Qu. *Why the Apoſtle maketh mention of the day of iudgement*, v. 16.

1. Some ioyne this verſe with the 13. *Not the hearers of the law, but the doers ſhall be iuſtified, in the day &c.* and all the reſt comming between they encloſe in a parentheſis: ſo *Beza, Pareus*, and the Greeke *catena:* Beza giueth this reaſon, becauſe if it ſhould be referred to the next words before, *their thoughts accuſing one an other, or excuſing*, which is ſpoken onely of the Gentiles, this generall iudgement ſhould be ſuppoſed to be onely for the Gentiles: But the ſame inconuenience will follow, if it be ioyned to the 13. v. which is ſpecially meant of the Iewes, that the day of iudgement would be thought onely to concerne them: it is therefore no good conſequent, becauſe the Gentiles are mentioned before, that this iudgement ſhould be onely for them: for how followeth it? the conſcience of the Gentiles ſhall in that day accuſe or excuſe them, therefore no mans conſcience els.

2. Wherefore this verſe is better annexed to the next words before, then to the other words ſo farre off: to the which they can not well be ioyned without great diuulſion of the ſentence, and ſuſpending of the ſenſe: the meaning then is this, not that the conſcience accuſeth not, or excuſeth none, till that generall day of iudgement: but 1. it is felt now, *ſed tum maxime omnium ſentietur*, but then it ſhall be felt moſt of all, *Oſiand.* ſo alſo *Lyran.* 2. And now many men beeing carried away with the delights of this life preſent, *cogitationes accuſatrices non audiunt*, doe not heare or regard their thoughts accuſing them: but in that day they ſhall be brought to light, euery mans conſcience ſhall touch him. *Mart.* 3. *Hactenus occultus eſt teſtis*, hetherto the conſcience is but a ſecret witnes, onely knowne to him that hath it; but then *omnibus apparebunt*, they ſhall be made manifeſt and apparant to all. *Tolet.* 4. and by this the Apoſtle ſheweth, *ne morte eas extingui*, that ſuch accuſing or excuſing thoughts are not extinguiſhed, no not by death: And *Origen* here well noteth, that the thoughts ſhall accuſe or excuſe them in the day of iudgement: not which they ſhall haue then, but which they haue now: for *cogitationum malarū quadam nota*, certaine marks of euill thoughts doe remaine in the ſoule, which ſhall be manifeſted then: *Origen. ſicut ſtilo in cera nota imprimitur*, as a ſeale leaueth a print in the waxe. *Haymo.*

36. Qu. *Why it is called* the day, *and of the application of other words*, v. 16.

1. *At the day. Gorrhan* is here ſomewhat curious: it is called *the day, propter occultarum manifeſtationem*, for the manifeſting of things ſecret: and the night, *propter improviſionem*, for the ſuddennes of his comming: as Matth. 25. 6. *At midnight there was a crie made:* it is called *the euen*, Matth. 20. 8. *propter terminum temporis*, for the ending of time: and *the*

morning, propter initium æternitatis, for the beginning of eternitie: Zeph. 3.5. *In the morning doth he bring his iudgement:* But here day is vnderstood generally for time, as it is taken in other places of Scripture. *Faius.*

2. *Shall iudge.* In this world the Lord sheweth sometime speciall iudgements, as he did vpon the old world, vpon Sodom and Gomorrha: but this shall be a day of generall iudgement, *Faius:* and he shall iudge the secrets of men, *non dæmonum*, not of deuills, they haue their iudgement alreadie. *Gorrhan.*

3. *According to my Gospel.* S. Paul calleth it his Gospel, in respect of his ministerie: it was the Gospel of Christ, *tanquã authoris*, as the author, and *Apostoli, vt prædicatoris*, the Apostles, as the preacher, *Lyr. my gospel, quod annuntio*, which I preach, *Haym.* so Ioh. 17.20. our Sauiour calleth his word, *their word*, that is the Apostles, because they were preachers of it.

4. *According.* 1. which some vnderstand of the manner of iudgement: that Christ shall giue sentence according to the doctrine of the Gospel: as *he that beleeueth in the Sonne of God hath eternall life, he that beleeueth not is damned: Pareus: Gryneus* referreth it to the doctrine of the Apostle, Gal. 5.20. *They that doe such things, &c. as idolatrie, witchcraft, and the like, shall not inherit the kingdome of God:* so he shall iudge beleeuers, both according to the Gospel of faith, and the wicked according to their works. *Pareus, dub.* 15. 2. some giue this sense, *according to my Gospel:* because the day of iudgement calleth men to repentance, and so belongeth to the Gospel, *Mart.* 3. but it is better applied to the certentie of the day of iudgement, that it shall certenly come, as Paul had preached, and that the world shall be iudged by Iesus Christ: for this is *portio Evangelij*, a portion of the Gospel, to beleeue that the world shall be iudged by Iesus Christ: *Calvin.* see more afterward of other things belonging to the day of iudgement among the places of doctrine.

37. Quest. *Whence the Iewes were so called*, v. 17. *Behold, thou art called a Iew.*

1. *Iustinus* imagineth, that the Iewes were so called vpon this occasion; he thus writeth, that there was one Israel a certaine king, that had two sonnes, to whome he distributed ten kingdomes, who after that diuision were all called Iewes, by the name of one *Iudæi*, who died presently after that diuision was made. *lib.* 36.

2. *Cornelius Tacitus* writeth, that the Iewes came out of Creta, where was the hill *Ida*, or *Idæus*, as *Virg. l.* 3. *mons Idæus ibi*, there is the mountaine *Idæus:* whence he thinketh they were called *Idæi*, and by some corruption of speach, *Iudæi. Tacit. lib.* 5. *histor.* But the falsitie of both these fabulous reports, euidently appeareth out of the Scriptures: for they were thus named of *Iudas* one of the twelue Patriarks.

3. Some Christian writers were of opinion, that they were so called of *Iudas Maccabeus: Thomas* maketh mention of this opinion, but nameth not the author, *Catharinus* ascribeth it to *Iosephus:* but indeede *Ambrose*, if he be the author of the commentarie vpon this epistle, so affirmeth: thir conceit is euidently controlled by the Scriptures: for mention is made of the Iewes in the storie of Esther in diuers places, and Nehemiah 4. which were long before the times of *Iudas Maccabeus.*

4. But the originall of the name indeede was this: first this people, now called Iewes, were called Hebrewes of Heber, in whose time the languages were confounded, and the Hebrew speach was continued in his familie: after this they were called Israelites, of Israel their father, whose name was before called Iaakob, Gen. 32. And after Salomons time, the tribes were diuided into two kingdomes, tenne were vnder Ieroboam, and two with an halfe vnder Rehoboam: the tenne tribes went into captiuitie, and neuer returned againe: after that diuision, all they which were vnder the kingdome of Rehoboam, and his successors were called Iewes: these also went into captiuitie into Babylon, but after 70. yeares they returned: after which returne, not onely they which were of the tribe of Iudah, but all other of that nation, which returned with them, were called Iewes, because it was the most noble tribe: and that part of Palestina, which they inhabited, did belong vnto Iudahs lot: *Iosephus* thinketh, that this name was giuen vnto them, and to that region, *quando à Babylonia sunt reversi*, when they returned from Babylon, *lib.* 11. *antiquit. c.* 5. But indeede they were so called before, but not so generally, as afterward. Thus they had three names: they were called Hebrewes, that is, *transeuntes, passers, propter susceptionem præceptorum terrenorum*, for the receiuing of terrene precepts: Israelites, that is, seeing God, *propter contemplationem cœlestium*, for the contemplation of heauenly things: and *Iudæi*, that is, confessing, *propter confessionem diuinæ laudis*, for the confession of the diuine praise. *Gorrhan.*

5. I

5. It was the opinion of ſome that the Iewes were the ſame people, who were called *Solymi*, whome *Homer* mentioneth in his verſes, of whome the citie Hieruſalem ſhould be ſo called: *Tacit. lib. 5. hiſtoriar.* and *Ioſephus* citeth the ancient Poet *Cherillus*, who ſaith that theſe Iewes called *Solymi*, did ſerue *Xerxes* in his warres againſt Greece. *lib. 1. contr. Apion. Contra.* But theſe are meere coniectures: for theſe *Solymi*, as *Strabo* writeth, *lib.* 1. inhabited about the mountaine *Taurus*, who were in times paſt called *Mylies: Herodotus lib.* 1. thinketh they were a people of Aſia, called the *Lyſians: Plinie lib. 5. c.* 27. doth number them among other people in Aſia, that were long agoe extinguiſhed, whoſe countrey was next vnto *Iſauria, Pamphilia, Lycania. Pererius.*

6. Now whereas the name of a Iew was then a noble name, as now is the name Chriſtian, let it be obſerued, that S. Paul ſaith not, thou art a Iew, but rather, thou art called a Iew: they were ſo in name, rather then true Iewes in deede. *Chryſoſt.*

38. Queſt. *Of the priuiledges of the Iewes here recited by the Apoſtle.*

The Apoſtle reckoneth vp ſeuen ſeuerall priuiledges of the Iewes. 1. their name and profeſſion, to be called Iewes. 2. they reſted in the Law, placing all perfection therein, and admitting of no other doctrine: wherein they were deceiued: for ſo long as they were hearers onely of the law, and not doers, they were vnder the curſe. 3. they gloried in God, not truly, as they doe, which doe aſcribe the glorie and praiſe of their ſaluation to God in Chriſt: but their boaſting was vain-glorious, ſuch as was that of the Phariſie, Luk. 18. *I thanke thee God, &c.* 4. They knew the will of God, reuealed in the law: but they were ſo much the more inexcuſable, becauſe they knew their maſters will, and did it not. 5. *Thou alloweſt, or trieſt the things that are excellent:* they had a diſcerning iudgement by the knowledge of the law, to know good from euill, iuſt things from vniuſt. 6. Then that which was the cauſe of this their diſcerning, they were inſtructed in the law, and trained vp in the precepts thereof. 7. Then follow their titles, which they tooke vpon them: to be maſters, and teachers of others: a guide to the blind, a light of them which were in darknes: both of the Gentiles, which were blind in reſpect of other nations, and the more ſimple and ignorant Iewes. But theſe priuiledges did nothing profit them, becauſe they followed not that, which they taught others. *Pareus.*

39. Queſt. *How the Iewes are ſaid to commit ſacriledge*, v. 22.

1. They were not guiltie of ſacriledge in giuing the diuine worſhip vnto idols, as *Gorrh.* for the Iewes after their returne out of captiuitie, excepting ſome in the time of the Macchabees, who for feare were compelled to worſhip idols, were free from idolatrie: and if it had beene ſo, S. Paul would haue directly charged them with idolatrie, as he did before with adulterie. 2. Neither, is hereby vnderſtood *contemptus diuinæ maieſtatis*, the contempt of the diuine maieſtie: *Calv. Piſcat.* for that is afterward touched by the Apoſtle, v. 23. *Thorough breaking of the law diſhonoureſt thou God?* 3. Nor with *Origen*, is the meaning, *Chriſtum verum templum Dei violas*, thou doſt violate Chriſt the true temple of God: for in ioyning ſacriledge with idolatrie, he meaneth ſome externall ſinne: and the violence offered to the name of Chriſt is comprehended vnder blaſphemie, which is obiected, v. 24. 4. *Gryneus* vnderſtandeth it, of arrogating to their owne merits, that which was peculiar to the grace of God; *Pareus* of the polluting of Gods ſeruice with their inuentions: but ſome externall ſacriledge is ſignified, as is ſaide. 5. Some referre it to that particular ſinne of robbing and ſpoiling the houſe of God, as the ſonnes of Eli appropriated to themſelues the things offered to God: *Martyr.* but S. Paul ſeemeth ſpecially to touch the ſinnes of that age preſent: *thou art called a Iew.* 6. Some take this ſacriledge to be meant of buying and ſelling the Prieſts office, *Oſiand.* and in taking to their owne vſe, things ordained for the temple, *Lyran. Syriack interpret. Haymo:* But the Iewes which were at Rome, were not guiltie of thoſe abuſes committed againſt the Temple at Ieruſalem. 7. Therfore this ſacriledge was rather the couetouſnes of the Iewes, who *attrectabant idolathyta*, did handle things offered to idols, and ſo committed ſacriledge, in vſing thoſe things to their priuate commoditie, which were conſecrate to idolatrie, which by the law of God ſhould haue beene deſtroied: *Chryſoſt. Theophyl.* as the manner of the Iewes is at this day, to buie chalices and other implements, which are ſtolne out of the idolatrous Churches of the Romaniſts: this is called ſacriledge, becauſe ſuch things as were dedicate to idolatrie, no man was to conuert to his owne vſe: *Gualt.* and *Calvin* miſliketh not this ſenſe.

40. Queſt. *How the name of God was blaſphemed by the Iewes, and whether this teſtimonie be rightly alleadged by the Apoſtle.*

v. 24. *The name of God is blaſphemed among the Gentiles through you, as it is written.* 1. There are two kinds of blaſphemie, one is in word, wher the name of God is taken in vaine, whereof we haue an example, Levit. 24. when the blaſphemer was ſtoned to death: *Grym.* and here there is great difference betweene theſe two, *blaſphemare, & blaſphemiam dicere*, to blaſpheme, and to ſay a blaſphemie: he blaſphemeth, which of ſet purpoſe profaneth and abuſeth the name of God: but one may through infirmitie and perturbation of mind ſpeake that which is blaſphemie, and yet not blaſpheme: as *Iob*, that complained, that God had peruerted or ouerthrowne him, Iob 18. 6. the other kind of blaſphemie is, when that is giuen vnto God, which appertaineth not vnto him, as that he is cruell, vniuſt; or that is denied vnto him, which is due vnto him, as if any denie his prouidence, mercie, wiſdome. *Faius.*

2. Here the Iewes are ſaid to blaſpheme God diuers waies. 1. they did both themſelues *contumelia Deum afficere*, offer contumelie vnto the name of God, in blaſphemīng Chriſt, *& ad id alios inducunt*, and they teach others to doe ſo likewiſe, *Theoph. Gorrh.* 2. they blaſphemed God in the contempt of his law, for he that willingly tranſgreſſeth the law, contemneth it, and the author of it: *Baſil. reg. brev. reſp.* 4. 3. and they did not onely blaſpheme God themſelues, *male viuendo*, in euill liuing, but *occaſionem præbendo*, in giuing occaſion to the Gentiles to ſpeake euill of God, and of his religion, becauſe he had choſen ſuch a wicked and diſobedient people: *Lyran.* and of this latter kind of diſhonouring and blaſpheming God, ſpeaketh the Apoſtle here.

3. Now for the allegation it ſelfe. 1. ſome thinke that the Apoſtle borroweth this teſtimonie from the Prophet Iſa, 52. 5. *They that rule ouer them, make them to houle, ſaith the Lord, and my name all the day continually is blaſphemed:* ſo *Origen, Theophyl. Tolet:* but then two things will be here alleadged: 1. that the Apoſtle neither followeth the Propheis words: for here are neither *thorough you*, nor *among the Gentiles*. 2. nor yet keepeth his ſenſe, for he ſpeaketh of the blaſphemie of the Chaldeans, who inſulted againſt God, as though he were not able to deliuer his people. *Anſ.* 1. Firſt of all thoſe words are in the tranſlation of the Septuagint, which the Apoſtle followeth, as beeing beſt knowne vnto the Grecians and Romanes: and becauſe there is *eadem ſententia*, the ſame ſentence and ſenſe. *Lyran.* 2. And in that the Chaldeans blaſphemed God, as though he either would not or could not deliuer his people, the occaſion was miniſtred by themſelues, who for their ſinnes were carried into captiuitie, vpon which occaſion their enemies blaſphemed. 2. Some referre vs to that place, Ezek. 36. 23. *And I will ſanctifie my great name, which was polluted among the heathen, among whome ye haue polluted it: Hierome, Oſiand. Calvin.* where it is euident, that the Iewes by their euill life cauſed the name of God to be polluted among the heathen. 3. But the Apoſtle rather hath reference to both thoſe places, not ſo much alledging a teſtimonie, as ſhewing the agreement of that propheſie to thoſe times then preſent: that the Iewes by their euill life cauſed the name of God to be blaſphemed and euill ſpoken of among the Gentiles. *Mart. Pareus.*

41. Queſt. *In what ſenſe the Apoſtle ſaith, Circumciſion is profitable*, v. 25.

Seeing the Apoſtle in other places vtterly reiecteth circumciſion, as Gal. 5. 2. *If ye be circumciſed, Chriſt ſhall not profit you any thing:* and, v. 5. *for in Ieſus Chriſt neither doth circumciſion auaile any thing, &c.* hence two doubts ariſe. 1. how the Apoſtle ſaith here, *Circumciſion is profitable, if thou doe the law.* 2. ſeeing none could keepe the law, how could circumciſion profit them.

Anſ. 1. In thoſe places the Apoſtle ſpeaketh of circumciſion then abrogated in the times of the Goſpel: but here he hath reſpect vnto the times of the law, while circumciſion was an ordinarie ſacrament of the old Teſtament.

2. Circumciſion was profitable, becauſe *ex parte Dei*, on Gods behalfe, it was a ſeale of all his gratious promiſes, if on their part, they did performe the condition, which was to walke in obedience: this condition was added, to meete with their hypocriſie, which ſtood vpon the outward ceremonie, thinking it ſufficient for them to be circumciſed in the fleſh: whereas circumciſion without obedience, was no better then vncircumciſion: and to ſtirre vp the faithfull to expreſſe their faith by their obedience, and to looke vnto Chriſt, in whom

their

their diſobedience was pardoned, and their imperfect obedience by his righteouſnes ſupplied. *Pareus.*

3. Thus *Auguſtine* diſſolueth this doubt, ſhewing that there were two kind of precepts giuen the Iewes: the morall, and ceremoniall: the morall were perpetuail, not onely concerning thoſe times, but they doe bind alſo now vnder the new Teſtament: the ceremonies were onely for thoſe times: *ſi obſeruabantur & intelligebantur, non modo nihil oberant, ſed proderant, tanquam & illi tempori & illi genti congruentia*, if they were obſerued, and vnderſtood, they did not onely not hurt, but they were profitable, as agreeable to thoſe times, and to that people: to this purpoſe *Auguſt. expoſit. inchoat. ad Galat.* this ſolution follow *Hugo Cardinal. diſtingue tempora, & ſalvatur Scriptura*, diſtinguiſh the times, and the Scripture is reconciled: here the Apoſtle ſpeaketh of the times before the manifeſtation of the Goſpel: ſo alſo *Gorrhan. hic loquitur pro tempore adventus Chriſti*, here he ſpeaketh of the time before the comming of Chriſt, there of the time after.

4. Some giue this ſolution further, that in thoſe times, *profuit circumciſio, ſed non ad ſalutem*, circumciſion profited, but not vnto ſaluation without the ſpirituall obſeruation of the law: *gloſſ. ordinar.* as *Hierome* in his commentarie vpon this place, (if he were the author) ſheweth that circumciſion was profitable to theſe ends: 1. *vt agnoſceretur populus Dei inter gentes*, that the people of God hereby might be diſcerned among the Gentiles: and therefore the people were not circumciſed in the deſert, becauſe they onely were there: (though other reaſons may be giuen thereof, *Mart.*) *deinde vt corpora tum agnoſcerentur in bello*, that the circumciſed bodies of the Iewes might be diſcerned in warre: further it ſignified their chaſtitie: and thereby Chriſt was ſignified, to come of the ſeede of Abraham, who ſhould make an ende of carnall circumciſion. Theſe and other ſuch profitable vſes of circumciſion may be alleadged. But the Apoſtle meaneth onely, the profitable vſe thereof, as furthering their ſaluation, as it was a ſeale of the righteouſnes of faith, and brought with it the circumciſion of the heart in the obedience of the law: *ſi Chriſto credas, & ſpiritualiter obſerves*, if thou beleeue in Chriſt, and ſpiritually keepe the law: *gloſſ. interlin.*

5. *Origen* hath two other expoſitions: the firſt is, that the Apoſtle ſpeaketh not here of carnall circumciſion, but of the ſpirituall circumciſion of the heart: which the Apoſtle ſpeaketh on afterward: and this circumciſion conſiſteth in ceaſing from ſinne, which is not ſufficient, vnleſſe alſo we doe the works of righteouſnes in keeping of the law: and his reaſon is, becauſe the Apoſtle ſaith, *If thou be a breaker of the law, thy circumciſion is made vncircumciſion: non eſt poſſibile carnalem circumciſionem in præputium verti*, it is not poſſible for carnal circumciſion to be turned to vncircumciſion: therfore ſuch vncircumciſiō the Apoſtle ſpeaketh not of. *Contra.* 1. the Apoſtle in this place ſpeaketh euidently of two circumciſions, the one carnall, which of it ſelfe is not profitable without the keeeping of the lawe, and the other ſpirituall, which is the circumciſion of the heart: of the former he ſpeaketh here, becauſe he ſaith to the Iewe, *thy circumciſion*, which was the circumciſion of the fleſh wherein they gloried: and the circumciſion of the heart, conſiſted not onely in ceaſing from ſinne, but in keeping alſo the lawe: it is in the ſpirit, and is acceptable to God, v.29. but a ceſſation from ſinne onely without obedience, is not accepted of God. 2. the meaning of the other words is, that ſuch remiſſion *facta eſt abominalis Deo, &c.* is become abominable vnto God, as if it were vncircumciſion, *Lyran. non plus valet, quam præputium*, it auaileth no more then vncircumciſion, *Gorrhan:* yea and *Origen* himſelfe ſo expoundeth afterward, *his circumciſion*, ſhall be turned into vncircumciſion, that is, *nihil profuturam*, it ſhall not profit him at all.

6. *Origen* hath an other expoſition: he thinketh that the Apoſtle may alſo ſpeake of ſuch circumciſion, as remained a while among the faithfull after the comming of Chriſt: that although the Apoſtle allowed not the Gentiles to be circumciſed, to whom he ſaith, Galat. 5. *That if they were circumciſed, Chriſt ſhould not profit them:* yet he beareth with the Iewes, to whom he ſpeaketh here, to be circumciſed, leaſt they might haue beene hindred from comming vnto Chriſt: ſo their circumciſion he maketh like, to Peters diſcerning of meates, which were ſome cleane, ſome vncleane by the Lawe, and to Pauls purifying himſelfe.

Contra. There is great difference betweene theſe ſpeaches, *circumciſion is profitable*, and circumciſion hindreth or hurteth not: After the Goſpel was preached, and ſome ceremonies of the Lawe yet in fact remained, beeing in right aboliſhed, the toleration of ſuch things

for a time, was no impediment to the beleeuing Iewes, but yet it furthered them not: no more then Timothie his circumcision did profit him, or Pauls purifying, which both were done not for any benefit to themselues: but least they might haue giuen offence, and so hindered others: But the Apostle speaketh here of the profit which circumcision brought: which was onely during the continuance of such legall sacraments, which were profitable vnto them then, as beeing seales vnto them of the righteousnesse of faith in Christ: so then circumcision with other legall rites was profitable vnder the lawe: but after the ceremonies were abolished, they became vnprofitable in the meane time betweene both, as they profited not such as beleeued of the circumcision, so they hindred not, if they did not repose their trust and confidence in them: Therefore of all these expositions I resolue of the first, that the Apostle here speaketh of circumcision, as it was an ordinarie sacrament vnder the lawe, not yet abolished.

Quest. 42. *How circumcision was availeable for infants.*

Obiect. If circumcision did not profit, except they kept the law: this doubt will be made that then it was not profitable at all vnto infants, who could not keepe the lawe.

Answ. 1. *Hugo* answeareth, that circumcision did not profit infants *ex virtute sua, sed ex virtute & fide parentium*, by it owne vertue, but by the vertue and faith of the parents: But although the beleeuing parents may obtaine graces by their faith for others: yet formally none are iustified before God, but by their owne faith, or some grace infused by the spirit of God: for as the parents sinnes cannot condemne the child, so the parents faith cannot saue the infant.

2, *Gorrhan* thinketh, that circumcision herein was avayleable, *quia peccatum originale delebat*, because it blotted out originall sinne: But it is euident by this place, that the circumcision of the flesh did not outwardly conferre grace: for then circumcision could neuer be turned to vncircumcision: that is to be of no more force without keeping of the law, then if they had not beene circumcised at all.

3. *Augustine*, as *Pet. Martyr* alleadgeth him, not citing the place, reporteth the opinion of some, which affirmed, that a man beeing once baptized, though he were an euill liuer, yet in the ende should be saued, but should suffer many things in this life: the like opinion the Iewes might haue of their circumcision: and so it might be profitable to infants, but more profitable to those, that also kept the law: But the Apostle denieth circumcision to be profitable any thing at all without keeping the law, because it is turned into vncircumcision: it is no more availeable, then if they were not circumcised at all.

4. Wherefore the best solution is, that the Apostle speaketh not here of infants, *sed de adultis*, but of those which were of yeares and discretion: that circumcision did not profit them, vnlesse they kept the law: as baptisme now is not any helpe vnto saluation to Christians, that lead an euill life: As for infants they were then saued by the couenant of grace sealed in circumcision, as now in baptisme.

43. Quest. *What vncircumcised the Apostle here speaketh of, whether such of the Gentiles as were conuerted to the faith, and what keeping of the law he meaneth.*

1. *Calvin* thinketh, that the Apostle saying, v.26. *if the vncircumcision keepe the ordinances of the law*, speaketh *ex hypothesi*, by way of supposition, if any such could be found, that did keepe the law, which no man could: so also *Pareus. de obedientia plena loquitur, ad quam obligabat circumcisio*, he speaketh of the full and perfect obedience of the law, vnto the which circumcision did bind: and he speaketh *ex hypothesi*, by supposition, *if the vncircumcision keepe*. But it is euident, that the Apostle speaketh not by way of supposition, as of a thing impossible to be done, but supposing, if it were done: for then it would follow, that circumcision were not profitable at all, because he saith, *circumcision is profitable, if thou keepe the lawe:* if the Apostle should speake of the perfect keeping of the lawe, which is impossible, then all profitable vse is denied to circumcision: but he would not so much detract from that holy institution of God: circumcision indeede did bind them to keepe the whole law: but it did profit them, if there were an endeauour in them, and care to keepe the lawe, though they perfectly keepe it not.

2. But *Lyranus* here hath a verie vnsound assertion, that the Apostle should here speake of such vncircumcised Gentiles, which did the workes of the Lawe, *ex ratione naturali dicta-*

dictamine, & erant Deo accepti, by the direction onely of naturall reaſon, and were acceptable to God: which cannot be, that any not hauing faith by the light onely of nature, ſhould be accepted of God: for without faith it is impoſſible to pleaſe him, Heb. 11. 6.

3. The *interlinearie gloſſe* hath an other expoſition, by the ordinances of the law, vnderſtanding, *fidem Chriſti*, the faith of Chriſt, whom the lawe did foretell ſhould come for our iuſtification: but faith in Chriſt is no worke or ordinance of the lawe, for the Apoſtle concludeth, that a man is iuſtified by faith without the workes of the lawe, Rom. 3. 28. which were no good concluſion if faith in Chriſt were a worke of the lawe: yet I denie not, but the Apoſtle ſpeaketh of ſuch keeping of the lawe, as proceeded from faith.

4. Wherefore the Apoſtle here vnderſtandeth ſuch Gentiles as were conuerted to the faith, as *Origen* expoundeth, *qui ex præputio ad Chriſti fidem venerunt*, which came vnto the faith of Chriſt from vncircumciſion: for the idolaters among the Gentiles, beeing not conuerted vnto Chriſt, could not doe the workes of the lawe: fayling in the firſt commandement, which forbiddeth idolatrie: ſuch faithfull therefore among the Gentiles are vnderſtood, which had the knowledge of God, *Faius.* ſuch as Iob was: and to fulfill or keep the lawe here, is taken *pro legis ſeruandæ ſtudio*, for the ſtudie and endeauour to keepe the law, *Faius.* ſo alſo *Gryneus*, he ſaith in effect, *ſi Ethnicus aliquis fidei obedientiam præſtaret*, if any Ethnicke or Gentile ſhould performe the obedience of faith, he ſhould condemne a Chriſtian that onely is baptized, and performeth not ſuch obedience: But here it will be thus obiected on the contrarie.

1. *Obiect.* The Apoſtle ſaith, v. 27. *If vncircumciſion by nature keepe the lawe, ſhall it not iudge thee?* the Apoſtle then meaneth thoſe, which by the light of nature onely keepe the lawe.

Anſw. 1. Some doe thus expound, *ex natura per gratiam reparata*, by nature repaired by grace, *gloſſ. interlin.* ſo alſo *Gorrhan* ſaith, that this keeping of the law is vnderſtood to be by faith: which is of nature, *preparatiue*, by way of preparation, but of grace *completiue*, by way of perfection: for the illumination of the ſoule is of grace, the conſent is of the will reformed by grace. *Contra.* 1. It is an erroneous aſſertion, that faith is partly of nature, partly of grace: it is wholly the worke of the ſpirit, 1. Cor. 12. 9. the will indeede conſenteth, yet not by it owne naturall power: God, as *Auguſtine* ſaith, *ex nolentibus volentes facit*, of nilling, maketh vs willing: and the will concurreth, not actiuely, in any good worke, or formally: but paſſiuely and materially, as not working but beeing wrought vpon. 2. If nature ſhould here be ſo taken, reſtoared by grace: there ſhould be no difference in this behalfe betweene the Gentile and the Iewe: for euen the Iewe alſo by grace illuminating his nature was enabled to keepe the Lawe, though imperfectly: but the Apoſtle ſeemeth here to ſpeake of ſomewhat peculiar to the vncircumciſed Gentiles.

2. The Syriake interpreter in his annotations, thinketh that *by nature* is here onely oppoſed, to *the lawe*, and *the letter:* not excluding all other helpes, beſide nature, but onely the helpe of the written law: but then, one that worketh by grace may be ſaid to worke by nature: which are oppoſite the one to the other, *c.* 11. 6. *if by grace, then not of workes*, that is naturally done without the helpe of grace.

3. Wherefore the words are thus rather to be placed, *and that which is by nature vncircumciſion, keeping the Lawe*, as the words ſtand in the originall: not thus, *vncircumciſion, which by nature keepeth the lawe:* as the Syrian tranſlatour placeth them, ſo, *by nature*, muſt be ioyned to *vncircumciſion*, not to *keeping the lawe:* and it is a deſcription of the Gentiles, which haue vncircumciſion by nature, *Pareus.*

2. *Obiect.* The words of the Apoſtle are, νόμου τελοῦσα, *conſummans*, as the Latine interpreter readeth, perfecting the law; which phraſe *Origen* thus diſtinguiſheth, from the former word φυλάττειν, to keepe the lawe, which the Apoſtle vſeth, v. 26. he that liueth according to the letter of the lawe is ſaid to keepe it, but he that keepeth it according to the ſpirituall ſenſe, is ſaid to perfect or accompliſh it. *Contra.* But *Beza* here well obſerueth, that both theſe are here taken for one: that the perfect keeping of the lawe is not here oppoſed to the imperfect keeping, but the keeping and obſeruing of the lawe, is ſet againſt the not hauing care to keepe it, but to reſt onely in the outward ſigne and ceremonie.

Queſt. 44. *Of the explanation of certaine termes here vſed by the Apoſtle: and of the letter and the ſpirit.*

1. v. 26. Where the Apoſtle ſaith, *if vncircumciſion keepe the lawe*, by a *Metonimie* he

he vnderſtandeth the vncircumciſed: the ſigne is taken for the thing ſignified: but afterward it is taken for the ſigne it ſelfe.

2. *His vncircumciſion ſhall be counted for circumciſion:* that is, it ſhall be as no circumciſion: *Chryſoſtome* readeth, it *ſhall be turned into circumciſion:* it ſhall be all one as if he were circumciſed.

3. By the ordinances of the lawe, δικαιώματα, ſome vnderſtand the ceremonies and rites of the law: But rather the morall duties of the lawe are thereby ſignified, which the Gentiles performed, hauing not the written lawe: otherwiſe the rites and ceremonies of the lawe they could not obſerue without the knowledge of the written lawe.

4. *Shall iudge thee:* To iudge is taken three wayes. 1. *Perſonally*, as it is ſaid, the Saints ſhall iudge the world, 1. Cor. 6. ſhall perſonally ſtand againſt them in iudgement. 2. *Actually*, as to iudge may be taken to accuſe, or teſtifie againſt: as it is ſaid v. 15. their thoughts accuſing them. 3. or by example, as it is ſaid the Ninevites and the Queene of the South, ſhall iudge the Iſraelites: ſo is it taken here: the Gentiles going beyond the Iewes in example of life, ſhall condemne them, that is, ſhewe them to be worthie of iudgement, for their euill life, *Mart. Calvin, Pareus.*

5. What is meant by the letter and ſpirit, there are diuerſe expoſitions. 1. Sometime *Auguſtine*, by the letter vnderſtandeth the litterall ſenſe of the lawe, by the ſpirit, the ſpirituall ſenſe, *expoſit. in epiſt. ad Roman.* ſo alſo *Origen*, he tranſgreſſeth the lawe, *qui ſpiritualem eius non tenet ſenſum*, who keepeth not the ſpirituall ſenſe: but euen the ſpirituall ſenſe of the lawe, if it were apprehended onely, and the heart not thereby circumciſed and reformed, was in the Apoſtles ſenſe but literall. 2. ſome by the letter vnderſtand *legem ſcriptam*, the lawe written, as ſeparate from the grace of Chriſt: as the Syrian interpreter readeth, *ſcripturam*, the Scripture: which is ſo called becauſe it was written in tables of ſtone, *gloſſ. interlin.* 3. But it is better here more ſpecially applyed to circumciſion: ſo that the *letter and circumciſion*, are here taken *pro literali circumciſione*, for litterall circumciſion, *Calvin. Pareus.* that is, the externall ſigne and ceremonie of circumciſion onely according to the letter of the lawe, which was made *literalibus cultris*, with *literall*, that is, externall knifes, *Gorrhan.* and by the ſpirit is not vndeſtood the ſoule, as *Tolet*, following *Chryſoſtome:* but the efficacie of grace wrought in the ſoule by the ſpirit of God: and ſo *Auguſtine* taketh it els where, thus deſcribing the circumciſion of the heart, *quam facit non litera legis docens & minans, ſed ſpiritus Dei ſanans & adiuvans:* which not the letter of the law teaching and threatning, but the ſpirit of God worketh healing and helping, *lib. de ſpirit. & liter. c. 8.* ſo then there is no difference, *quoad rem*, in reſpect of the thing which is propounded, betweene the ſpirit and the letter, *ſed quoad animi affectum*, but in reſpect of the affection of the mind, and the inward operation of the ſpirit, *Mart.* for euen he that heareth the Goſpell, but beleeueth it not, may be ſaid to be a Goſpeller according to the letter, not after the ſpirit.

6. By tranſgreſſing the lawe is meant the voluntarie breaking thereof, not the fayling therein, thorough ignorance or infirmitie, *Mart.* as *Origen* noteth Paul himſelfe did not alwaies keepe the lawe: *non tamen fuit prævaricator legis*, yet he was not a prevaricator or tranſgreſſor of the lawe.

7. v. 28. *He is not a Iewe, which is a Iewe outward:* here muſt be vnderſtood the word *onely*, he was not a Iewe indeed, that was onely ſo outwardly. And in this ſenſe the Apoſtle ſaith els where, he was not ſent to baptize, that is, onely, *Martyr.*

Queſt. 45. *Of two kinds of Iewes, and two kinds of circumciſion*, v. 28.

v. 28. *He is not a Iewe, which is one outwardly, &c.* 1. The Apoſtle here maketh a double compariſon: both of the perſons, ſetting a circumciſed Iewe not keeping the lawe, againſt an vncircumciſed Gentile keeping of the lawe: and of the things betweene inward circumciſion of the heart, and outward in the fleſh onely, *Mart.*

2. And here there is a fowrefold *antitheſis* or expoſition. 1. From the formes, the one is within, the other without in outward appearance onely. 2. from the ſubiect, one is in the heart, the other in the fleſh. 3. from the efficient, one is wrought by the ſpirit, the other is in the letter, it conſiſteth in literall and ceremoniall obſervations. 4. from the ende, the one hath praiſe of God, the other is commended onely of men, *Gryneus.*

3. Hence the Apoſtle proueth by three arguments, that the ſpirituall circumciſion is better

better then the carnall: 1. That is beſt, which is in ſecret and in truth, then that which is openly and in ſhewe onely: 2. and that which is wrought by the ſpirit, is more excellent then that which is in the letter. 3. and that hath the preheminence, whoſe praiſe is of God.

4. This diſtinction of ſpirituall and morall circumciſion, S. Paul hath out of Moſes, Deut.10.16. *Circumciſe the foreskinne of your heart*, Deut. 30.6. *The Lord thy God will circumciſe thine heart:* which the Apoſtle further deſcribeth thus, *Coloſſ.* 2. 11. *In whom yee are alſo circumciſed with circumciſion made without hands, by putting off the ſinfull bodie of the fleſh, thorough the circumciſion of Chriſt.* And as there are two kinds of circumciſion, ſo there is alſo a twofold vncircumciſion, as *Burgenſ.* noteth, *addition* 1. out of the Prophet Ieremie, c. 9. 26. *All the nations are vncircumciſed, and all the houſe of Iſrael are vncircumciſed in the heart:* there is then an vncircumciſion of the heart, and an other of the fleſh.

5. Yet this muſt not be ſo vnderſtood, as though there were two kinds of circumciſions, rather then two parts of one and the ſame circumciſion: which are ſometime ioyned together, both the inward and outward, as they were in Abraham: ſometime ſeparate one from the other: and this ſeparation is of two ſorts: it is either *ſalutaris*, healthfull, or not: for when the inward circumciſion is without the outward, it is profitable, as in Noah: but when the outward is, and not the inward, it is vnprofitable, as in Iudas Iſcariot.

6. *Origens* obſeruation ſeemeth here to be ſomewhat curious, thus diſtinguiſhing the circumciſion of the fleſh: that becauſe there is ſome part of the fleſh cut off and loſt, ſome part remaineth ſtill: the loſt and cut off part (ſaith he) hath a reſemblance of that fleſh, whereof it is ſaid, *all fleſh is graſſe:* the other part which remaineth is a figure of that fleſh, whereof the Scripture ſpeaketh, *all fleſh ſhall ſee the ſaluation of God:* But thus *Origen* confoundeth the circumciſion of the fleſh and the ſpirit, making them all one: Further, to ſhewe theſe two circumciſions of the heart and ſpirit, he alleadgeth how the Iſraelites were circumciſed againe by Ioſuah, (who was a type of Chriſt that circumciſeth the heart,) who were circumciſed before by Moſes in the deſert: wherein *Origen* is greatly deceiued: for it is euident by the text, Ioſuah, 5.5. that they which were circumciſed by Ioſuah, had not beene circumciſed before.

4. *Places of doctrine.*

1. Doct. v. 1. *In that thou iudgeſt another, thou condemneſt thy ſelfe:* he which doth giue ſentence vpon another for that wherein he is guilty, therein is a iudge againſt himſelfe: ſo Iuda did iudge Thamar, for her incontinencie beeing in greater fault himſelfe: and Dauid pronouncing ſentence of death againſt him, that had taken away his poore neighbours ſheepe, did by his owne mouth condemne himſelfe: *Piſcator.* ſee further *addition* 1. following. He that is guilty of the ſame ſinnes cannot condemne another, but therein he alſo iudgeth himſelfe.

2. Doct. v. 11. *There is no reſpect of perſons with God, &c.* In that God freely without reſpect vnto any workes, electeth ſome vnto eternall life, it is done without reſpect of perſons: for though God decree vnequall things vnto thoſe, that are in equall caſe: for all by nature are the children of wrath: yet it followeth not, that God hath reſpect of perſons: for he doth it not either againſt any law, for God is not tied vnto any lawe: nor yet vpon any ſiniſter cauſe, either for feare, for there is none greater then God, to be feared of him: or fauour, for there are no merits or deſerts which God reſpecteth in his election: And when God commeth to giue the reward, then he diſtributeth vnto euerie man according to their workes: ſee further *addit.* 3. following. No reſpect of perſons with God in the election of his.

3. Doct. v. 16. *At the day when God ſhall iudge:* here the certaintie of the day of iudgement is expreſſed, with the manner thereof. 1. who ſhall iudge, God. 2. whom, *men*, and what, not their open and manifeſt workes onely, but their ſecret things. 3. by whome, *by Ieſus Chriſt*, in his humane ſhape. 4. According to what rule, namely, the Goſpell, as he ſaith, Ioh. 12. that his word ſhall iudge them, *Gualter.* Of the manner of the laſt iudgment.

4. Doct. v. 21. *Thou which teacheſt another, &c.* the carnall Iewe, though he did not himſelfe, as he taught, yet was not his teaching and doctrine therefore to be refuſed: ſo our Sauiour ſaith, Matth. 23. 3. *Whatſoeuer they bid you, obſerue and doe, but after their workes doe ye not, Mart.* True doctrine not to be condemned for euill life.

5. Doct. v. 25. *Circumciſion is profitable, &c.* Baptiſme ſucceedeth in the place of circumciſion: as the Apoſtle ſheweth, Coloſſ. 2. 11. *In whom ye are circumciſed, &c. thorough* Of the baptiſme of infants.

rough the circumciſion of Chriſt, in that yee are bound in him thorough baptiſme, &c. then like as infants were circumciſed, ſo are they now to be baptiſed: but baptiſme is not now tied vnto the eight day, as it was then: for by the libertie of the Goſpell are we deliuered from the obſeruation of the circumſtances of the time and place.

Of the baptiſme of the fleſh and of the ſpirit.

6. Doct. v. 28. *Neither is that circumciſion which is outward in the fleſh:* as theſe were not two diuerſe circumciſions, but two acts of the one and ſame circumciſion, the internal and externall: ſo there are two acts in one and the ſame baptiſme, there is the baptiſme of the ſpirit, and the baptiſme of water: which both are ioyned together in the lawfull vſe: they haue the baptiſme of the ſpirit to whom the Sacrament is vpon vrgent neceſſitie denied: but infidels, vnbeleeuers, and euill liuers haue onely the baptiſme of water: for he that beleeueth not ſhall be condemned, *Pareus.*

7. So likewiſe in the Euchariſt, there is an externall act of eating, and an internall: the vnworthie receiuers haue onely the latter, the faithfull, when they communicate haue both: and in caſe the Sacrament be denied, they may ſpiritually eat Chriſt without the Sacrament: our Sauiour ſaith, Ioh. 6. 54. *Whoſoeuer eateth my fleſh, and drinketh my blood, hath eternall life:* And though they doe ſpiritually eate Chriſt, before they receiue the Sacrament, for otherwiſe they would not deſire it, yet the Sacrament alſo muſt be celebrated for their further comfort, and ſtrengthening, and the teſtifying of their faith, *Gryneus.*

Certaine additions to the former doctrines.

Addit. 1. Concerning the iudgement which a man giueth againſt himſelfe, which is called αὐτοκαταχρίσια, thus much may further be obſerued out of the 1. verſe: 1. *What it is:* namely the teſtimonie of ones conſcience, of his owne guiltineſſe before God. 2. *Whence it is:* partly by the prouidence of God, which ſtriketh into a mans conſcience this ſenſe of ſinne, partly by the force of the conſcience it ſelfe, conuincing one of ſinne. 3. *Of whom it is:* namely, of all men. 4. It is neceſſarie and profitable to diuerſe ends. 1. to humble vs in reſpect of Gods iudgement: for if our conſcience condemne vs, God can much more, who is greater then our conſcience, 1. Ioh. 3. 20. 2. It is for our comfort, working in vs boldneſſe, if our hearts condemne vs not, 1. Ioh. 3. 21. 3. it will make vs not to be too ſeuere in iudging of others, our owne heart condemning vs.

Addit. 2. Out of the 5. v. concerning σκληροκαρδία, the hardneſſe of the heart: we are to conſider, 1. *What it is:* namely the contumacie and rebellion of the heart againſt the lawe of God. 2. *Whence it is:* originally by the corruption of mans nature: Sathan concurreth as the efficient: the occaſion are the externall obiects: and God by his ſecret iudgement yet moſt iuſt hath an ouerruling hand herein. 3. the effect, is the treaſuring vp of the wrath of God. 4. it is curable, not by a mans free will, *for it is not ſubiect to the lawe of God, neither can be, Rom.* 8. 8. but by the grace of Gods ſpirit, as Dauid prayeth, Pſal. 51. 12. *Create in me a newe heart.*

Addit. 3. The accepting or reſpect of perſons called προσωποληψία, is when things equal are giuen to them which are vnequall, or contrariwiſe things vnequall to them which are equall, onely for their perſon: and the *perſon,* is the ſtate, condition, or qualitie of a thing: now to knowe whether all accepting of the perſon be vnlawfull: firſt the diuerſe kinds of perſons and qualities muſt be conſidered, whereof there are 3. ſorts. 1. ſome perſonall conditions there are which are annexed, to promiſes or comminations diuine, and humane: as faith, obedience in the elect, impenitencie, impietie, vnbeleefe in the wicked, this accepting of perſons is not vniuſt: as Abraham was reſpected of God for his faith, ſo alſo Dauid, and Saul reiected for his hypocriſie. 2. Some perſonall reſpects are ſo annexed to the cauſe, as thereby it is aggrauated or extenuated: as he that ſtriketh a magiſtrate is worthie of greater puniſhment, then he, that ſtriketh an other: and this reſpect of perſons is alſo iuſt, 3. ſome perſonall reſpects are beſide the cauſe: as riches, pouertie, in the caſe of adulterie, theft, and ſuch like: and ſuch accepting of the perſon is vniuſt: Secondly, the accepting of perſons, is either in iudgement, when it is in the two firſt ſenſes lawfull: but not in the third or *extra iudicium,* out of iudgement: and it is of three ſorts: 1. *dilectionis,* of loue, which in common duties is vnlawfull, as when a rich man is preferred before a poore man for his riches: which is condemned by S. Iames, c. 2. v. 2. 3. but in ſpeciall and proper duties it is lawfull: as in preferring the loue of our parents before others. 2. *electionis,* of election or choice

choice, as when men of qualitie and gifts are advanced to places of office, before them, which are not so qualified: this respect of persons is lawfull, as beeing agreeable both vnto nature and to positiue lawes. 3. *donationis*, in matters of gift and donation; as one forgiueth his debt to one, not to another: this also is lawfull, because here is no wrong done: a man may dispose of his owne, as it pleaseth him: see more hereof before, quest. 23.

5. *Places of controversie.*

Controv. 1. *Against the power of free will in good things.*

v. 5. *Thou after thine hardnesse, and heart that cannot repent, heapest vnto thy selfe wrath, &c. Pererius* out of this place inferreth, that it is *in potestate hominis bene vel male agere*, in the power of man to doe well or euill, for it should otherwise be vniust to punish a man for doing euill, and for want of repentance, whereas he can doe no other, *disput. 2. in c. 2. numer.* 23.

Answ. 1. That man hath free will to doe euill without any compulsion, violence, or constraint, it is confessed of all: but this is a freedome *à coactione*, from compulsion or enforcing, not *à necessitate*, from necessitie: a man cannot now chuse but sinne, because his nature is enthralled by the fall of man, yet he sinneth willingly: no man compelleth him: But vnto that which is good, man hath no will or inclination of himselfe, but by the grace of God: as the Prophet saith, Ierem. 4. 22. *They are wise to doe euill, but to doe well they haue no knowledge*: and our Blessed Sauiour saith, *Ioh.* 15. 5. *Without me ye can doe nothing.* 2. yet though man cannot repent of himselfe, nor yet doe any good thing, he is worthily punished: because man by his voluntarie transgression, when it was in his power not to haue transgressed, did abuse his free will giuen in the creation, vnto sinne, and so enthralled himselfe and his posteritie: Once therefore man had free will if he could haue kept it: but now that is become necessarie, to doe euill, which was before free: man therefore is iustly punished, notwithstanding this necessitie of sinning, because he lost this libertie and freedome by his owne default. 3. And let it here further be obserued, how *Pererius* beside the falsitie of his assertion, is become a falsarie, in charging vs with vntrue opinions, such as Protestants hold not: as first, that we should say, *hominem ad vtrumq; impelli à Deo, &c.* that man whether to doe good or euill is compelled and enforced of God: whereas we abhorre and detest that as a most wicked heresie, that God is the author of any euill, or the mouer, stirrer, or prouoker thereunto: Againe, he obiecteth that we hold that mans free will, is, *velut quoddam inanime, &c.* is a certaine dead thing without life, that it doth nothing of it selfe, but is a bare title without any matter: whereas we affirme, that man is not as a stocke, or stone, but hath a naturall power, to will, to elect, to desire: but to will or doe that which is good, it hath no power: man willeth, desireth, chooseth, but to doe these things well it is of grace: in respect of the generall inclination of the will vnto the obiect it is actiue, but in respect of the goodnesse of the will, in beeing moued vnto that which is good, it is meerely passiue: see *Synop. pag.* 858.

Controv. 2. *Of iustification by the imputatiue iustice of faith.*

Whereas the Apostle saith, v. 2. *We know that the iudgement of God is according to truth: Bellarmine* hence thus reasoneth against imputatiue iustice: Gods iudgement is according to truth, but so is not imputed iustice, it is not verily and in deede, and according to truth, but the habituall, infused, and inherent iustice is according to truth, *lib. 2. de iustificatione. c.* 3.

Contra. 1. *Bellarmine* doth mistake the Apostles meaning: *for according to the truth*, is not *secundum realem existentiam*, according to the reall existence of a thing, but *secundum æquitatem*, according to equitie.

2. So then, the iustice of Christ imputed by faith, is according to truth, that is, the rule of iustice, because thereby full satisfaction is made for sinne by faith in Christ: but that habituall and inherent iustice, is not according to the rule of iustice, because it is imperfect, and thereby Gods iustice cannot be satisfied, *Pareus.*

3. Controv. *Against the merit of workes.*

v. 6. *Who will reward euery man according to his works:* out of this place the Romanists contend for the merit of good works: the *Rhemists* vpon this place affirme, that life euerlasting is giuen for, and according to their good workes: there reasons and arguments are these.

1. The Apostle vseth the word ἀποδώσει, *shall render*, which signifieth a iust retribution, and so it is taken, Matth.20.8. *Bellar.l.5.de iustificat.c.2.*

2. *Tolet.annotat.6.* vrgeth that place, Matth.25.34. *Inherit ye the kingdome prepared for you, &c. for I was an hungred, and ye gaue me meate, &c.*

3. Likewise it is thus obiected: God shall reward the wicked according to the merit of their euill workes, *Ergo* the righteous shall be rewarded according to the merit of their good workes.

Ans. 1. *Tolet. annot. 6.* rehearseth fiue seuerall answers, which he supposeth to be vsed by the Protestants. 1. some, he saith, by *his workes*, vnderstand Christs workes, according to the which God should reward the righteous. 2. some thus, he shall render vnto euery man according to their faith, which sheweth it selfe by their works. 3. some, he saith, thus interpret; he shall render *according to their workes*, that is, *post opera sua*, after their works. 4. some, say they shall be rewarded according to their works, but with the temporall blessings in this world, not with life eternall. 5. some graunt, that the righteous shall be rewarded according to their workes, if any could be found, that had such workes, which are worthie of reward: the like answers *Pererius* imagineth to be made by the Protestants, *numer.39.* but neither of them name what Protestants they are, that thus answer: we insist vpon none of these solutions.

2. But we can otherwise satisfie all these reasons obiected.

1. The word ἀποδιδόναι to render, signifieth not onely a iust retribution, but a gift of fauour, as in that place giuen in instance, Matth.20.8. the reward is said to be rendred, not onely to them which had laboured first, which might seeme to haue deserued it, but vnto those that came at the last houre, to whome it was grueu of fauour: and therefore simply v. 14. it is expressed by the word δοῦναι, to giue.

2. In that place, Matth. 25. it is shewed, to whome, not for what the reward shall be giuen: good works are required as a condition in those, which are to be saued, not as a meritorious cause of their saluation: *Pareus:* for in the same place our Sauiour sheweth the originall and fountaine of their saluation, *Come ye blessed of my father, inherit the kingdome prepared for you, from the foundations of the world:* their saluation then dependeth vpon the free and gratious election of God, not vpon their works. *Faius.*

3. The argument followeth not from the merit of euill workes, to the merit of good workes: for there is great difference in the way of meriting betweene them. 1. good works are the gifts of God, and proceede from him: but euill workes haue their beginning from man. 2. good works are imperfect, and therefore merit not: euill workes are perfectly euill, and therefore are worthie of punishment. 3. good works are commanded, and so it is our dutie to doe them: and therefore thereby we doe not merit: but euill workes are forbidden, and there is no dutie but rather the transgression of dutie in doing them: *Gryneus.*

4. And concerning this place, it prooueth no merit of workes: the Apostle saith, κατὰ τὰ ἔργα, *according to workes*, not διὰ τὰ ἔργα *propter opera, for workes:* so that this sheweth the measure rather then the merit of workes: As this phrase is taken, Matth.9.29. *according to your faith be it vnto you:* and, Matth. 23.3. *according to their workes doe not.* And this phrase is thus expounded, Revel.22.12. *My reward is with me to render vnto euery one,* ὡς τὸ ἔργον αὐτοῦ ἔσται, *according as his worke is: Pareus:* so then *according to their workes*, noteth the qualitie, not the merit of their worke: that is, good workes shall be recompensed with reward, and euill workes with punishment. *Faius.* And mention is made here of works, that God shall iudge according as he findeth mens works, to shew that he is no accepter of persons, neither regardeth the outward appearance, but that which is in truth. *Gualter.*

And that it is not one and the same thing to reward for works, and according to works,

Gregorie

Gregorie well ſheweth, *in Pſal.149.v.9. aliud eſt ſecundum opera reddere, aliud propter ipſa opera reddere: in eo enim quod ſecundum opera dicitur, ipſa operum qualitas intelligitur, &c.* it is one thing to render according vnto works, an other, for works, for in that it is ſaid according vnto works, the qualitie of the worke is vnderſtood, that whoſe works appeare to be good, his recompence ſhould be glorious, &c. *Pererius* thus anſwereth to this place of *Gregorie*, that he ſpeaketh of the ſubſtance, quantitie, and qualitie of works in themſelues, which beeing compared with the celeſtiall glorie, are not worthie thereof, but as they are conſidered in Chriſt, by whoſe vertue and merit they are made meritorious, ſo are they worthie of that euerlaſting reward: to the ſame purpoſe alſo *Tolet.annotat.6.*

Contra. But *Gregorie* muſt be vnderſtood to ſpeake of the works of the faithfull, which receiue all their actiuitie, worthines, and acceptance from Chriſt: and the Apoſtle likewiſe ſpeaketh of the faithfull, Rom. 8. 18. *I account that the afflictions of this preſent time, are not worthie of the glorie, which ſhall be ſhewed vs:* euen then the works and ſufferings of the faithfull are excluded from meriting. *Faius.*

3. Now further that no works of the Saints are meritorious, it may further be ſhewed by theſe reaſons: 1. there muſt be a proportion betweene the merit and the reward: but betweene our works, and the euerlaſting reward, there is no proportion: the reward by many degrees exceeding the worthines of the beſt works. 2. there are no good works without faith: for without faith it is impoſſible to pleaſe God, Heb. 11.6. wherefore whatſoeuer is promiſed to works, *per fidem conſequimur*, we doe obtaine by faith. 3. that which a man meriteth muſt be of his owne, not of his, of whome he meriteth: now our good works are of God, they are not of our ſelues: and therefore by them we can not merit at Gods hand. 4. that wherein men are endebted vnto God, can not merit: for then he ſhould be endebted vnto vs, not we vnto him: for the wages is not of fauour, but of debt, Rom. 4.4. But all which we can doe, is no more but our dutie, we owe our beſt ſeruice vnto God: as our bleſſed Sauiour ſaith, *When ye haue done all thoſe things which are commanded you, ſay we are vnprofitable ſeruants, we haue done that, which was our dutie to doe*, Luk. 17.10. But here ſome will anſwer, that we are ſaid to be vnprofitable ſeruants, onely in reſpect of God, becauſe he is not profited, or furthered by our ſeruice: but yet good works are profitable to our ſelues. *Contra.* True it is, that good works are profitable, becauſe thereby we teſtifie our faith, we doe good vnto others, and make our owne ſaluation ſure, but it followeth not, becauſe they are profitable, that therefore they merit eternall life: *Martyr.* they are as *Bernard* ſaith, *via regni, non cauſa regnandi*, the way vnto the kingdome, not the cauſe of the kingdome.

4. Controv. *Which are to be counted good workes.*

v.7. *Which by continuance in good works ſeeke, &c.* The Romaniſts doe not hold thoſe onely to be good works, which are commanded by God, but ſuch alſo as are enioyned by the Church, and the gouernors thereof. *Concil.Tridentin.ſeſſ.6.c.*10. And according to this rule they count the ſaying and hearing of Maſſe, going in pilgrimage, inuocating of Saints, praying for the dead, offering vnto images, good works.

Contra. There are two euident rules to examine good works by: 1. becauſe God onely is good, and the fountaine and author of goodnes, therefore nothing can be good, but that which is according to his will, which is no where reuealed but in his word: then no worke can be good, vnleſſe it be wrought according to the preſcript of Gods word. 2. there can come no good worke from man, who is prone to euill, and to nothing but euill by nature: vnleſſe then a man be regenerate and borne a new, which is by faith in Chriſt, he can doe no acceptable worke. Both theſe are euident out of Scripture, 1. that without faith it is vnpoſſible to pleaſe God, Hebr. 11.6. and whatſoeuer is not of faith, is ſinne, Rom.14.23. 2. and that by faith we are regenerate and made the ſonnes of God, Ioh.1.12. *As many as receiued him, to them he gaue power to be the ſonnes of God, euen to them, that beleeue in his name:* All ſuch workes then, as haue neither warrant out of Gods word, nor yet proceede from faith, ſuch as all ſuperſtitious works are, ſo much commended and commanded in Poperie, are not to be counted good works. *Gualter.*

5. Controv. *Whether any good workes of the faithfull be perfect.*

1. The Romaniſts doe hold that ſome workes of the righteous are ſo perfect, that they doe not ſinne ſo much as venially in them: they haue no blemiſh at all. *Concil. Tridentin.*

can.25.de iuſtificat.

Pererius vrgeth that act of Abrahams obedience in ſacrificing his ſonne, which was not onely *omnis peccati vacuum,&c.* void of all ſinne, but it was perfectly good, as appeareth by that excellent promiſe, which the Lord made thereupon to Abraham: ſo it is ſaid of Dauid, that he was a man according to Gods owne heart. *diſput.4.in c.2.numer.33.*

Contra. 1. That act of Abrahams obedience was not rewarded for the perfection of the worke, but becauſe it proceeded from faith: he beleeued God, and therefore it was counted vnto him for righteouſnes. 2. And it is hard to ſay, whether Abraham did not caſt ſome doubts in his mind, when he was firſt commanded of God to ſacrifice his onely ſonne: there might be ſome naturall reaſoning within him, which notwithſtanding he did ouercome by faith. *Ambroſe* thinketh, *lib.1.de Abrah.c.8.* that when Abraham ſaid to his ſeruants, *Tarie you here with the aſſe, for I and the child will goe yonder and worſhip, and come againe to you: captioſe loquebatur, &c.* ſpake cunningly, or captiouſly, leaſt his ſeruants ſhould perceiue whereabout he went. 3. And, as for Dauid, he had many infirmities and imperfections, from ſome of which euen his beſt works might not be free: he was ſaid to be according to Gods heart, both comparatiuely in reſpect of Saul, and others; and becauſe he ſought God vnfainedly, not in ſhew and hypocriſie as Saul did: otherwiſe that he was not ſimply according to Gods heart, the great ſinnes, wherein he fell, doe declare.

2. But that there is ſome blemiſh, imperfection, and defect, euen in the beſt works of the Saints, (though we affirme not, as *Pererius* ſlandereth Luther, that all the workes of the regenerate are ſinne) it is thus made euident out of the Scripture.

1. The Prophet Iſai ſaith, c.64.6. *All our righteouſnes is as ſtained clouts*, euen their beſt actions were defiled and polluted: to this place diuers anſwers are found. 1. *Pererius* out of *Auguſtine*, thus interpreteth; that *iuſtitia noſtra diuinæ comparata iuſtitiæ, &c.* our righteouſnes beeing compared to the diuine iuſtice, is like vnto a filthie and menſtruous cloath: this is then ſpoken comparatiuely: to this purpoſe *Auguſt. ſerm.43. Contra.* And we herein concurre with *Auguſtine*, that although the worke of the Saints ſeeme very perfect and excellent before men, yet in regard of that perfection which God requireth of vs, they are found to come farre ſhort: ſo that if they be compared with the iuſtice of God, not which he hath in himſelfe, but which he commandeth and requireth of vs, our beſt works will appeare to be imperfect, and full of wants. 2. He vrgeth *Hieromes* expoſition, who applieth this place to the incredulous Iewes after the comming of the Meſſiah, whoſe fained legall holines was as vncleane thing in the ſight of God, becauſe they beleeued not in Chriſt exhibited to the world. *Contra.* It is euident by the text it ſelfe, that the Prophet ſpeaketh of that age then preſent, v.10. *Zion is a wildernes, Ieruſalem is a deſert.* 3. Therefore *Pererius* inſiſteth vpon this third inpretation: that the Prophet ſpeaketh of the hypocrites among the Iewes, and of their legall righteouſnes, which was an vncleane thing, beeing not ſanctified by the ſpirit of God: and the Prophet ſpeaketh in the firſt perſon, as including himſelfe, as the manner of the Prophets is, for humilitie ſake condeſcending vnto the infirmitie of the people, and therein alſo ſhewing his charitable affection and compaſſion toward them. *Contra.* It is euident, 1. that the Prophet ſpeaketh not onely of their legall obſeruations, but of all their morall obedience whatſoeuer: for the words are generall, *All our righteouſnes, is as a ſtained clout.* 2. neither doth he meane the hypocrites onely, but he comprehendeth all the people, excluding no not the better ſort: as he ſaith, v.8. *But now, O Lord, thou art our father:* and v.9. *Lo we beſeech thee behold, we are all thy people:* but the wicked and hypocrites are not alone Gods people, neither is God ſaid to be their father: for the godly and faithfuls ſake among them, they may be ſo counted, but not alone by themſelues.

2. To this purpoſe may be vrged that place, Pſal.143.2. *Enter not into iudgement with thy ſeruant, for in thy ſight ſhall none that liueth be iuſtified, &c.* Hence it is euident, that no not the iuſt in their beſt works are iuſtified in the ſight of God: but the Lord can finde ſufficient matter againſt them euen in their moſt perfect works: as Iob ſaith, c.9.30. *If I waſh my ſelfe with ſnow water, &c. yet ſhalt thou plunge me in the pit, &c.*

Pererius here ſheweth fiue reaſons, why the iuſt deſire, that God would not enter into iudgement with them: 1. becauſe of the vncertentie of their election, and preſent iuſtice. 2. many of them may fall into deadly and great ſinnes, which they are not ſure, whether they be remitted. 3. yea and the beſt men haue their veniall faults, which can not altoge-

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ther be taken heed of in this life. 4. and euen in their beſt works, *plures negligentiæ immiſcentur*, many negligences, and ſcapes are intermingled. 5. their good workes are of God, and not of themſelues, and therefore they can not in the rigour of iuſtice expect a reward at Gods hand. *Perer. diſput. 4. numer. 37.*

Contra. 1. Of theſe fiue cauſes, ſome are falſe, ſome are impertinent, and ſome directly make againſt him.

1. That the righteous and faithfull are not certaine of their election, nor of remiſſion of ſinnes, is falſe, and contrarie to the Scriptures: for S. Paul was both ſure of his election, *deſiring to be diſſolued, and to be with Chriſt*, Phil. 1. 23. and of the remiſſion of his ſinnes, ſaying, *I was receiued to mercie*, 1. Tim. 1. 13. 2. That the righteous may at other times fall into other ſinnes, is not the point in queſtion, but whether they may faile in their beſt workes: neither is it to the matter, whether the goodnes of their worke be from God, or themſelues: for no not from God haue they receiued any perfection of goodnes in this life. 3. And in that he confeſſeth many negligences to be intermingled in the good works of the faithfull, he graunteth as much as we deſire, that the faithful are defectiue euen in their good works.

6. Controv. *Whether men ought to doe well for hope of recompence or reward.*

v. 7. *Which by continuance in well doing ſeeke glorie.* It is not to be doubted but that the faithfull may encourage themſelues in their well doing, by looking vnto the reward ſet before them, as it is ſaid of Moſes, Heb. 11. 26. *He had reſpect to the recompence of reward:* and S. Paul ſaith, *I follow hard toward the marke for the price of the high calling of God in Chriſt*, Phil. 3. 14. and the ſame Apoſtle thus ſtirreth vp ſeruants to doe their duties to their maſters, *Knowing that of the Lord ye ſhall receiue the reward of inheritance*, Coloſſ. 3. 29. But here two things are to be conſidered: firſt, that men doe not onely or chiefly looke toward the reward, but the principall ende of their well doing, which they muſt propound vnto themſelues, muſt be the glorie of God: ſecondly, they muſt haue an eye vnto the reward, not as wages deſerued, but as a gift of fauour. Thus to expect a reward, as a due and deſerued recompence, is mercenarie: which ſeemeth to be the opinion of the Tridentine Synod, *ſeſſ. 6. c. 11.* and *can. 31.* and of *Bellarm. lib. 5. de iuſtificat. c. 8.* and of the Rhemiſts, *annot. Heb. 11. 26.* though *Pererius* would diſtinguiſh here betweene *amor mercedis, & amor mercenarius*, the loue of the reward, and a mercenarie loue: But if they propound vnto themſelues the reward, as merited and deſerued by their works, it is a mercenarie loue, and ſo derogatorie to the glorie of God, who crowneth our good workes in mercie in himſelfe, not of merit in them: *Chryſoſtome* here ſaith, *oportebat omnia propter Chriſtum facere, non propter mercedem*, we ought to doe all things for Chriſts ſake, not for the reward. *ſtrm. 5.* See more of this queſtion, *Synopſ. Centur. 4. err. 66.*

7. Controv. *Againſt iuſtification by works, vpon theſe words*, v. 13. *Not the hearers of the law, but the doers ſhall be iuſtified.*

This place becauſe it ſeemeth in ſhew to be contrarie to theſe places, Gal. 2. 16. *That a man is not iuſtified by the workes of the law:* and, Gal. 3. 11. *No man is iuſtified by the law:* diuers expoſitions are framed of theſe words, which are much vrged by the Romaniſts to proone their iuſtification by workes.

1. *Ambroſe* thus interpreteth theſe words: *the doers of the law ſhall be iuſtified*, that is, they which beleeue in Chriſt, whome the law of Moſes promiſed, and in whome it commanded them to beleeue: for *nemo facit legem, niſi qui credit legi*, no man doth the law, but he which beleeueth the law: and therefore our Sauiour ſaith, Ioh. 5. *If ye had beleeued Moſes, you would haue beleeued me, for he wrote of me.* But againſt this expoſition it may be thus excepted: 1. the Scripture ſo vſeth not to ſpeake, *to doe the law*, that is, *to beleeue in Chriſt:* for by this meanes the law of faith and beleefe, and the law of works ſhould be confounded, whereas the one is oppoſite to the other. 2. the Apoſtle is not yet entred into the diſputation of faith. 3. and he ſpeaketh generally of keeping the whole law, not of that part onely, which propheſied of Chriſt.

2. *Tolet* here maketh mention of an other expoſition of ſome of their Catholikes, that the Apoſtle here meaneth, a certaine morall, or ciuill iuſtice in keeping of the law, which may be found in an vnbeleeuer: But he reiecteth this, by the Apoſtles words, *righteous before God:* which ſheweth that he ſpeaketh of true and perfect iuſtice in the ſight of God.

3. Now whereas iuſtification, and to iuſtifie, may be taken three waies, either when a

man before vniuſt is made iuſt: or when he is made more iuſt: or declared to be iuſt: as it is ſaid, *Wiſdome is iuſtified of her children*, that is, declared to be iuſt: *Auguſtine* taketh it here in the firſt ſenſe, and he maketh this to be the meaning: not that men are made iuſt by keeping of the law, but firſt beeing iuſtified by God, then they are enabled and made fit to keepe the law: as he maketh it to be like vnto this ſpeach, *homines creantur*, men are created, not that they were firſt men, and then created: but they are created to be men: ſo for the doers of the law to be iuſtified, what is it els, but they that are iuſt by faith, are iuſtified and made able to keepe the law? to this purpoſe *Auguſtine*, whome *Anſelme* and *Thomas* followeth. But this expoſition ſeemeth not to be agreeable vnto the ſcope of the Apoſtle, who goeth not about to prooue, that men muſt firſt be iuſt, before they can keepe the law: but that they are approoued before God, in doing according to the law: in not profeſſing, but practiſing it.

4. In the ſecond ſenſe, the *Rhemiſts* in their annotation here, doe take it for the encreaſe of iuſtice, which they call the ſecond iuſtification: the firſt iuſtification is by faith without works, the ſecond is by workes: But *Pererius* reiecteth this gloſſe, as beeing not conſonant vnto the ſcope of the Apoſtle here: for he ſpeaketh not of the encreaſe of iuſtification, but ſimply of iuſtification: But beſide this is a new deuiſe of the firſt and ſecond iuſtification: the Scripture acknowledgeth but one iuſtification, Rom. 8. 30. *Whome he iuſtifieth, he glorifieth:* after iuſtification followeth glorification: that iuſtification then, which glorification followeth, is one whole and ſufficient iuſtification, there commeth none other betweene.

5. Some take iuſtifying in the third ſenſe, for declaring to be iuſt: as the word is ſometime taken: as Prov. 17. 15. *He that iuſtifieth the wicked, and condemneth the iuſt, euen they both are an abomination to the Lord:* to iuſtifie the wicked here, is to declare him to be iuſt: ſo the doers of the law ſhall be iuſtified, that is, declared and pronounced iuſt in the day of the Lord in the preſence of God, and all his holy Angels: thus *Perer. numb.* 52. *Tollet. annot.* 13. ſo alſo *Bellarmine, in divino iudicio iuſti iudicabuntur*, they ſhall be adiudged to be iuſt in the diuine iudgement: *lib. 2. de iuſtificat. c.* 15. *Contra.* 1. Let it be obſerued here, that the Romaniſts approoue that interpretation of this word, which is vrged by Proteſtants, where S. Iames ſaith, c. 2. that Abraham was iuſtified through workes, that is, declared to be iuſt: 2. but yet this acception of the word hath no place here: for this declaration of one to be iuſt, by works is before men: before God, there neede no ſuch declaration, for he knoweth what is in man: but this iuſtification is before God, which the Apoſtle here ſpeaketh of: it is therefore iuſtification in deede, and not the declaration of it onely.

6. Some thinke that the Apoſtle ſpeaketh of the legall iuſtification, which is by works, which if any could doe, they ſhould be iuſtified thereby: but it is impoſſible for any to keepe the law: *Calv. Pareus, Beza annotat.* But it is euident, that the Apoſtle ſpeaketh not here of a thing impoſſible to be done, and of iuſtification vpon that ſuppoſall, if any could be doers of the law: but he ſetteth this downe affirmatiuely and poſitiuely, that they which liued according to the law, ſhould be iuſtified: as he ſaid before, v. 6. *that God will reward euery one according to his workes.* And as the hearers of the law onely are not iuſtified, ſo the hearers and doers are iuſtified: but ſome heare the law in fact, verily, and in deede, therefore ſome alſo were verily and in deede doers of the law.

7. The meaning then of this ſentence is the ſame with that, v. 6. God will approoue, iuſtifie, reward them that doe the works of the law, whether Iew or Gentile: yet it followeth not, that a man is therefore iuſtified by the workes of the law: But God approoueth and rewardeth the workers, not the hearers or profeſſors: ſo here the Apoſtle entreateth not of the cauſe of iuſtification, which is faith without the works of the law: but of the difference betweene ſuch as ſhall be iuſtified, and ſuch as are not, *Faius:* they onely, which haue a liuely faith, which worketh and keepeth the law in part, and ſupplieth the reſt, which is wanting in themſelues by the perfect obedience of Chriſt: they ſhall be iuſtified, not thoſe which onely profeſſe the law, and keepe it not: the Apoſtle then here ſheweth, who ſhall be iuſtified, not for what.

8. But this place maketh nothing at all for iuſtification by works: 1. if a man is iuſtified by doing the works of the law, either he is iuſt before he doe the works, or not iuſt: if he be iuſt, then he is iuſtified before he doe thoſe workes, then is he not iuſtified by thoſe workes: if he be not iuſt, then can he doe no good workes whereby he is made iuſt: for the workes done before faith, as *Toles* himſelfe confeſſeth, *non poſſunt iuſtum afficere*, can not make

make one iuſt. Here the Romaniſts haue no better anſwer, then to confeſſe, *fidem ſine operibus primam efficere iuſtificationem*, that faith without workes doth effect the firſt iuſtification: which is encreaſed by workes, which they call the ſecond iuſtification, *Tolet. ibid.* And thus they are driuen to conſent with Proteſtants, that iuſtification is by faith without works: as for that diſtinction of the firſt and ſecond iuſtification, the vanitie of it is ſhewed before. 2. If workes did iuſtifie, then it would followe, that the iuſtice whereby we are made iuſt, ſhould be an actuall iuſtice, not habituall: becauſe that is actuall which worketh, the contrarie whereof is maintained by *Bellarmine*, who prooueth by ſundrie reaſons, that one is formally made iuſt, not by an actuall, but an habituall iuſtice, wherewith the minde is endued, *lib.2. de iuſtific. c.* 15.

Controv. 8. *That it is not poſſible in this life to keepe the lawe.*

1. *Pererius diſput. 7. numer.* 55. taketh vpon him to proone againſt *Calvin*, *legem diuinam impleri poſſe*, that the lawe of God may be kept in this life, he meaneth by a man in the ſtate of grace.

1. Otherwiſe Dauid had not ſaid true, Pſal. 18.21. *I kept the wayes of the Lord, and did not wickedly againſt my God.*

2. S. Paul ſaith, he that loueth his brother, hath fulfilled the Lawe, Rom. 13.

3. What wiſedome were there in God to command things impoſſible vnto man: or what iuſtice to puniſh him for not keeping of that which was not in his power?

2. *Contra.* 1. Dauids keeping of the wayes of God, muſt be vnderſtood either of ſome particular act of his obedience, wherein he behaued himſelfe vprightly: as Pſal. 7.3. *If I haue done this thing, or if there be any wickedneſſe in mine hands:* or els it muſt be vnderſtood, of his faithfull endeauour, as farre as he was enabled by grace: for Dauids ſinnes, which are mentioned in the Scripture doe euidently ſhewe, that he did not keepe all the wayes of God.

2. If a man could perfectly loue his brother, as he ought, he might fulfill the lawe: but ſo can no man doe: and there is, as Hierome diſtinguiſheth, 2. kinds of iuſtice, or fulfilling the lawe: there is a perfect iuſtice, which was onely in Chriſt, and an other iuſtice, *quæ noſtræ competit fragilitati*, which agreeth vnto our frailtie, *dialog. 1. cont. Pelagian.* and thus may the lawe be fulfilled.

3. The commandements are not ſimply impoſſible: for man in his creation had power to keepe them if he would: Gods wiſedome is ſeene in giuing his lawe vnto man, beeing vnable in himſelfe to keepe it, that it might be a ſchoolemaſter to bring him vnto Chriſt, Galat. 3. 19. and his iuſtice appeareth in puniſhing man for tranſgreſſing that lawe, which ſometime he was able as he was created of God to keepe: and now may perfectly performe it by faith, in the obedience of Chriſt, who hath deliuered vs from the curſe of the lawe.

3. Now, that it is not poſſible for a man no not in the ſtate of grace to keepe the lawe of God, it is thus ſhewed out of the the Scripture.

1. S. Paul ſaith, Rom. 7.19. *To will is preſent with me, but I finde no meanes to performe that which is good:* a man regenerate now can doe no more, then S. Paul could, who confeſſeth that he was vnable to doe that which was good and agreeable to the lawe.

2. If a man by grace could keepe the law, by grace he hath power to redeeme himſelfe from the curſe of the lawe: for as he which keepeth not euerie thing contained in the law, is vnder the curſe: ſo he that keepeth all things which the lawe commandeth, is free from the curſe: but no man can redeeme himſelfe from the curſe of the lawe: for *Chriſt hath redeemed vs from the curſe of the lawe, Galat.*3.13.

3. Further, *The lawe is not of faith*, Galat.3.12. but if the lawe might be kept by grace and faith, then ſhould it be of faith.

4. And if a man regenerate were able to keepe the lawe, then it were poſſible for a man in this life to be without ſinne: for where no tranſgreſſion of the lawe is, there ſhould be no ſinne: for ſinne is the tranſgreſſion of the law, 1. Ioh. 3.4. ſee more hereof, *Synopſ. Centur. 4. err. 63. pag. 916.*

Controv. 9. *Whether by the light of nature onely a man may doe any thing morally good.*

Bellarmine hath this poſition, that a man, if no tentation doe vrge him, without faith, or any ſpeciall aſſiſtance from God, may by his owne ſtrength doe ſomething morally good,

ita vt nullum peccatum in eo admittat, ſo that therein he ſhall not commit any ſinne, *lib.5. iuſtificat. c.5.*

That the falſitie of this aſſertion may the better appeare, 1. We muſt diſtinguiſh of the light that is giuen vnto man, which is threefold. 1. There is the light of nature, which Chriſt giueth vnto euerie one, that commeth into the world, as he is their Creator Ioh.1.9. this is giuen vnto all by nature: they are endued with a reaſonable ſoule, and in the ſame by nature is imprinted this light. 2. there is beſide this naturall light, an other ſpeciall light and direction concurring with that naturall light, which though it be not ſo generall as the other, yet it is common to many vnregenerate men, that haue not the knowledge of God, as the Lord ſaith to Abimelech, Gen.20.6. *I kept thee that thou ſhouldſt not ſinne againſt me:* this common grace many of the heathen had, whereby they were preſerued from many notorious crimes, which other did fall into. 3. There is beſide theſe the grace of Chriſt, whereby we are regenerate, and enabled to doe that which is acceptable vnto God through Chriſt: of this grace we meane, that without it the light of nature is not ſufficient to bring forth any good worke.

2. Secondly, we graunt, that this light of nature, beeing illuminated by the grace of Gods ſpirit, and lightened and perfected by faith, is able to bring men to performe good workes agreeable to the lawe: As is euident in the fathers before the flood, and after the flood in Noah, Sem, Abraham, and other of the faithfull, when as the lawe and Scriptures were yet vnwritten, that by the grace of God, which lightened their naturall vnderſtanding, they wrought righteouſneſſe and pleaſed God.

3. But this muſt be receiued withall, that Gods grace and the light of nature doe not concurre together as cooperators and fellowe workers: but it is grace onely that worketh, the nature of man is wrought vpon: the ſpirit of God is onely actiue, the power of nature is paſſiue in all good workes: and therefore in this ſenſe, we miſlike that poſition of *Perenius, legem naturalem Chriſti gratia illuſtratam valere ad pie viuendum*, that the lawe of nature lightened by the grace of Chriſt avayleth to liue well: for thus the lawe of nature is made a ioynt worker with grace vnto godlineſſe of life: we ſay it is wrought vpon by grace, it worketh not, but onely as a naturall facultie and agent: the ſpirituall goodneſſe is all of grace.

4. But that no vertuous act or morall good worke can be performed by the light of nature onely without grace, it is euident out of theſe, and ſuch other places of Scripture, Gen. 6.5. *The imaginations of the thoughts of mans heart, are onely euill continually.* Ioh.3.6. *That which is borne of the fleſh is fleſh:* Ioh. 15.5. *Without me ye can doe nothing:* Rom.14.23. *Whatſoeuer is not of faith is ſinne:* All theſe places euidently ſhewe, that there is no actiuitie, power, abilitie, or inclination to any thing by nature without grace: ſee further, *Synopſ. Centur. 4. err. 43. pag. 845.*

Controv. 10. *Of the imperfection of the vulgar Latine tranſlation.*

v.15. *Eraſmus* noteth a great defect of the Latine tranſlation in the reading of this verſe: for whereas in the Greeke text, it is put abſolutely in the genetiue caſe, *their thoughts accuſing one another or excuſing*, which is expreſſed by the genitive caſe λογισμῶν, in the originall, becauſe they want the ablatiue; the Latine tranſlator putteth it in the genitiue; *cogitationum*, of their thoughts accuſing or excuſing.

Gorrhan would thus helpe this matter; that it muſt be referred to the word *conſcience*, going before; their conſcience bearing witneſſe, that is, not onely the conſcience of their workes, but euen of their thoughts: but the word (καὶ, *and*) comming betweene them, ſheweth that theſe words doe not hang one vpon another; he ſaith this is *more Grecorum*, after the manner of the Greekes, which vſe the genitiue for the ablatiue; but, ſeeing the Latines haue their ablatiue caſes, wherein things abſolutely ſpoken vſe to be put, the Latine interpreter ſhould haue followed the vſe of the Latine tongue: therefore I ſay and conclude with *Eraſmus* here, they which thinke the Latine interpreter did not erre, *vnum hunc locum, ſi poſſint, expediant*, let them free this place, if they can.

Controv. 11. *That the Sacraments doe not conferre grace.*

v.25. *Circumciſion availeth if thou keepe the lawe:* the opinion of the Romaniſts is, that circumciſion did actually conferre vpon infants remiſſion of ſinnes, *& mundabat eos à peccato*

cato originali, and did cleanſe them from originall ſinne, *Perer. diſput.* 17. *c.* 2. *numer.* 105. ſo alſo *Gorrhan.*

Contra. 1. But the contrarie is euident here: for the Apoſtle ſaith, *If thou be a breaker of the lawe thy circumciſion is made vncircumciſion*, it was no more avayleable, then if they had no circumciſion at all: But if they had actually receiued remiſſion of ſinnes in circumciſion, it muſt needs be better then vncircumiciſion, whatſoeuer defect followed afterward. 2. That which cleanſeth the ſoule, hath praiſe with God, v. 19. now the circumciſion of the fleſh, hath no praiſe with God, but the circumciſion of the ſpirit, the circumciſion then of the fleſh doth not cleanſe or purge the ſoule: to this purpoſe *Hierome, inviſibilia non indigent viſibilibus, viſibibilia indigent inviſibilibus: eo quod viſibilia ſunt imago inviſibilium, & inviſibilia ſunt veritas viſibilium*, inviſible things doe not neede viſible, but the viſible haue neede of the inviſible: becauſe the viſible are the image of the inviſible, but the inviſible are the veritie of the viſible: the circumciſion then of the fleſh needeth the circumciſion of the heart: but the circumciſion of the heart, needeth not the circumciſion of the fleſh: for the truth hath no need of the image, but the image hath need of the truth, &c. remiſſion of ſinnes then is not tied to the ſacrament, it may be conferred without it: but the ſacrament needeth the inward operation of the ſpirit to make it effectuall: as the Apoſtle ſaith, *cleanſing it by the laner of the water in the word:* the water is the inſtrument of cleanſing, but the efficient and working cauſe is the word; the ſacraments then conferre not grace, but the ſpirit in and with the Sacrament, and alſo without it worketh grace.

Controv. 12. *That the Sacraments depend not vpon the worthineſſe of the Miniſter or receiuer.*

This may be obſerued againſt that paradox of the old Donatiſts, who meaſured the ſacraments by the worthines of the Miniſter; vpon which ground they refuſed baptiſme miniſtred by heretikes, or euill liuers, and after ſuch baptiſme they baptized againe: the Donatiſts held baptiſme miniſtred by ſchiſmatickes or heretikes to be no baptiſme, *Auguſtin. lib. 2. de baptiſ. c. 6.* and the heretikes called *Apoſtolin*, denied, that wicked men could miniſter the Sacraments, *Bernard. ſerm. 66. in Cantic.*

Contra. 1. This place of the Apoſtle, *that circumciſion profiteth, if one keepe the lawe*, doth not fauour any ſuch opinion; for the Apoſtle ſpeaketh not of the dignitie and worthineſſe of the ſacraments, which dependeth vpon the inſtitution, *ſed de fructu*, but of the fruit thereof, *Mart. Gualt.* 2. neither the vnworthineſſe of the miniſter, maketh the ſacrament voide, for Iudas baptized with the reſt of the Apoſtles; nor yet of the receiuer: for he that eateth and drinketh vnworthily, *ſhall be guilty of the bodie and blood of the Lord*; if his vnworthineſſe made it no Sacrament, he ſhould not be guilty of ſo great a ſinne; But the vnworthineſſe both of the one and the other maketh the ſacrament void, and without fruite vnto themſelues.

Controv. 13. *Againſt the Marcionites, and other, which condemned the old Teſtament, and the ceremonies thereof.*

The Marcionites among the heathen reiected circumciſion, and condemned the author of the old Teſtament for the ſame; and the Stoiks among the heathen denied the ſame, as beeing an invention not beſeeming God, who thus obiected as *Origen* ſheweth in this place. 1. It was not a thing anſwearable to the clemencie and goodneſſe of God, to command infants ſo to be wounded and cruelly handled in their infancie. 2. If the foreskinne of the fleſh be a ſuperfluous part, why was it made, if it be not, why ſhould it be cut off. 3. by this meanes many were terrified from taking vpon them that religion, which God deſired to be propagated, both for the ſhame and painfulneſſe of circumciſion; and ſo it fell out, to be *impedimentum religionis, non inſigne*, an impediment rather, then an argument, and cognizance of religion.

Theſe obiections are thus ſufficiently anſweared by *Origen.* 1. He ſheweth againſt the Gentiles, that circumciſion was had in honour euen amongſt them, and therefore they had no reaſon to ſcorne and deride that, as a thing diſhoneſt among the people of God, which was of great eſtimation among them; for among the Egyptians, who were moſt addicted of all other people to ſuperſtitious rites, and from whom all other nations borrowed their ceremonies, there was none giuen to the ſtudie of Aſtrologie, Geometrie, but was circumciſed, ſo were all their Prieſts and Miniſters of ſacred things.

2. Againſt thoſe which profeſſed Chriſt, and yet refuſed the old Teſtament with all the rites

rites thereof: he sheweth the conueniencie of circumcision, that seeing we were to be redeemed by the blood of Christ, before that price was paid for our redeemption, it was necessarie for them, which were instructed in the lawe, *vnumquemq; pro se velut ad imitationem quandam futuræ redemptionis sanguinem suum dare*, euerie one for himselfe to giue his blood, in imitation of the redemption to come: but now seeing the blood of Christ hath beene offered for vs, it is not now necessarie that euerie one for himselfe should offer the blood of circumcision.

3. Then he commeth to answear the particular obiections. 1. If you blame God, for imposing so hard a thing vpon infants, why also doe ye not finde fault, that Christ was circumcised the 8. day, *vulnera passionis excepit*, was wounded in his passion, and shed his blood. 2. And if this bloodie Sacrament terrified men from their religion, then *exempla martyrum prohibebant homines accedere ad fidem*, by the same reason the example of martyrs much more should haue hindered men, from comming to the faith. 3. And though there had beene no other mysterie in circumcision, it was fit, that the people of God should carrie some badge and cognizance to discerne them from other people: and if the amputation or cutting off some part of the bodie were requisite, what part was more fit then that *quæ obscæna videbatur*, which seemed to be obscene? 4. And whereas they obiect, if it be not a necessarie part, it should not haue beene created, if necessarie, it should not be cut off, they may be answeared by the like: they will not denie but that the procreation of children is necessarie: then by this reason, virgins, and all vnmarried persons, and such as haue made themselues chast for the kingdome of God, should be blamed, *quia necessarijs naturæ officijs non ministrant*, because they doe not giue their seruice to the necessarie offices of nature. 5. And so he concludeth thus: As there were many washings and baptismes in the lawe, before the baptisme of Christ: many purifyings, before the purifying by the spirit: many sacrifices, before that alone sufficient sacrifice was offred vpon the crosse: so *multorum sanguinis effusio processit*, the shedding of the blood of many went before, vntill the redemption of all came by the blood of one: And here the Apostle stoppeth their mouthes, saying, that circumcision was profitable: how then doe they reiect it, as a thing vaine and vnprofitable? to this purpose *Origen* vpon this place.

Controv. 14. *Against the Anabaptists, which reiect the Sacraments of the newe Testament.*

Whereas the Apostle saith, v. 28. *Neither is that circumcision, which is outward in the flesh:* the Anabaptists take occasion by these, and such like words, to condemne all the Sacraments of the newe Testament, and the outward ministerie thereof, in like manner S. Paul saith, 1. Cor. 7. 19. *Circumcision is nothing, nor vncircumcision, but the keeping of the commandements.*

But their obiection may be answeared out of this place, where the Apostle had said a little before, v. 25. *Circumcision is profitable, if thou doe the lawe:* The Apostle then condemneth not outward circumcision simply, but if it be externall onely, and not ioyned with the inward circumcision, *Mart.*

Controv. 13. *That the want of baptisme condemneth not.*

v. 29. Seeing the Apostle saith, that the outward circumcision is not that which hath praise of God, but the inward in the spirit, and the like may be said of baptisme which succeedeth in the place of circumcision: then it followeth, that like as many circumcised in heart were saued, without the circumcision of the flesh, so also many hauing the spirituall baptisme of the soule by faith in Christs blood may be saued, the outward sacrament beeing not by them contemned or neglected, but by some vrgent necessitie denied: as *Ambrose* saith, concerning *Valentinian* the younger, Emperor, who deceased without baptisme, *Christus te baptizavit, quia humana officia defuerunt*, Christ baptized thee, where other humane offices were wanting, &c. and againe, *detersa labe peccati ablutus ascendit, quem sua fides lauit*, he is ascended to heauen beeing washed from his sinne, whom his owne faith washed. *Ambros. tom. 5. de obit. Valentin.* The like may be affirmed of infants the seede of the faithfull, that they dying without baptisme, Christ baptizeth them: they are within the couenant of grace, and so stand according to Gods promise, *I will be thy God, and the God of thy seede*, Gen. 17. 7. Like as then the want of circumcision was no barre vnto infants vnder the lawe, no more is the want of baptisme to infants now.

Controv. 16.

Controv. 16. *That the wicked and vnbeleeuers eate not the bodie of Chriſt in the Sacrament.*

It is the receiued opinion of the Romaniſts, to iuſtifie their groſſe error of Chriſts carnall preſence in the Sacrament, that euen the wicked are partakers of the bodie of Chriſt: But they may be conuinced here: for as circumciſion, and ſo alſo baptiſme outward in the fleſh, is not profitable: ſo neither is the outward participation in the Euchariſt; vnleſſe the receiuer doe alſo ſpiritually eate and drinke Chriſt: And further our Sauiours owne words confute them, Ioh. 6.54. whoſoeuer eateth Chriſts fleſh, hath eternall life: But the wicked and vnbeleeuers haue not eternall life: therefore they cannot eate Chriſts bodie: So *Cyprian* ſaith, *qui verba tenus, &c. they which in word onely, beeing drie in heart, and withered in ſoule, are partakers of the gifts: lambunt quidem petram, ſed inde mel non ſugunt*, doe indeede licke as it were vpon the rocke (with their tongue) but they ſucke no hony out of it: *ſerm. de cœna Domini.* ſee further of this controuerſie, *Synopſ. Centur. 3. err. 28. p. 564.*

6. Morall obſervations.

Obſerv. 1. *Thou art inexcuſable that iudgeſt an other:* this teacheth vs that we ſhould not be too curious and ſtrict examiners of other mens faults but looke into our ſelues: *Auguſtine* hath an excellent place concerning this matter, *lib. 2. de ſerm. Domini. c. 30.* to this effect; *When neceſſitie driueth vs to reprehend an other, we muſt bethinke our ſelues, whether it be ſuch a vice, which we neuer had, or now haue not: if we neuer had it, cogitemus & nos homines eſſe, &c. let vs conſider that we are men, and might haue had it. But if we had it and haue it not now, tangat memoriam communis fragilitas, &c. let vs remember the common frailty of man, and ſo let compaſſion goe before our reprehenſion, &c. if we find that we are in the ſame fault, non obiurgemus, ſed congemiſcamus, let vs not rebuke him, but mourne together with him, &c.* This counſell of Auguſtine agreeth notably with that ſaying of S. Paul, *Galath. 6. 1. Brethren, if any man be fallen by occaſion into a fault, &c. reſtoare ſuch an one with the ſpirit of meekeneſſe, conſidering thy ſelfe leaſt thou alſo be tempted.*

Obſer. 2. v. 2. *Know that the iudgement of God is according to truth:* this maketh againſt ſecuritie, that men doe not flatter themſelues, as though they ſhould eſcape vnpuniſhed committing things worthie of puniſhment, ſeeing the iudgement of God is true, *Pareus.*

Obſerv. 3. v. 4. *The bountifulneſſe of God leadeth thee to repentance:* let licentious perſons take heede, that they abuſe not Gods long ſuffring and patience: which is ſhewed to them to bring them to repentance: for as *Valerius Maxim. lib. 1. c. 1. Deus tarditatem ſupplicij grauitate recompenſat*, God wil recompenſe the ſlowneſſe of his puniſhment with the greatneſſe of it, *Piſcator.*

Obſerv. 4. v. 6. *Who will reward euerie man according to his workes:* let vs ſtudie then to approoue our faith by our workes, that the Lord may iudge vs worthie to be rewarded in Chriſt, when he commeth to iudgement.

Obſerv. 5. v. 15. *Their thoughts accuſing or excuſing:* it is euident then, that no not in the moſt wicked, *excuti poſſe conſcientiam*, that the conſcience can be ſhaken off, as appeared in *Saul, Iudas, Caligula, Iulian*, though the conſcience may lie aſleepe for a time, yet in the end it will be awaked: let vs therefore alwaies ſtudie for the peace of conſcience: as S. Paul did, who ſaith Act. 24. 16. *And herein I endeauour my ſelfe alwayes, to haue a cleare conſcience, toward God, and toward men, Olevian.*

Obſerv. 6. v. 16. In that Chriſt Ieſus ſhall iudge the ſecret actions of men, it teacheth vs, that no man ſhould be encouraged to ſinne, becauſe of the ſecrecie of the place, or ſilence of the night: for all things are manifeſt in Gods eyes, Heb. 4. 13. *Piſcator.*

Obſerv. 7. And ſeeing Chriſt ſhall be our iudge, who was iudged for vs, and redeemed vs by his blood: and ſhall iudge according to his goſpell, which ſaith, that whoſoeuer beleeueth in him ſhall be ſaued: the faithfull may be of good comfort, wiſh for that day, and loue the appearing of Chriſt, which ſhall be a day of refreſhing vnto them, *Gualter.*

Obſerv. 8. v. 24. As the Iewes through their euill life cauſed the name of God to be blaſphemed among the Gentiles: ſo now carnall Chriſtians giue occaſion to Turkes, Iewes, Papiſts, and other aduerſaries to ſpeake euill of their profeſſion: It is the part therefore of all that profeſſe the goſpel of Chriſt, ſpecially of thoſe which are by office teachers, that they giue no offence by their evill example of life: but both in doctrine and conuerſation ſet forth the word of God.

The

The third Chapter.

1. *The text with the diuers readings.*

v. 1. What is then the preferment (*or excellencie*)of the Iew? (*what preferment hath the Iew.L.V. but that it should be put in the dative, whereas it is in the genetive in the originall*) or what is the profit of circumcision?

2 Much euery maner of way: the first (or chiefe) *is* because *Be.V.*(not, *first surely because, L.B.G. for then the word ὅτι, because, should seeme to be superfluous*) vnto them were credited *Be.*(rather then,*comitted.B.G.R.the word is* ἐπιστεύθησαν.*credita,credited*) the oracles of God.*V.Be.G.*(*the words of God.L.R.B.T. but* λόγια *signifieth more then words: the words of God became faithfull.T.but the Greeke word is put passiuely, were credited,and therefore it is not of an actiue signification.*)

3 For what if some (*though some, B. G. some of them. L. B. but the word is* εἰ, *if, and of them,is not in the originall*) did not beleeue? shall their vnbeleefe make the faith of God without effect? (not *hath their incredulitie made, &c. for the Greeke word* καταργήσει, *is in the future tense*)

4 God forbid: (*or, farre be it of,* μὴ γένοιτο. *absit. B.V.T.*)yea let God be true,(*not, but God is true,L.R.the word is in the imperatiue.*γινέσθω) and euery man (*the sonne of man.T.*) a lyar,as it is written,That thou mightest be iustified in thy words,and ouercome,(*be pure, T.but the Greeke word* νικήσῃς, *signifieth to ouercome*)when thou iudgest. *B. Par. (not iudged.B.L.V.when they iudge thee. T. but the word* κρίνεσθαι *beeing of the meane voice, may as well be translated actiuely as passiuely, and the rather because he speaketh afterward of Gods iudging the world.Beza.*)

5 But if our vnrighteousnes commend the righteousnes of God, what shall we say? is God vnrighteous,which inflicteth wrath?(*executeth wrath, L. taketh vengeance, B. which punisheth,G.inferreth punishment.B.Par. immittit iram, sendeth his wrath. T. inducit iram, bringeth in his wrath,that is, punishment*)I speake according to man.*V.L. Or.* (*as a man,G. as the sonne of man.T.after the manner of man.B.Be.*)

6 God forbid: (*farre be it,or let it not be.Or.*) els how shall God iudge the world? *Or.* (*this world.L.R.*)

7 For if the veritie of God hath(*more, B.*) abounded thorough my lie(*in my lie. L.so the originall, but the preposition* in, *is taken for through*) why am I yet condemned as a sinner?

8 And not rather, as we are blasphemed, *orig.* (*as some speake euill of vs. Be.V. but the word in the orig.is in the passiue, as we are slanderously reputed. B.* and some affirme that we say,let vs doe euill,that there may come good? whose damnation is iust.*or.*(*whose damnation is reserued for iustice.T.*)

9 What then?are we more excellent?no,in no wise:for we haue already(*or before*)prooued,*G.*(*or pronounced. T.* not *before accused. Be. B. L, shewed by rendring the cause.V.the word properly so signifieth, to giue a reason, or shew the cause*)all both Iewes and Gentiles to be vnder sinne.

10 As it is written, There is none righteous, no not one. (*there is not any iust.L.R.but the word* εἷς,*one,is here omitted*)

11 There is none that vnderstandeth: there is none that seeketh(*after,B.*)God.

12 They haue all gone out of the way:they are together become vnprofitable: there is none that doth good,no not one.(*vnto one.Or.*)

13 Their throat is in an open sepulchre: with their tongues they haue deceiued: *B.Or.* (*vsed their tongues to deceit.Be.G.*)the poison of aspes is vnder their lippes:

14 Whose mouth is full of cursing and bitternes:

15 Their feete are swift to shed blood:

16 Destruction(not *hearts griefe. B. the word is* σύντριμμα. *contrition, destruction*) and calamitie *V.B.G.*(*miserie,B.vnhappines.L.griefe.T.*)are in their waies,

17 And the way of peace they haue not knowne.

18 The feare of God is not before their eyes. *Or.* (not, *there is no feare of God before their eyes, for the Greeke word* ἔναντι,*not,is an adverb.*)

19 Now we know,that whatsoeuer the Law saith, it saith to them, which are vnder the Law,

Law, (*in the law, Or.*) that euery mouth may be ſtopped, and all the world may be culpable *G.* (*obnoxious. V. Be ſubiect. L. R. endamaged. B. ſubiect to condemnation. B. the word is ὑπόδικος, which ſignifieth to be vnder the ſentence, that is, guiltie*) vnto God.

20 Therefore (not, *becauſe, L. B. becauſe that, V. for it is a concluſion inferred out of the former words*) by the works of the Law ſhall no fleſh be iuſtified in his ſight: (or *before him. L.*) for by the Law *commeth* the knowledge of ſinne: (*by the law ſinne is knowne. T.*)

21 But now is the righteouſnes of God made manifeſt without the Law, hauing witnes of the Law and the Prophets:

22 *To wit*, the righteouſnes of God by the faith of Ieſus Chriſt toward all (*vnto all. B. G. but the word is εἰς πάντας, in omnes, toward all*) and vpon all that beleeue: (*the righteouſnes of God by faith, &c. L. V. T. but it is better to ioyne it by way of expoſition to the former verſe: for this righteouſnes by faith is the ſame which in the former verſe he called the righteouſnes of God*) for there is no difference (*theſe words ſome make part of the next verſe the 23. Geneu. but in the original they ende the 22. verſe.*)

23 For all haue ſinned, and are depriued of the glorie of God. *G. Be.* (or *come ſhort, as of the marke*, not, *haue neede of the glorie of God. L. B.* or *are deſtitute, V. T. for that doth not ſufficiently expreſſe the meaning of the word ὑστεροῦνται, which is (to come ſhort.)*

24 But are iuſtified (*beeing iuſtified. L. Or. but the participle muſt be reſolued into the verbe*) freely by his grace, thorough the redemption that is in Chriſt Ieſus:

25 Whome God hath ſet forth *to be* a propitiation through faith in his blood, for the ſhewing of his righteouſnes, by the forgiuenes of the ſinnes which were paſt before,

26 Through the patience of God (*by the ſpace which God gaue vs by his long ſuffering. T. but this is interpreted, rather then tranſlated*) for the ſhewing of his righteouſnes in this preſent time (*at this time. G. B. L. T. but in the originall there is νῦν, nunc, now, that is, this preſent*) that he might be iuſt, and a iuſtifier of him, which is of the faith of Ieſus. *Or.* (*of Ieſu Chriſt. L. of our Lord Ieſus Chriſt. T.*)

27 Where is then the boaſting? *reioycing. G.*) it is excluded: by what law? of works? nay but by the law of faith.

28 Therefore we conclude *G.* (*or collect or gather. B. V. as by reaſon and argument, ſo the word συλλογίζομαι ſignifieth*, not, *we thinke. L. or hold. B.*) that a man is iuſtified by faith without the works of the Law.

29 Is he God of the Iewes onely, and not of the Gentiles alſo? yes euen of the Gentiles alſo:

30 For it is one God, which ſhall iuſtifie (*iuſtifieth. L. T. but the word in the originall is in the future tenſe*) the circumciſion of faith (*through faith. T.*) *but the prepoſition here is* ἐκ, *of*) and the vncircumciſion through faith.

31 Doe we then make the Law of none effect through faith? (not *deſtroy the law through faith. L. B. for the ſame word was vſed before, v. 3. ſhall their vnbeleefe make the faith of God without effect*, not, *deſtroy it*) God forbid: yea we eſtabliſh the Law.

2. The Argument, Method, and parts.

IN this Chapter the Apoſtle proceedeth to prooue, that the Iewes notwithſtanding certaine priuiledges which they had, yet becauſe of their vnbeleefe were no better then the Gentiles, and ſo he concludeth all vnder ſinne, and vnable to be iuſtified by their workes, whereupon it followeth, that they muſt be iuſtified by faith. This chapter hath three parts:

The 1. from v. 1. to v. 9. wherein he remooueth certaine obiections which might be mooued by the Iewes, which are three in number.

1. *Obiection* is propounded v. 1. in making the caſe of the Iewes and Gentiles alike, he ſhould ſeeme to take away all priuiledge from the Iewes: the anſwer followeth, in graunting their priuiledge, v. 2. and confirming the ſame by the conſtancie of Gods promiſes, v. 3. which he prooueth by certaine teſtimonies out of the Pſalmes, v. 4.

2. *Obiection* is propounded, v. 5. and it ariſeth out of the teſtimonie before alleadged; that if God be declared to be iuſt, when he iudgeth and puniſheth mens ſinnes, then he ſhould not do well to puniſh that, whereby his iuſtice is ſet forth, v. 5. the anſwer followeth,

v.6. taken frō the office of God, he can not be but most iust, seeing he shall iudge the world.

3. *Obiect.* v. 7. which ariseth likewise out of the former testimonie cited out of the Psalme: if by mens lies Gods truth is commended, then the liar is vniustly punished: the answer followeth, v.9. the Apostle calleth it a blasphemie, and worthie of iust damnation, if any shall iustifie themselues in their euill doing, and of purpose doe euill, to set forth the iustice of God, v.8.

The second part is from v. 9. to 21. where he prooueth the Iewes and Gentiles both to be vnder sinne, which is propounded, v. 9. prooued by particular induction of their sinnes grounded vpon some testimonies of Scripture, v.10. to 19. then applied to the Iew, as well as to the Gentile, by three arguments, v. 19. 1. from the relation which the law hath to those which are vnder the law: 2. then from two ends, that euery mouth may be stopped, all occasion of boasting may be taken away: 3. and that all the world may be found culpable.

The third part followeth, wherein the Apostle prooueth that all must be iustified by faith in Christ: which he prooueth by a distribution, either by the workes of the law, or by faith: not by the law by the contrarie effect, v.20.

Then he confirmeth the other part, that we are iustified by faith without the law, which proposition is contained v.1.22,23. by shewing the causes of iustification, and who are iustified, euen all that beleeue, and why, v.23.

Then this proposition is confirmed, 1. by shewing all the causes, the efficient principall the grace of God, then Christ by his blood, the instrument is faith, the formall cause remission of sinnes, the ende the setting forth of Gods iustice, v. 24, 25, 26. 2. by the effects, in excluding all boasting, v.27. 3. the conclusion followeth, v. 28. 4. which is confirmed, 1. by remooving an absurditie, because God otherwise should seeme to be God onely of the Iewes, v.29.30. 2. by preuenting an obiection, v.31.

3. *The questions and doubts discussed.*

1. Quest. *Of the priuiledges of the Iewes, and their preheminence before the Gentiles.*

v. 1. *What is the preferment of the Iew? &c.* Whereas the Apostle seemed in the end of the former chapter to make the Iewes and Gentiles equall, and had extenuated the circumcision of the flesh; now it might be obiected by the Iew that by this meanes, they should haue no preheminence or preferment more then the Gentile had: the Apostle then meeteth with that secret obiection, and sheweth, wherein consisted the excellencie of the Iew.

1. The Iewes had many priuiledges, which the Gentiles had not: as 1. they were called to be the peculiar people of God, and the Lord professed himselfe to be their God. 2. in that nation continued the true knowledge of God, euen vnto the comming of Christ. 3. of them came many holy Patriarks and Prophets, that were in high fauour, and acceptance with God. 4. among them and for their sakes the Lord wrought many miracles and wonders. 5. they had many visions, propheſies, and dreames. 6. God gaue vnto them the Sacraments and sacrifices, as circumcision, the Paschal lamb. 7. the Messiah was promised to descend of that nation. 8. But the Apostle omitteth these, and specially insisteth vpon this, that the law and oracles of God were committed vnto them.

2. *Chiefly, or first, because vnto them were credited, &c.* This word πρῶτον, *Erasmus* taketh for to signifie the order of the Apostles speach, as before c. 1. 8. but there the Apostle beginneth his epistle, which he doth not here. 2. Some referre it to the number of the priuiledges rehearsed by the Apostle, whereof this was the first, and the rest follow in the epistle: But the Apostle maketh mention of no other priuiledge but this. 3. *Origen*, whome *Sedulius* followeth, hath here reference to the Gentiles, that vnto the Iewes first were committed the oracles, then to the Gentiles: but the promises here spoken of, were onely made vnto the Iewes. 4. Therefore this word *first*, here signifieth *chiefe*: that this was the chiefe priuiledge and immunitie which the Iewes had.

3. And the Apostle giueth instance of this, that they had the Scriptures, 1. because it was most generall, *& multa concludit*, and concluded many things beside. *Tolet.* 2. herein consisted a chiefe difference betweene the Gentiles, which had but the law of nature to direct them: and the Iewes, which had also the written law of God. *Perer.* 3. and the Apostle omitteth their temporall priuiledges, insisting vpon a spirituall, as beeing more pretious and durable. *Gorrhan.*

4. By

4. By oracles, τὰ λόγια, ſome ſeeme to vnderſtand onely the law, which was giuen by Moſes, as *Chryſoſtome*, *Theodoret:* but thereby are ſignified all the propheticall writings, which the Iewes had, both the law and the Prophets: *gloſſ. interlin.* though ſpeciall reference be made to the law: as S. Steuen ſaith, that Moſes receiued *the liuely oracles*, Act. 7. 38. *Pare.*

5. But it will be obiected, that God alſo to others communicated his oracles, as to Pharaoh, Nabuchadnezzer, which were not of Iſrael: it may be anſwered, that 1. God did impart thoſe things not to many of the Gentiles, but to a few, 2. and that of ſome particular things: 3. neither were ſuch oracles and viſions committed to their truſt, but onely for a time reuealed: 4. and that for his peoples ſake, rather then their owne.

6. In that the Apoſtle ſaith, ἐπιστεύθησαν, the oracles of God were committed to their credit, or credited vnto them: 1. the *Syriac* interpreter is deceiued, who maketh it the nominatiue, that the oracles of God were credited or beleeued. 2. and *Origens* obſeruation is much like, that the oracles of God were committed vnto them, which did vnderſtand and beleeue them: but the letter of the law, was giuen to all: for by the words following, v. 3. *what though ſome did not beleeue*, it is euident, that the Apoſtle here ſpeaketh of a generall priuiledge, which was not made void, by ſome mens vnbeleefe. 3. *Eraſmus* ſaith, that thoſe oracles were committed vnto them, *alijs magis profuturâ, quam ipſis*, to profit other rather then themſelues: as though they were committed vnto them to keepe for others vſe: But *Beza* noteth better, that they had thoſe things committed vnto them, *non vt alienæ rei depoſitum*, not as an other mans thing laid to pledge, but as their owne proper treaſure, if they could haue vſed it well. 4. And indeede, they were faithfull keepers of the Scriptures, preſeruing them from falſitie and corruption, and are to this day, though they vnderſtand them not: and in the daies of our Sauiour, when many other corruptions both of life and doctrine were obiected againſt them, yet they were not charged to be falſifiers of Scripture. *Faius.* 5. *Chryſoſtome* hath here a good note, *nuſquam illorum virtutes, ſed Dei beneficia in illos enumerat*, the Apoſtle doth not recken vp their owne vertues among their priuiledges, but he counteth the benefits of God toward them. 6. And this word, *is credited*, (which the Apoſtle vſeth els where, as 1. Cor. 9. 17. *the diſpenſation is credited*, or *committed vnto me*) maketh for the credit of thoſe, to whoſe fidelitie theſe oracles were committed: *facit ad honorem perſonæ, cui confidimus*, it maketh for the honour of the perſon, which we truſt: as *Ambroſe* ſaith, *maximam fuiſſe laudem Iudæorum, &c.* it was a great praiſe for the Iewes, that they were counted worthie to receiue the law. 7. And this word of *crediting*, ſheweth, that what was committed vnto them, *exigendum cum vſuris*, was to be exacted with vſuries: *Gorrhan.* God would require an account of them of his law, which he had credited, and committed vnto them, as is ſhewed in the parable of the talents. *Hugo.* 8. This then was the priuiledge and preheminence of the Iewes; that they were firſt *depoſitarij, tum œconomi*, firſt keepers of Gods oracles committed vnto them, and afterward ſtewards and diſpenſers of them: *Calv.* for the Apoſtles preached the word of God vnto the Gentiles, as it is propheſied, Iſa. 2. 3. *The Law ſhall goe forth of Sion, and the word of God from Ieruſalem:* and ſo our bleſſed Sauiour ſaith, Ioh. 4. 22. that *ſalnation is of the Iewes.*

9. But this further here is to be obſerued, that whereas v. 1. the Apoſtle propounded two queſtions, one of the preheminence of the Iewes, the other of the profit of circumciſion; he inſiſteth onely vpon the firſt, and omitteth the other: both becauſe he had anſwered before, concerning circumciſion that it is profitable, if one keepe the law, c. 2. 25. and he haſting to other things, reſerueth that matter to a fitter place, c. 4. *Pareus.*

2. Queſt. *How mens vnbeleefe can not make the faith of God without effect.*

1. By the word ἀπιστία, here is rather vnderſtood their perfidiouſnes, rebellion, and falling away from God, then the not beleeuing of his promiſes, *Beza:* and by the faith of God, is meant his veritie and conſtancie in keeping his promiſes: as Pſal. 33. 4. *All his workes are faithfull. Pareus:* the Apoſtle then vnderſtandeth, *fidem datam*, faith giuen by God, *Bez.* and the truth of his promiſes, *Bucer:* now, as the former obiection might be made by the Iewes, that if their caſe were no better then the Gentiles, then they ſhould haue no preheminence at all: ſo this ſecond obiection might be mooued by the Gentiles, that although God for his part had made vnto the Iewes many gracious promiſes, yet they by their default, had deprined themſelues of the benefit thereof: to this obiection then the Apoſtle maketh this anſwer, that their vnbeleefe could not make the faith and promiſe of God of no effect.

2. This some expound of the absolute promises of God: for some of his promises are absolute, as those made to the fathers, of the giuing of the lawe, and of the comming of Christ: some were conditionall, as that they should for euer inherite the land of Canaan, if they walked in Gods commandements: the first is called by the schoolemen, *prophetia praedestinationis*, the prophesie of *predestination*, the other the prophesie *comminationis*, of commination: and diuerse will haue the first kind to be here vnderstood, as *Lyranus*, *Caietan*, *Perer.* *Faius*. *Paraeus* reiecteth this interpretation, because all the promises of the Lawe and Gospel haue annexed the condition of obedience or faith.

3. Some giue this sense, by faith, vnderstanding the beleefe of the faithfull reposed in Gods promises: that the infidelitie of some could not evacuate the faith of others: *Origen.* but by the words following, *let God be true*, shew that the faith of God, that is, made by him, not faith reposed in him, is here signified.

4. Some thus expound, *quantum ad Deum*, that God for his part is readie to keepe his promises, if men performe the condition: but if they by their infidelitie depriue themselues of the promise, the fayling is in themselues and not in God, *Paraeus dub.* 1. But this doth not fully satisfie, for if the promises of God should haue beene altogether evacuated, though not by any inconstancie in God, but their infidelitie, yet they should haue beene without effect: which the Apostle denieth.

5. *Chrysostome* thus inferreth: that their incredulitie is so farre from laying any fault vpon God, *vt maiorem illius ostendat bonitatem*, that it more commendeth his goodnesse, when he seemed to honour those which dishonoured him: So also *Beza*, the goodnesse of God is so much the more commendable, *quanto indigniores sunt, quorum miseretur*, the more vnworthie they are, that he hath mercie on: But to the incredulous the promises of God were of no effect: they were depriued, Heb. 4. 1.

6. Therefore it must be obserued, that the Apostle saith not *all*, but, *some*, *what though some did not beleeue*, *Gualter.* they then which beleeued not *non praeiudicabant caeteris*, did not hinder or were preiudiciall to those which beleeued, *gloss. ordinar.* he signifieth, *semper manssisse quosdam*, *&c.* that there were alwaies found among them in that nation, that beleeued in Gods promises, and therefore the promises of God are not evacuate, *Calvin*, like as, though the Sunne seeme not to rise vnto those, which are blind, yet he doth rise vnto those, that are of perfect sight, *Gryneus.* as then the Sunne should rise, though no man could see it: yet God hath ordained, both that the Sun should giue light, and some should enioy it: So God would shewe himselfe true and stedfast in his promises, though all men should fall away from him: yet he hath ordained, that as he keepeth truth in his promises, so there should be alwaies some in the Church, which should beleeue them.

Quest. 3. *How God is said to be true.*

1. The vulgar Latine readeth, *God is true*, and so some of the fathers haue followed that reading, as *Cyprian epist.* 55. *ad Cornel.* and *Ambrose lib.* 3. *de fide*, *c.* 3. and so the Syrian interpreter: but in the originall Greeke, it is in the imparatiue, γινέσθω, let God be true: which *Origen* thinketh must be vnderstood, *non praeceptive*, by way of precept, but *pronuntiative*, as pronouncing, that God is true: And here it is taken in the same sense, as when we say in the Lords prayer, *let thy name be hallowed:* then *fiat*, *let him be*, is here all one, as *manifestetur*, let him be manifested to be true: *sit nobis verax*, *intelligatur*, let him be true to vs, that is, be so taken and vnderstood to be: *Photius:* so also *Basil lib.* 4. *cont. Eunom.*

2. Now this difference is betweene *veracitie*, and *fidelitie*, the first is *circa verba*, about words, that no vntruth be vttered, the other is *circa pacta*, concerning couenants and promises, in keeping and performing them: faithfulnes and fidelitie alwaies includeth veritie: but there may be *veritie* in speaking, without fidelitie, when as truth is onely vttered without any promise to performe any thing: But here veracitie is taken for fidelitie: as Psal. 86. 15. the Lord is said to be great in kindnes and truth. *Tolet.*

3. Now the Lord is said to be true, 1. not onely *effective*, because he effecteth his promises, which he made to Abraham, as concerning the land of promise, and concerning Christ, *Haymo:* but *essentialiter*, he is essentially true and constant in himselfe, he can not lie. Man is saide to be true, because he will not sometime lie, though he may and can lie: But God is so true, that he can not lie: neither doth this argue an impotencie of nature in God: for as in a man *posse mentiri*, to can, or be able to lie, argueth an infirmitie, rather then power; so in God it sheweth his power, that he can not lie, because it is contrarie to his nature. *Faius.*

4.

4. It will be obiected, that God ſent a lying ſpirit into the mouthes of Ahabs falſe prophets: how then is God true, that ſendeth forth a lying ſpirit? *Anſ.* Sathan was indeede the author of that lying, and offered himſelfe to goe: God onely permitted and ſuffered him, *& efficaciam erroris dedit*, and gaue way, and efficacie of error, and by his iuſt iudgement deliuered Ahab ouer to be deceiued, and deluded by them: God was no way acceſſarie vnto the act of lying. *Faius.*

5. This ſaying of the Apoſtle, *God is true*, though it be not cited out of any ſpeciall text of Scripture; yet it may be collected out of diuers places, vnto the which it is agreeable: as, Numb. 23. 18. *God is not as man, that he ſhould lie.* Pſal. 85. 15. *God is great in kindnes and truth.* Pſal. 36. 6. *Thy truth reacheth vnto the clouds.* Pſal. 89. 33. *I will not falſifie my truth.* Ier. 10. 10. *The Lord is the God of truth, he is the liuing God, and an euerlaſting king:* Out of all theſe places, or any of them may this ſentence be alleadged. *Pareus, Perer.*

4. Queſt. *How euery man is ſaid to be a lyar.*

1. Foure waies is a man giuen to lying. 1. by the circumſtance of his nature, becauſe he is mutable, and readie to alter and change his purpoſe. 2. by the prauitie and peruerſnes of his will, in not keeping that which he hath promiſed. 3. in the vanitie of his minde, in delighting in lies, and giuing eare vnto fables. 4. in his malice, in inventing and deuiſing lies many times to beguile and deceiue. *Gryneus, Martyr.*

2. *Hugo* thus diſtinguiſheth theſe kinds of lying: there is *triplex vanitas*, a threefold vanitie, which a threefold lying followeth: there is *vanitas eſſentiæ*, the vanitie of mans nature and eſſence, which is to be mutable and changeable: and this is common to man with all other creatures, and hence is the firſt kind before ſpoken of: then there is *vanitas miſeriæ*, the vanitie of miſerie and wretchednes, which is incident to all liuing things: ſuch is the miſerie of mans nature, that neither he can doe what he would, neither yet often will doe that which he can: hence is the peruerſnes of the will, in not performing and keeping that which is promiſed, which is the ſecond kind before ſpoken of: the third is *vanitas culpæ*, the vanitie of ſinne: which is proper onely to the reaſonable creature: hence are the two laſt kinds before ſpoken of, either to giue eare vnto lies, or to deuiſe them.

3. But there is great difference betweene *mentiri, & mendacium dicere*, betweene lying, and telling of a lie: one is ſaid to lie, when he doth it *animo fallendi*, with a mind to deceiue: one may tell a lie, and yet not lie himſelfe: when he reporteth that which is falſe: as many ſuch falſe and fabulous things, are found in *Herodotus* and *Plinie*. *Faius.*

4. *Auguſtine* diſtinguiſheth a lie into three kinds: there is *perniciоſum, officioſum, iocoſum*, a pernicious lie, which is to deceiue, and to doe hurt; an officious lie, which is made to preſerue an others life; and a lie made in merriment in ſport: none of theſe lies can be iuſtified, but the firſt is the worſt. But here is no place at large to handle theſe things: I referre the Reader to the queſtions vpon the 9. Commandement in *Hexapla vpon Exodus*, chap. 20.

5. Queſt. *Whether euery man can be ſaid to be a liar.*

Origen here mooueth this doubt, if euery man be a liar, then Paul alſo was a liar, and Dauid, for they were men.

1. *Hierome* vpon this place, would haue this generall particle, *all*, to be reſtrained, and to be taken for the moſt part: as when S. Paul ſaith, *All ſeeke their owne:* and, Pſal. 14. 5. *All are gone out of the way.* But it is euident v. 12. of this chapter, that the Apoſtle vnderſtandeth all, without any exception.

2. Some by *omnis*, euery one, vnderſtand the Iew, or ſuch as were incredulous: *gloſſ. ordinar.* But *Beza* well maketh a difference betweene ἄπιστος, diſobedient, vnfaithfull, which he affirmed onely of ſome, and ψεύστης, a liar, which he aſcribeth to all without exception.

3. An other anſwer is, that in reſpect of God, all men are ſaid to be liars, becauſe God onely is immutable: But in this ſenſe, not onely men but Angels ſhould be ſaid to be liars, for they alſo are mutable and changeable beeing compared with the Creator.

4. There are then two anſwers, which will fully ſatisfie: 1. the Apoſtle ſpeaketh of men, as they are in themſelues by nature, ſo euery one is apt and prone vnto lying, not as they are regenerate and renewed by grace, and ſpeake by the ſpirit of God, as Dauid, and Paul did: *Pareus*: this ſolution followeth *Auguſtine* in his commentarie vpon the 116. Pſalme, *Eue-*

2. This ſome expound of the abſolute promiſes of God: for ſome of his promiſes are abſolute, as thoſe made to the fathers, of the giuing of the lawe, and of the comming of Chriſt: ſome were conditionall, as that they ſhould for euer inherite the land of Canaan, if they walked in Gods commandements: the firſt is called by the ſchoolemen, *prophetia praedeſtinationis*, the propheſie of *predeſtination*, the other the propheſie *comminationis*, of commination: and diuerſe will haue the firſt kind to be here vnderſtood, as *Lyranus*, *Caietan*, *Perer.* *Faius*. *Pareus* reiecteth this interpretation, becauſe all the promiſes of the Lawe and Goſpel haue annexed the condition of obedience or faith.

3. Some giue this ſenſe, by faith, vnderſtanding the beleefe of the faithfull repoſed in Gods promiſes: that the infidelitie of ſome could not evacuate the faith of others: *Origen*, but by the words following, *let God be true*, ſhew that the faith of God, that is, made by him, not faith repoſed in him, is here ſignified.

4. Some thus expound, *quantum ad Deum*, that God for his part is readie to keepe his promiſes, if men performe the condition: but if they by their infidelitie depriue themſelues of the promiſe, the fayling is in themſelues and not in God, *Pareus dub.* 1. But this doth not fully ſatisfie, for if the promiſes of God ſhould haue beene altogether evacuated, though not by any inconſtancie in God, but their infidelitie, yet they ſhould haue beene without effect: which the Apoſtle denieth.

5. *Chryſoſtome* thus inferreth: that their incredulitie is ſo farre from laying any fault vpon God, *vt maiorem illius oſtendat bonitatem*, that it more commendeth his goodneſſe, when he ſeemed to honour thoſe which diſhonoured him: So alſo *Beza*, the goodneſſe of God is ſo much the more commendable, *quanto indigniores ſunt, quorum miſeretur*, the more vnworthie they are, that he hath mercie on: But to the incredulous the promiſes of God were of no effect: they were depriued, Heb. 4. 1.

6. Therefore it muſt be obſerued, that the Apoſtle ſaith not *all*, but, *ſome*, *what though ſome did not beleeue*, *Gualter.* they then which beleeued not *non praeiudicabant caeteris*, did not hinder or were preiudiciall to thoſe which beleeued, *gloſſ. ordinar.* he ſignifieth, *ſemper manſiſſe quoſdam*, *&c.* that there were alwaies found among them in that nation, that beleeued in Gods promiſes, and therefore the promiſes of God are not evacuate, *Calvin*, likeas, though the Sunne ſeeme not to riſe vnto thoſe, which are blind, yet he doth riſe vnto thoſe, that are of perfect ſight, *Gryneus*. as then the Sunne ſhould riſe, though no man could ſee it: yet God hath ordained, both that the Sun ſhould giue light, and ſome ſhould enioy it: So God would ſhewe himſelfe true and ſtedfaſt in his promiſes, though all men ſhould fall away from him: yet he hath ordained, that as he keepeth truth in his promiſes, ſo there ſhould be alwaies ſome in the Church, which ſhould beleeue them.

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3. But there is great difference betweene *mentiri, & mendacium dicere*, betweene lying, and telling of a lie: one is said to lie, when he doth it *animo fallendi*, with a mind to deceiue: one may tell a lie, and yet not lie himselfe: when he reporteth that which is false: as many such false and fabulous things, are found in *Herodotus* and *Plinie*. *Faius.*

4. *Augustine* distinguisheth a lie into three kinds: there is *perniciosum, officiosum, iocosum*, a pernicious lie, which is to deceiue, and to doe hurt; an officious lie, which is made to preserue an others life; and a lie made in merriment in sport: none of these lies can be iustified, but the first is the worst. But here is no place at large to handle these things: I referre the Reader to the questions vpon the 9. Commandement in *Hexapla vpon Exodus, chap.* 20.

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Origen here mooueth this doubt, if euery man be a liar, then Paul also was a liar, and Dauid, for they were men.

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2. Some by *omnis*, euery one, vnderstand the Iew, or such as were incredulous: *gloss. ordinar.* But *Beza* well maketh a difference betweene ἀπειθὴς & ψεύστης, disobedient, vnfaithfull, which he affirmed onely of some, and a liar, which he ascribeth to all without exception.

3. An other answer is, that in respect of God, all men are said to be liars, because God onely is immutable: But in this sense, not onely men but Angels should be said to be liars, for they also are mutable and changeable beeing compared with the Creator.

4. There are then two answers, which will fully satisfie: 1. the Apostle speaketh of men, as they are in themselues by nature, so euery one is apt and prone vnto lying, not as they are regenerate and renewed by grace, and speake by the spirit of God, as Dauid, and Paul did: [illegible] this solution followeth *Augustine* in his commentarie vpon the 116. Psalme, *Ene-*

v.6. taken frō the office of God, he can not be but most iust, seeing he shall iudge the world.

3. *Obiect.* v. 7. which ariseth likewise out of the former testimonie cited out of the Psalme: if by mens lies Gods truth is commended, then the liar is vniustly punished: the answer followeth, v. 9. the Apostle calleth it a blasphemie, and worthie of iust damnation, if any shall iustifie themselues in their euill doing, and of purpose doe euill, to set forth the iustice of God, v. 8.

The second part is from v. 9. to 21. where he prooueth the Iewes and Gentiles both to be vnder sinne, which is propounded, v. 9. prooued by particular induction of their sinne grounded vpon some testimonies of Scripture, v. 10. to 19. then applied to the Iew, as well as to the Gentile, by three arguments, v. 19. 1. from the relation which the law hath to those which are vnder the law: 2. then from two ends, that euery mouth may be stopped, all occasion of boasting may be taken away: 3. and that all the world may be found culpable.

The third part followeth, wherein the Apostle prooueth that all must be iustified by faith in Christ: which he prooueth by a distribution, either by the workes of the law, or by faith: not by the law by the contrarie effect, v. 20.

Then he confirmeth the other part, that we are iustified by faith without the law, which proposition is contained v. 1. 22, 23. by shewing the causes of iustification, and who are iustified, euen all that beleeue, and why, v. 23.

Then this proposition is confirmed, 1. by shewing all the causes, the efficient principall the grace of God, then Christ by his blood, the instrument is faith, the formall cause remission of sinnes, the ende the setting forth of Gods iustice, v. 24, 25, 26. 2. by the effects, in excluding all boasting, v. 27. 3. the conclusion followeth, v. 28. 4. which is confirmed, 1. by remooving an absurditie, because God otherwise should seeme to be God onely of the Iewes, v. 29. 30. 2. by preuenting an obiection, v. 31.

3. *The questions and doubts discussed.*

1. Quest. *Of the priuiledges of the Iewes, and their preheminence before the Gentiles.*

v. 1. *What is the preferment of the Iew? &c.* Whereas the Apostle seemed in the end of the former chapter to make the Iewes and Gentiles equall, and had extenuated the circumcision of the flesh; now it might be obiected by the Iew that by this meanes, they should haue no preheminence or preferment more then the Gentile had: the Apostle then meeteth with that secret obiection, and sheweth, wherein consisted the excellencie of the Iew.

1. The Iewes had many priuiledges, which the Gentiles had not: as 1. they were called to be the peculiar people of God, and the Lord professed himselfe to be their God. 2. in that nation continued the true knowledge of God, euen vnto the comming of Christ. 3. of them came many holy Patriarks and Prophets, that were in high fauour, and acceptance with God. 4. among them and for their sakes the Lord wrought many miracles and wonders. 5. they had many visions, propheſies, and dreames. 6. God gaue vnto them the Sacraments and sacrifices, as circumcision, the Paschal lamb. 7. the Messiah was promised to descend of that nation. 8. But the Apostle omitteth these, and specially insisteth vpon this, that the law and oracles of God were committed vnto them.

2. *Chiefly, or first, because vnto them were credited, &c.* This word πρῶτον, *Erasmus* taketh for to signifie the order of the Apostles speach, as before c. 1. 8. but there the Apostle beginneth his epistle, which he doth not here. 2. Some referre it to the number of the priuiledges rehearsed by the Apostle, whereof this was the first, and the rest follow in the epistle: But the Apostle maketh mention of no other priuiledge but this. 3. *Origen*, whom *Sedulius* followeth, hath here reference to the Gentiles, that vnto the Iewes first were committed the oracles, then to the Gentiles: but the promises here spoken of, were onely made vnto the Iewes. 4. Therefore this word *first*, here signifieth *chiefe*: that this was the chiefe priuiledge and immunitie which the Iewes had.

3. And the Apostle giueth instance of this, that they had the Scriptures, 1. because it was most generall, *& multa concludit*, and concluded many things beside, *Tolet.* 2. herein consisted a chiefe difference betweene the Gentiles, which had but the law of nature to direct them: and the Iewes, which had also the written law of God. *Perer.* 3. and the Apostle omitteth their temporall priuiledges, insisting vpon a spirituall, as being more pretious and durable. *Gorrhan.*

4. By

4. By oracles, τὰ λόγια, ſome ſeeme to vnderſtand onely the law, which was giuen by Moſes, as *Chryſoſtome*, *Theodoret*: but thereby are ſignified all the propheticall writings, which the Iewes had, both the law and the Prophets: *gloſſ. interlin.* though ſpeciall reference be made to the law: as S. Steuen ſaith, that Moſes receiued *the liuely oracles*, Act. 7. 38. *Pare.*

5. But it will be obiected, that God alſo to others communicated his oracles, as to Pharaoh, Nabuchadnezzer, which were not of Iſrael: it may be anſwered, that 1. God did impart thoſe things not to many of the Gentiles, but to a few, 2. and that of ſome particular things: 3. neither were ſuch oracles and viſions committed to their truſt, but onely for a time reuealed: 4. and that for his peoples ſake, rather then their owne.

6. In that the Apoſtle ſaith, ἐπιστεύθησαν, the oracles of God were committed to their credit, or credited vnto them: 1. the *Syriac* interpreter is deceiued, who maketh it the nominatiue, that the oracles of God were credited or beleeued. 2. and *Origens* obſeruation is much like, that the oracles of God were committed vnto them, which did vnderſtand and beleeue them: but the letter of the law, was giuen to all: for by the words following, v. 3. *what though ſome did not beleeue*, it is euident, that the Apoſtle here ſpeaketh of a generall priuiledge, which was not made void, by ſome mens vnbeleefe. 3. *Eraſmus* ſaith, that thoſe oracles were committed vnto them, *alijs magis profuturâ, quam ipſis*, to profit other rather then themſelues: as though they were committed vnto them to keepe for others vſe: But *Beza* noteth better, that they had thoſe things committed vnto them, *non vt alienæ rei depoſitum*, not as an other mans thing laid to pledge, but as their owne proper treaſure, if they could haue vſed it well. 4. And indeede, they were faithfull keepers of the Scriptures, preſeruing them from falſitie and corruption, and are to this day, though they vnderſtand them not: and in the daies of our Sauiour, when many other corruptions both of life and doctrine were obiected againſt them, yet they were not charged to be falſifiers of Scripture. *Faius.* 5. *Chryſoſtome* hath here a good note, *nuſquam illorum virtutes, ſed Dei beneficia in illos enumerat*, the Apoſtle doth not recken vp their owne vertues among their priuiledges, but he counteth the benefits of God toward them. 6. And this word, *is credited*, (which the Apoſtle vſeth els where, as 1. Cor. 9. 17. *the diſpenſation is credited*, or *committed vnto me*) maketh for the credit of thoſe, to whoſe fidelitie theſe oracles were committed: *facit ad honorem perſonæ, cui confidimus*, it maketh for the honour of the perſon, which we truſt: as *Ambroſe* ſaith, *maximam fuiſſe laudem Iudæorum, &c.* it was a great praiſe for the Iewes, that they were counted worthie to receiue the law. 7. And this word of *crediting*, ſheweth, that what was committed vnto them, *exigendum cum vſuris*, was to be exacted with vſurie: *Gorrhan.* God would require an account of them of his law, which he had credited, and committed vnto them, as is ſhewed in the parable of the talents. *Hugo.* 8. This then was the priuiledge and preheminence of the Iewes; that they were firſt *depoſitarij, tum œconomi*, firſt keepers of Gods oracles committed vnto them, and afterward ſtewards and diſpenſers of them: *Calv.* for the Apoſtles preached the word of God vnto the Gentiles, as it is propheſied, Iſa. 2. 3. *The Law ſhall goe forth of Sion, and the word of God from Ieruſalem*: and ſo our bleſſed Sauiour ſaith, Ioh. 4. 22. that *ſaluation is of the Iewes.*

9. But this further here is to be obſerued, that whereas v. 1. the Apoſtle propounded two queſtions, one of the preheminence of the Iewes, the other of the profit of circumciſion; he inſiſteth onely vpon the firſt, and omitteth the other: both becauſe he had anſwered before, concerning circumciſion that it is profitable, if one keepe the law, c. 2. 25. and he hauing to other things, reſerueth that matter to a fitter place, c. 4. *Pareus.*

2. Queſt. *How mens vnbeleefe can not make the faith of God without effect.*

1. By the word ἀπιστία, here is rather vnderſtood their perfidiouſnes, rebellion, and falling away from God, then the not beleeuing of his promiſes, *Beza*: and by the faith of God, is meant his veritie and conſtancie in keeping his promiſes: as Pſal. 33. 4. *All his workes are faithfull*: *Pareus*: the Apoſtle then vnderſtandeth, *fidem datam*, faith giuen by God, *Bez.* and the truth of his promiſes, *Bucer*: now, as the former obiection might be made by the Iewes, that if their caſe were no better then the Gentiles, then they ſhould haue no preheminence at all: ſo this ſecond obiection might be mooued by the Gentiles, that although God for his part had made vnto the Iewes many gracious promiſes, yet they by their default, had deprined themſelues of the benefit thereof: to this obiection then the Apoſtle maketh this anſwer, that their vnbeleefe could not make the faith and promiſe of God of no effect.

2. This ſome expound of the abſolute promiſes of God: for ſome of his promiſes are abſolute, as thoſe made to the fathers, of the giuing of the lawe, and of the comming of Chriſt: ſome were conditionall, as that they ſhould for euer inherite the land of Canaan, if they walked in Gods commandements: the firſt is called by the ſchoolemen, *prophetia predeſtinationis*, the propheſie of *predeſtination*, the other the propheſie *comminationis*, of commination: and diuerſe will haue the firſt kind to be here vnderſtood, as *Lyranus*, *Caietan*, *Perer*. *Faius*. *Pareus* reiecteth this interpretation, becauſe all the promiſes of the Lawe and Goſpel haue annexed the condition of obedience or faith.

3. Some giue this ſenſe, by faith, vnderſtanding the beleefe of the faithfull repoſed in Gods promiſes: that the infidelitie of ſome could not evacuate the faith of others: *Origen*. but by the words following, *let God be true*, ſhew that the faith of God, that is, made by him, not faith repoſed in him, is here ſignified.

4. Some thus expound, *quantum ad Deum*, that God for his part is readie to keepe his promiſes, if men performe the condition: but if they by their infidelitie depriue themſelues of the promiſe, the fayling is in themſelues and not in God, *Pareus dub*. 1. But this doth not fully ſatisfie, for if the promiſes of God ſhould haue beene altogether evacuated, though not by any inconſtancie in God, but their infidelitie, yet they ſhould haue beene without effect: which the Apoſtle denieth.

5. *Chryſoſtome* thus inferreth: that their incredulitie is ſo farre from laying any fault vpon God, *vt maiorem illius oſtendat bonitatem*, that it more commendeth his goodneſſe, when he ſeemed to honour thoſe which diſhonoured him: So alſo *Beza*, the goodneſſe of God is ſo much the more commendable, *quanto indigniores ſunt, quorum miſeretur*, the more vnworthie they are, that he hath mercie on: But to the incredulous the promiſes of God were of no effect: they were depriued, Heb. 4. 1.

6. Therefore it muſt be obſerued, that the Apoſtle ſaith not *all*, but, *ſome*, *what though ſome did not beleeue*, *Gualter*. they then which beleeued not *non præiudicabant cæteris*, did not hinder or were preiudiciall to thoſe which beleeued, *gloſſ. ordinar*. he ſignifieth, *ſemper manſiſſe quoſdam*, *&c*. that there were alwaies found among them in that nation, that beleeued in Gods promiſes, and therefore the promiſes of God are not evacuate, *Calvin*, like as, though the Sunne ſeeme not to riſe vnto thoſe, which are blind, yet he doth riſe vnto thoſe, that are of perfect ſight, *Gryneus*. as then the Sunne ſhould riſe, though no man could ſee it: yet God hath ordained, both that the Sun ſhould giue light, and ſome ſhould enioy it: So God would ſhewe himſelfe true and ſtedfaſt in his promiſes, though all men ſhould fall away from him: yet he hath ordained, that as he keepeth truth in his promiſes, ſo there ſhould be alwaies ſome in the Church, which ſhould beleeue them.

Queſt. 3. *How God is ſaid to be true.*

1. The vulgar Latine readeth, *God is true*, and ſo ſome of the fathers haue followed that reading, as *Cyprian epiſt*. 55. *ad Cornel*. and *Ambroſe lib*. 3. *de fide*, *c*. 3. and ſo the Syrian interpreter: but in the originall Greeke, it is in the imparatiue, γινέσθω, let God be true: which *Origen* thinketh muſt be vnderſtood, *non præceptive*, by way of precept, but *pronuntiative*, as pronouncing, that God is true: And here it is taken in the ſame ſenſe, as when we ſay in the Lords prayer, *let thy name be hallowed*: then *fiat*, *let him be*, is here all one, as *manifeſtetur*, let him be manifeſted to be true: *ſit nobis verax*, *intelligatur*, let him be true to vs, that is, be ſo taken and vnderſtood to be: *Photius*: ſo alſo *Baſil lib*. 4. *cont*. *Eunom*.

2. Now this difference is betweene *veracitie*, and *fidelitie*, the firſt is *circa verba*, about words, that no vntruth be vttered, the other is *circa pacta*, concerning couenants and promiſes, in keeping and performing them: faithfulnes and fidelitie alwaies includeth veritie: but there may be *veritie* in ſpeaking, without fidelitie, when as truth is onely vttered without any promiſe to performe any thing: But here veracitie is taken for fidelitie: as Pſal. 86. 15. the Lord is ſaid to be great in kindnes and truth. *Tolet*.

3. Now the Lord is ſaid to be true, 1. not onely *effectiue*, becauſe he effecteth his promiſes, which he made to Abraham, as concerning the land of promiſe, and concerning Chriſt, *Haymo*: but *eſſentialiter*, he is eſſentially true and conſtant in himſelfe, he can not lie. Man is ſaide to be true, becauſe he will not ſometime lie, though he may and can lie: But God is ſo true, that he can not lie: neither doth this argue an impotencie of nature in God: for as in a man *poſſe mentiri*, to can, or be able to lie, argueth an infirmitie, rather then power; ſo in God it ſheweth his power, that he can not lie, becauſe it is contrarie to his nature. *Faius*. 4.

4. It will be obiected, that God ſent a lying ſpirit into the mouthes of Ahabs falſe prophets: how then is God true, that ſendeth forth a lying ſpirit? *Anſ.* Sathan was indeede the author of that lying, and offered himſelfe to goe: God onely permitted and ſuffered him, *& efficaciam erroris dedit*, and gaue way, and efficacie of error, and by his iuſt iudgement deliuered Ahab ouer to be deceiued, and deluded by them: God was no way acceſſarie vnto the act of lying. *Faius.*

5. This ſaying of the Apoſtle, *God is true*, though it be not cited out of any ſpeciall text of Scripture; yet it may be collected out of diuers places, vnto the which it is agreeable: as, Numb. 23. 18. *God is not as man, that he ſhould lie.* Pſal. 85. 15. *God is great in kindnes and truth.* Pſal. 36. 6. *Thy truth reacheth vnto the clouds.* Pſal. 89. 33. *I will not falſifie my truth.* Ier. 10. 10. *The Lord is the God of truth, he is the liuing God, and an euerlaſting king:* Out of all theſe places, or any of them may this ſentence be alleadged. *Pareus, Perer.*

4. Queſt. *How euery man is ſaid to be a lyar.*

1. Foure waies is a man giuen to lying. 1. by the circumſtance of his nature, becauſe he is mutable, and readie to alter and change his purpoſe. 2. by the prauitie and peruerſnes of his will, in not keeping that which he hath promiſed. 3. in the vanitie of his minde, in delighting in lies, and giuing eare vnto fables. 4. in his malice, in inventing and deuiſing lies many times to beguile and deceiue. *Gryneus, Martyr.*

2. *Hugo* thus diſtinguiſheth theſe kinds of lying: there is *triplex vanitas*, a threefold vanitie, which a threefold lying followeth: there is *vanitas eſſentiæ*, the vanitie of mans nature and eſſence, which is to be mutable and changeable: and this is common to man with all other creatures, and hence is the firſt kind before ſpoken of: then there is *vanitas miſeriæ*, the vanitie of miſerie and wretchednes, which is incident to all liuing things: ſuch is the miſerie of mans nature, that neither he can doe what he would, neither yet often will doe that which he can: hence is the peruerſnes of the will, in not performing and keeping that which is promiſed, which is the ſecond kind before ſpoken of: the third is *vanitas culpæ*, the vanitie of ſinne: which is proper onely to the reaſonable creature: hence are the two laſt kinds before ſpoken of, either to giue eare vnto lies, or to deuiſe them.

3. But there is great difference betweene *mentiri, & mendacium dicere*, betweene lying, and telling of a lie: one is ſaid to lie, when he doth it *animo fallendi*, with a mind to deceiue: one may tell a lie, and yet not lie himſelfe: when he reporteth that which is falſe: as many ſuch falſe and fabulous things, are found in *Herodotus* and *Plinie*. *Faius.*

4. *Auguſtine* diſtinguiſheth a lie into three kinds: there is *pernicioſum, officioſum, iocoſum*, a pernicious lie, which is to deceiue, and to doe hurt; an officious lie, which is made to preſerue an others life; and a lie made in merriment in ſport: none of theſe lies can be iuſtified, but the firſt is the worſt. But here is no place at large to handle theſe things: I referre the Reader to the queſtions vpon the 9. Commandement in *Hexapla vpon Exodus*, chap. 20.

5. Queſt. *Whether euery man can be ſaid to be a liar.*

Origen here mooueth this doubt, if euery man be a liar, then Paul alſo was a liar, and Dauid, for they were men.

1. *Hierome* vpon this place, would haue this generall particle, *all*, to be reſtrained, and to be taken for the moſt part: as when S. Paul ſaith, *All ſeeke their owne:* and, Pſal. 14. 5. *All are gone out of the way.* But it is euident v. 12. of this chapter, that the Apoſtle vnderſtandeth all, without any exception.

2. Some by *omnis*, euery one, vnderſtand the Iew, or ſuch as were incredulous: *gloſſ. ordinar.* But *Beza* well maketh a difference betweene ἀπειθὴς, diſobedient, vnfaithfull, which he affirmed onely of ſome, and ψευδὴς, a liar, which he aſcribeth to all without exception.

3. An other anſwer is, that in reſpect of God, all men are ſaid to be liars, becauſe God onely is immutable: But in this ſenſe, not onely men but Angels ſhould be ſaid to be liars, for they alſo are mutable and changeable beeing compared with the Creator.

4. There are then two anſwers, which will fully ſatisfie: 1. the Apoſtle ſpeaketh of men, as they are in themſelues by nature, ſo euery one is apt and prone vnto lying, not as they are regenerate and renewed by grace, and ſpeake by the ſpirit of God, as Dauid, and Paul did: *Pareus*: this ſolution followeth *Auguſtine* in his commentarie vpon the 116. Pſalme, *Eue-*

ry man is a lyar, if man be considered in himselfe, *sed gratia Dei verax efficitur, but by the grace of God he is made true:* and againe, he alleadgeth that place in the Psalme, *I said ye are gods, &c. in tantum non erit homo mendax, in quantum homines erunt dij*, as men are gods, so they are not liars: So before him *Origen* vrging those words of our Sauiour, Ioh. 10.35. *If he called them gods, to whome the word of God was, &c.* but the word of God came vnto Dauid, and vnto Paul, *non vtiq; homines erant, sed dij*: therefore they herein were not men, but gods. 2. This must be vnderstood, of a generall proneues and inclination by nature vnto lying, not of the very act it selfe of lying: It followeth, because euery man is naturally a liar, that therefore morally he should be a lyar in act: *Pareus:* so then euery man is said to be a liar, *quia mentiri potest, quamvis non mentiatur*, because he may and can lie, though alwaies he doe not lie. *Tolet.*

6. Quest. *How the Prophet Dauid is to be vnderstood, saying, Euery man is a lyar, Psal. 116.11.*

1. Some doe thus interpret, *nihil est firmum vel stabile in rebus humanis*, nothing is firme or stable in humane matters, *Theodoret*; to the same purpose also *Euthymius*, *fallax est humana vita felicitas*, the happines of mans life here is deceitfull: But this beeing a most true position, how could the Prophet say, *I said in my hast*, as correcting his hastie and vnaduised speach, in thus saying.

2. Some preferre this sense: that Dauid beeing much troubled and perplexed with his manifold afflictions, and sometime tempted with diffidence, doth correct himselfe, and confesseth, that God notwithstanding was true, though all men were liars: *Perer.* but it is euident by the Prophets words, that this is not a correcting, but a corrected speach, which he spake in his hast.

3. *Origen* deliuereth a third sense: that Dauid hauing reuealed vnto him the truth by faith, saying a little before, *I beleeued, and therefore I spake*, doth thankfully acknowledge, that he had receiued the reuelation of the truth from God, whereas all other men, as Philosophers, and the wise among the heathen, were liars: their writings were full of error, and falshood: But that by all, he vnderstandeth not onely the vnbeleeuing Gentiles, but all men in generall, is euident, v. 12. following, as hath beene shewed before.

4. *Calvin*, whome the *Geneuens.* follow, thus expoundeth, *nihil esse certi neque ab homine, neque in homine*, that there is no certentie, neither from man to be looked, nor yet in man: but this beeing a most true and aduised assertion, why then should the Prophet there say he spake it in hast: for so the word there signifieth, as likewise Psal. 31.22. *I said in my hast, I am cast out of thy sight.*

5. *Vatablus* thinketh that Dauid meaneth those, which said, when Saul persecuted him, that he should neuer enioy the kingdome, and therefore he trusting to Gods promises, saith they were all liers: But why then should Dauid say, *I said in my hast*: as confessing that he thus spake in his heat and hast?

6. Wherefore the meaning of the Prophet Dauid there is this, that beeing oppressed with his manifold and great afflictions, he had some distrustfull thoughts, in so much, that he began to thinke, that euen Samuel and Nathan, which had made vnto him such promises concerning the kingdome, were but men, and had spoken as men vnto him: And this sense may be confirmed by the like place, Psal. 31.22. cited before, *I said in my hast: Iun. Cajetan. Iansenius.*

But two obiections will be made against this interpretation. 1. If Dauid be thus vnderstood, this allegation should seeme to be impertinent: for the Apostle groundeth vpon this saying of Dauid, as a certen and vndoubted axiome, which Dauid their vttered in hast. *Ans.* 1. It is not necessarie to graunt, that S. Paul citeth this place out of that Psalme: the like saying is found, Psal. 39.5. *Euery man is altogether vanitie.* 2. but it may safely be admitted, that the Apostle hath reference to this very place, Psal. 116. and yet he keepeth the Prophets sense: for though Dauid were deceiued in the particular application to Samuel, and other Prophets; yet the speach was true in generall, *euery man is a liar*: here was Dauids error, that he tooke them to speake as other men: this generall ground of Dauids speach the Apostle followeth here.

2. *Obiect.* The word there vsed *bechaphzi*, *Vatablus* translateth, *in præcipiti mea fuga*, in my hastie flight: the vulgar latine, *in excessu meo*, when I was beside my selfe for feare: it neede not be translated, *in my hast*. *Ans.* 1. The word *chapaz* signifieth indeede all these, to

make

make haſt, to be aſtoniſhed, to mooue for feare, to precipitate: but the more vſuall and proper ſignification, is to make haſt: as Exod. 12.10. *Ye ſhall eate it in haſt.* Pſal. 104.7. *they haſt away.* 2. and whether it be tranſlated in my haſt, or in my feare, the ſenſe is all one: that Dauid ſpake thus in his heat and paſſion. 3. and that it is not meant of his externall flight of bodie, but rather of the acceleration and haſt of his affections, is euident by the like place, Pſal. 31.22. *I ſaid in my haſt, I am caſt out of thy ſight.*

Queſt. 7. *Of the occaſion of theſe words, cited out of the 51. Pſalme, that thou mighteſt be iuſtified, &c. againſt thee onely haue I ſinned.*

The words in the 51. Pſalme immeadiatly going before are theſe, v.4. *Againſt thee onely haue I ſinned, and committed euill in thy ſight:* how Dauid is ſaid to haue ſinned onely againſt God, it is diuerſely ſcanned.

1. *Gregorie* thus expoundeth: *tibi ſoli peccavi*, againſt thee onely haue I ſinned, *quia tu ſolus es ſine peccato*, becauſe thou onely art without ſinne: man is not ſaid to ſinne againſt man, *quia eum aut par, aut granior culpa inquinat*, becauſe either he is defiled with the ſame or a greater ſinne: But though euerie man be a ſinner, this is no reaſon, but that one man may treſpaſſe againſt another.

2. *Origen* thus expoundeth Dauid by theſe words of S. Paul, 1. Cor. 2.15. *the ſpirituall man diſcerneth all things, yet he is iudged of none:* therefore *againſt thee onely haue I ſinned:* becauſe others cannot iudge me, *quia ſpiritualis ſum*, becauſe I am ſpirituall, &c. But Dauid in this act was not ſpirituall, but carnall.

3. *Caietan* thinketh that Dauid ſo ſpeaketh, becauſe he was king, and had no ſuperiour iudge, to whom he was ſubiect: and therefore he is ſaid onely to ſinne againſt God: becauſe he onely was his ſuperiour Iudge: But Dauid ſtandeth not here vpon any perſonall prerogatiue, he ſetteth forth the qualitie of his offence.

4. An other expoſition which *P. Martyr* mentioneth is, he ſaith he ſinned onely againſt God, becauſe he ſinned againſt his lawe: for although he had treſpaſſed againſt Vrias, and Bathſhebe his wife, yet thoſe were ſinnes none otherwiſe, then as they were prohibited by Gods lawe: But in this ſenſe not onely Dauid, but euerie one beſide ſhould be ſaid to ſinne againſt God.

5. Some giue this ſenſe: *againſt thee onely*, that is, chiefely: he had ſo profaned Gods couenant, abuſed his benefits, cauſed the name of God by this his fall to be blaſphemed, that he had offended God moſt of all, *Mart. Gualter.* But they are two diuerſe things, to ſinne onely againſt God, and chiefely to offend him.

6. Wherefore, Dauid here hath relation to the ſecreſie of his ſinne, which was caried ſo politikely, that the world perceiued it not: yea Ioab, though he was priuie to Vrias death, yet knew not the cauſe, *Vatab. Iun.* and thus before them *D. Kimhi:* this ſenſe is warranted, 2. Sam. 12.12. where the Lord ſaith, *thou didſt it ſecretly, but I will doe this thing before all Iſrael.*

Queſt. 8. *Of the diuerſe acceptions of this word, iuſtified.*

1. *Iuſtice*, is taken diuerſe wayes. 1. it is vſed to ſignifie a generall conſent and concurrence of all vertues, which we call righteouſneſſe: in this ſenſe Iob is called an vpright and iuſt man, Iob. 1.8. 2. it properly ſignifieth that ſpeciall vertue, which is ſeene in giuing vnto euerie one their own, as Luk. 18.3. *doe me iuſtice againſt mine aduerſarie.* 3. it is taken for the goodneſſe of God, in performing vnto vs though vnworthie, that which he hath promiſed: as S. Paul ſaith, 2. Timoth. 4.8. *which the Lord the iuſt Iudge ſhall giue me at that day, &c.*

2. So likewiſe to *iuſtifie* is vſed in a diuerſe ſenſe. 1. it ſignifieth to declare or manifeſt one to be iuſt: as it is ſaid, Matth. 11.19. *Wiſedome is iuſtified of her children.* 2. to abſolue or pronounce innocent, Rom. 8.33. *It is God that iuſtifieth, who ſhall condemne?* 3. we are ſaid to be iuſtified by faith, that is, to be reputed and counted iuſt by the righteouſneſſe of Chriſt applyed and imputed vnto vs by faith. 4. and it is alſo vſed of that inchoate and imperfect righteouſneſſe, which is in the regenerate: as Reuel. 22.12. *He that is iuſt, iuſtificetur adhuc, let him be iuſtified ſtill, Beza. Gryneus:* here it is taken in the firſt ſenſe, God is ſaid to be iuſtified, that is, declared, acknowledged to be iuſt.

Queſt. 9. Of the meaning of theſe words, *That thou mightſt be iuſtified in thy words, and ouercome when thou iudgeſt.*

1. Some doe ſpecially apply theſe words vnto Chriſt: as *Auguſtine, vidit futurum iudicem iudicandum*, he ſawe that the Iudge to come ſhould be iudged, *tract. in Pſal.60.* to the ſame purpoſe *Gregory* expoundeth, that Chriſt was iuſtified in his words, and ouercame when he was iudged of Pilate and the Iewes, there was no guile found in his mouth: *Hugo* addeth, that he ouercame when he iudged and triumphed ouer Sathan, and all the infernall powers vpon the croſſe: But in this ſenſe there ſhould be ſmall coherence in Dauids words: for he confeſſing his ſinne, ſaying, *againſt thee onely haue I ſinned*, adding further, *that thou mayeſt be iuſtified, &c.* hath relation to his preſent ſtate, how God ſhould be iuſtified in forgiuing his ſinne: and the Hebrewe word is taken actiuely, *when thou iudgeſt*, not when thou art iudged, ſo that it cannot fitly be applyed to Chriſt beeing iudged.

2. Some giue this ſenſe, *Againſt thee only haue I ſinned, vt dum ego & omnes peccamus, &c.* that while I and all other ſinne, thou onely mayeſt appeare to be iuſt, *gloſſ. ordinar.* ſo alſo *Oſiander*, *agnoſco me nihil agere ſine peccato*, I confeſſe, that I doe nothing without ſinne, to thee onely belongeth the praiſe of all goodneſſe: But Dauid ſpeaketh not of other mens ſinnes here, but of his owne, and not of all his, but this ſpeciall ſinne, which he had committed, neither doth he meditate of the iuſtice and goodneſſe of God in generall onely, but as he had experience of his goodneſſe, in the particular remiſſion of his ſinne.

3. Some by *words*, here vnderſtand Gods promiſes, which he had made to Dauid, touching the continuance of the kingdome in his ſeed, and the comming of the Meſſiah: which promiſes ſome might thinke God would revoke becauſe of Dauids ſinne, and therefore God, though men ſo iudged of him, that he would alter his promiſes, yet he would ſhewe himſelfe iuſt in keeping his word with Dauid: *Thomas, Lyranus, Tolet, Perer.* But Dauid maketh not mention here of any ſuch particular promiſes: but ſuch, as other ſinners alſo vpon their repentance, might haue comfort in, as he ſaith, v.13. *I will teach thy way vnto the wicked, and ſinners ſhall be conuerted vnto thee.*

4. *Calvin* and *Pareus* thus interpret; that Dauid confeſſing his ſinne, acknowledgeth God therein to be iuſt, whatſoeuer he ſhould lay vpon him for his ſinne, that howſoeuer men might murmure againſt God, and ſo iudge him vniuſt, yet his iudgements were moſt vpright: and ſo God ſhould be pure when he was iudged of men, or to reade it actiuely, when he iudged ſinners for their ſinne: But in this ſenſe, it ſhould not ſeeme to be much pertinent to S. Pauls purpoſe; who would prooue by this place, that the Lord is true and iuſt of his promiſes, though men doe faile in their obedience.

5. *Theodoret* and *Euthymius* thinke, and ſo likewiſe *Iunius*, that Dauid hath ſpeciall relation to that conference, that Nathan had with Dauid, 2. Sam.12. and the puniſhment there denounced: confeſſing it was iuſtly inflicted vpon him: and ſo God was iuſtified in his words and ſpeaches, which Nathan had in his name with Dauid.

6. Yet further, as I denie not, but that Dauid hath ſpeciall reference vnto that iudiciall proceeding, which the Lord had with Dauid, when he ſent his Prophet Nathan: it is more agreeable to the Apoſtles purpoſe, to vnderſtand this of Gods promiſe made to Dauid by Nathan, that his ſinne was forgiuen him, then of the iudgment there inflicted: that God notwithſtanding Dauids ſinne, yet would keepe his promiſe toward the elect for the remiſſion of their ſinnes: and ſo *Vatablus* will haue it depend vpon the 2. verſe, *waſh me from mine iniquitie, that thou mayſt be iuſtified, &c.* or *Lyranus* immediately after theſe words, *againſt thee only haue I ſinned*, vnderſtandeth to be ſupplyed, *remitte mihi*, forgiue me: Thus *Beza* alſo referreth it to Gods gracious promiſe of remiſſion of ſinnes: And ſo it is beſt agreeable to the Apoſtles purpoſe, who ſheweth by this teſtimonie, that the vnbeleefe of ſome maketh not the faith of Gods promiſes of no effect: and as before the Apoſtle ſet the truth of God, againſt mans lying: ſo here in this ſentence, mans frailty appeareth on the one ſide, in Dauids ſinne, and Gods truth and conſtancie in forgiuing the ſame, *Tolet.*

7. Now whereas the Apoſtle followeth the Septuagint, *and ouercome when thou art iudged:* but out of the Hebrewe it is thus interpreted, *and mayſt be pure when thou iudgeſt.* firſt the Apoſtle retaineth the receiued tranſlation which was much accounted of, ſpecially ſeeing it kept the ſenſe of the originall: for he which is pure and blameleſſe, ouercommeth in right iudgement, *Faius.* and God being pure and free from the accuſations of the wicked, there-

therein ouercommeth their murmurings, againſt his iudgements, *Pareus*: ſecondly, the other word ἐν τῷ κρίνεσθαι, in iudging, may as well be in the meane voice as the paſſiue: and ſo may be taken actiuely, *when thou iudgeſt*, as ſome read paſſiuely, *when thou art iudged*, *Beza*, *Pareus*.

Queſt. 10. *Whether a man may doe euill, and commit ſinne to that ende, to ſet forth Gods iuſtice.*

This doubt is mooued by occaſion of the Prophets words: becauſe after he had ſaid, *I haue done euill in thy ſight*, it followeth, *that thou maiſt be iuſtified*: to the which theſe anſwears may be made, 1. Dauid wen he ſinned did not propound this as the ende to himſelfe thereby to ſet forth Gods iuſtice, but this euent followed: this word *that*, doth not then ſhewe the cauſe, but the order rather and euent of the thing, *Perer.* where is not relation to Dauid, that he did it to this end, but vnto God, who turned this euill vnto good. 2. or theſe words, *that thou maiſt be iuſtified*, are not to be referred, to the words immediately going before, but to the 3. verſe, *I knowe mine iniquities*: Dauid therefore ſheweth not, *quo fine prius fecerit malũ*, with what intent he did euil before. *ſed quo fine nunc faciat bonũ*, but with what end he now did well in confeſſing his ſinne, namely, that God might receiue glorie thereby. 3. *Vatablus* alſo referreth theſe words vnto the 2. verſe, where he ſaith, *waſh me thoroughly from my ſinnes*, and then theſe words in ſenſe are to be annexed, that *thou maiſt be iuſtified, &c.* this was not then *finis peccati*, *ſed precationis*, not the ende of Dauids ſinne, but of his prayer: that God in forgiuing his ſinne might appeare to be iuſt and true of his promiſes in forgiuing the ſinnes of the elect.

Queſt. 11. *Of the meaning of the* 5, 6, 7, 8. *verſes.*

1. Now followeth the third obiection, iſſuing out of the former: for if Gods iuſtice and truth in keeping his promiſes doe appeare in remmitting the ſinnes of the faithfull, that notwithſtanding their ſinnes, yet he is faithfull in performing his promiſes: then it would followe, that our vnrighteouſneſſe commendeth the iuſtice of God: and hereupon enſue three other inconueniences. 1. That God ſhould be vnrighteous in puniſhing that which maketh for his glorie. 2. nay he ſhould not be iuſt, to be ſo much as a ſinner, by whom the the glorie of God is promoted, v. 7. *Why am I yet condemned as a ſinner.* 3. and it would followe, that if by our ſinnes the iuſtice of God were ſet forth, we ſhould ſtill commit ſinne and doe euill, that good might come thereof, the ſetting forth of Gods glorie, *Gorrhan.*

2. Whereas the Apoſtle ſaith according to the Greeke text, I ſpeake κατ ἄνθρωπον, according to man, *Origen* ſeemeth to approoue and followe another reading: as though it ſhould be κατ ἀνθρώπου, againſt man: for the Greeke prepoſition κατὰ, with an accuſatiue caſe ſignifieth *according*, but with a genitiue, *againſt*: and ſo he would ioyne it to the former words, *is God vnrighteous, which inferreth*, or *inflicteth puniſhment againſt man.* But there is an other word λέγω, I ſpeake, which ſhould be quite cut off in this ſenſe: beſide this phraſe, *I ſpeake according to man*, is vſuall with the Apoſtle: which he vſeth vpon diuerſe occaſions. 1. to decline envie, when he is forced to ſpeake of himſelfe, and his owne doings, he thus ſpeaketh according to the wiſedome of men, 1. Cor. 15. 31. 2. Cor. 11. 16. 2. ſometime he vſeth this forme of ſpeach, when he taketh ſomewhat from the common vſe of men, for a more liuely demonſtration of that, which he hath in hand, Rom. 6. 19. 1. Cor. 9. 8. 3. ſometime according to man, is as much as according to the fleſh, and after the guiſe of carnall men: and ſo the Apoſtle here ſpeaketh in the perſon of a carnall man, *Beza, annot.*

3. But whereas, *v.* 7. the Apoſtle ſaith, *why am I yet condemned as a ſinner*, the moſt interpreters agree to make it a part of the ſame obiection: that God ſhould ſeeme vniuſt in puniſhing ſinners by whom his glorie is ſet forth: *Tolet* maketh it rather an anſwear to the obiection: that S. Paul prooueth by two arguments, that God is not vnrighteous, one by his office, that he is iudge of the world, the other by the execution of his iuſtice, that if God were not iuſt, *I ſhould not be puniſhed as a ſinner*: but the former words going immediately before, *if the veritie of God, hath more abounded thorough my lie vnto his glorie*, ſheweth that it is part of the obiection, which alſo is continued ſtill in the verſe following; *And, &c. why doe we not euill, &c.*

4. By veritie here v. 7. is not vnderſtood, the veritie of doctrine; and by a lie, erroneous and falſe doctrine: as *Origen* here ſheweth by diuerſe particular inſtances, of the falſe poſi-

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tions of the Philosophers, how the veritie and truth of God, hath thereby more manifestly appeared: But by veritie rather the iustice of God and constancie in keeping his promises is vnderstood, and by a lie, the perfidiousnesse of men, whereof the Apostle spake before, v. 3.

5. Now to this obiection the Apostle maketh 4. answers. 1. he reiecteth this impious calumniation, as blasphemous, and absurd, thinking it worthie of no better answer, saying, *God forbid.* 2. he addeth a reason taken from Gods office: he is the iudge of the world both present and to come, who doth both goueme the world in equitie, and shall as the supreame iudge giue vnto euerie man according to his workes: he therefore cannot be vniust. 3. to the last part of the obiection he saith, first, that they doe blaspheme the Apostle, v. 8. in raising such a slaunder of him, as though he should teach any such doctrine, that men should doe euill, that good may come thereof. 4. then he saith, their *damnation is iust:* which words some doe vnderstand actiuely, that the Apostle condemned such positions; referring *whose* to the obiections: but it is better vnderstood passiuely of their persons, that for this their blasphemie, they deserue to be condemned of God, *Pareus.*

6. Thus the Apostle answeareth pithily, to these cauills and obiections, repelling them, that howsoeuer men may imagine, yet God is most iust in punishing of sinners, though thereby his glorie is set forth. So that thus much is insinuated in the Apostles answer: that it followeth not, that God should therefore forbeare the punishment of the wicked, because by their iniquitie, his iustice and goodnesse is more set forth, because it is not of their sinne, that any good commeth thereof, but of Gods goodnesse: they *per se*, by themselues are no causes of the setting forth of Gods glorie, but *per accidens*, by an accident: God thereby taketh occasion to manifest *his iustice* in their condigne punishment, as he did in the destruction of *Pharaoh:* his *wisedome* as he did vse the malice and envie of Iosephs brethren, to effect his purpose in bringing him to honour: *his clemencie*, in doing good to his Church, as by Iudas treacherie Christ was deliuered vp to death, for the redemption of the world: But therefore none of their sinnes were excused, because they had no such intent to set forth Gods glorie, but God who brought light of darknesse, was able by their works of darkenesse, to manifest the light of his truth, *Pareus.*

Like as when the Iudge condemneth a malefactor, his vprightnesse appeareth in his iust condemnation: and the greater the disease is, the more commendable is the skill of the Physitian in healing it: yet no thankes is due either to the malefactor, for the one, or to the diseased patient for the other, *Mart.* So likewise, that mans sinne setteth forth the goodnesse of God; it is not of the nature of sinne, *sed ex infinita bonitate, sapientia, & potentia Dei*, but of the infinite goodnesse, wisedome, and power of God, who can turne mens sinnes to his further glorie. *Perer.*

And further, here we are to distinguish betweene *malum culpæ, & malum pœnæ*, the euill of the offence, and the euill of punishment: the first simply and by it it selfe maketh not to Gods glorie: but the punishment of sinne, which is occasioned by sinne, God ordaineth for the declaration of his iustice, *Lyran.*

Quest. 12. *Whether none euill is to be done at all, that good may come thereof.*

1. This is a most true conclusion in diuinitie, that no euill must be done or sinne committed, that some good may be caused thereby: for the contrarie the Apostle here condemneth, and saith their damnation is iust, that thus obiect, *Why doe we not euill, that good may come thereof:* the reason hereof is this, no sinne is eligible, for whatsoeuer is eligible, and to be made choice of, is good, but sinne is no wayes good, for then it should not be sinne, yet sinne may be the occasion of the further setting forth of Gods glorie: as the offences of theeues and murtherers may be the matter for the iustice of the iudge to worke vpon, and diseases are occasions for the skilfull Physitian to shewe his skill: yet as therefore a man will not choose to be diseased, that the Physitian may growe famous in healing him, so neither are sinnes to be of purpose committed, that Gods iustice should be thereby set forth, *Mart.*

2. But here the former diffinction taketh place betweene *malum culpæ, & malum pœnæ*, the euill of sinne, and the euill of punishment: the first is no wayes to be chosen: a lesse sinne is not to be committed to avoide a greater: for if no euill is to be done for a good ende, then the lesse euill or siune, is not to be committed to avoide a greater: for the avoiding of euill is also a good thing, *Caietan.* But of other things, which are not euill in their nature, but

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are counted euill in reſpect of temporall loſſe, there one may make choice of the leſſe, *Parens:* as Dauid did rather chuſe to haue the peſtilence ſent vpon the land, then famine, or captiuitie: and here that ſimilitude of *Gregorie* may haue place, *vt qui marorum ambitu clauditur vndiq;, &c.* as he that is compaſſed and cloſed in with a wall, that he cannot eſcape, there taketh his flight, *vbi breuior murus inuenitur*, where the wall is the loweſt: ſo of ſuch temporall euills a man may make choice of that which bringeth the leaſt inconuenience.

3. And concerning the firſt ſort of euills, there is alſo a kind of choice to be made: when there is a neceſſitie: as when one is driuen to ſuch a ſtreight, as that hauing taken a raſh oath to doe an vnlawfull thing, and the oath beeing made, he muſt either breake his oath, and ſo commit periurie, or keepe his oath, and ſo breake charitie: it is the leſſe of the two euills, to breake a wicked oath, then to fulfill it, as Herod did in putting Iohn Baptiſt to death: for in violating the oath, *creatorem offendimus*, we doe but offend the Creator, but in performing a cruell and bloodie oath we both tranſgreſſe Gods commandements, as alſo offer wrong vnto our brother: thus was it decreed *Concil. Toletan. 8. vbi periculi neceſſitas compulerit, &c.* where the neceſſitie of the danger compelleth: which neceſſitie is, when a thing is once committed, and cannot be vndone againe, as in taking a raſh oath: which neceſſitie, or perplexitie, as *Caietan* well noteth, is not *ex parte rerum*, on the behalfe of the things: for it is not neceſſarie for a man, if it were in his power either to ſweare falſly, or to breake charitie: but it is *ex parte hominis*, on the behalfe of man, who cannot reuoke and vncall that which he hath once done, *Caietan.*

4. But againſt this poſition the example of Lot will be obiected, who to preſerue the young men from the beaſtly rage of the Sodomites, would haue proſtituted his daughters vnto them: if this fact were not good, why doth S. Peter call him iuſt Lot, 2. Pet. 2. if it were, then one may doe good that euill may be occaſioned thereby.

Concerning this act of Lot, there are diuerſe opinions: ſome doe commend and iuſtifie it, as *Ambroſe lib. 1. de Abraham. c. 6. Chryſoſtome hom. 43.* ſo alſo *Thomas. Caietan.* Some doe blame Lot in ſo doing, and diſallowe this fact: as *Auguſt. qu. 42. in Geneſ. Lyran. Gloſſ. interlin. Toſtatus. Lyppom. in catena.* and this ſeemeth to be the better opinion: as *Auguſtine* determineth, *noli facere magnum ſcelus tuum, dum magis horreſcis alienum*, doe not make thine offence great, while thou feareſt an others ſinne: yet two things doe excuſe Lot, his zealous care to preſerue the young men from violence, and his perplexed, and troubled minde, not well conſidering what he did: And whereas S. Peter calleth him iuſt Lot, that is not vnderſtood in reſpect of this particular fact, but of his vpright life, who was not touched with the vncleane conuerſation of the citie, but grieued thereat.

5. Here further may be noted a certaine ouerſight of *Gregorie*, who diſputing this point, that of two euills the leſſe is to be choſen, giueth this inſtance that the Apoſtle ſaying, *to auoide fornication, let euerie one haue his wife, conceſſit minimo, vt maiora declinaret*, he permitted the leſſe (euill,) to auoide the greater: ſo he thinketh it not to be without fault to marrie, though it be leſſe: and he would prooue it by theſe words of the Apoſtle, *I ſpeake this by permiſſion, not by commandement, non eſt ſine vitio, quod ignoſcitur, & non præcipitur*, that is not without fault which is pardoned, not commanded, *Gregor. lib. 32. Moral. c. 27.*

Contra. 1. If it were an euill or ſinne to marrie, then God ſhould be the author of ſinne, who was the inſtitutor of mariage: if men do abuſe the mariage by their intemperancie, that is their fault, not any euill in the thing: 2. The Apoſtle doth not pardon them their mariage, but he permitteth them to marrie as a thing lawfull for all, if they will vſe the remedie, but not neceſſarily impoſed by way of commandement: for they which haue the gift of continencie are not bound to marrie. 3. the Apoſtle then in allowing to marrie to auoide fornication, doth not preferre the leſſe euill before the greater, but preſcribeth the remedie, which is good to preuent the greater inconuenience of euill, which would followe, if the remedie were not vſed.

13. Queſt. *Whether God doe not euill, that good may come thereof, in reprobating the veſſels of wrath, to ſhew his power.*

Obiect. 1. The Apoſtle ſaith, Rom. 9. 22. *What and if God would to ſhew his wrath, and make his power knowne, ſuffer with long patience the veſſels of wrath prepared to deſtruction?* here God ſhould ſeeme to doe that which is euill, as to prepare the veſſels of wrath to deſtruction, for a good ende, namely, to declare his power.

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2. Likewise to permit and suffer euill to be done in the world, to exercise his iudgements, or declare his prouidence seemeth to be euill, as when he suffered Iosephs brethren to sell him into Egypt, that Iacobs familie by this meanes might be prouided for: for he which suffereth euill to be done, when he may hinder it, seemeth to consent vnto it, and so is accessarie thereunto: as a Magistrate sinneth in suffering adulterie, murther, and other sinnes to goe vnpunished.

Ans. Concerning the first obiection, it is not euill, that some are vessels of wrath prepared to destruction: 1. because it is Gods will, which is alwaies iust and holy: yea Gods will is a perfect rule of iustice. 2. and that which tendeth to Gods glorie, can not be euill, as God getteth himselfe glorie in the condemnation of the wicked. 3. that which is lawfully done, can not be euill: but God in reiecting some, doth that which he may doe by lawfull right, to dispose of his owne as it pleaseth him; as no man can reproue the potter in making some vessels of honour, some of dishonour of the same piece of clay. 4. but seeing in the ende Gods reiecting and reprobating of some, namely such as by their sinnes deserued eternall death, appeareth to be most iust, it must needs also be good, for that which is iust, is good.

2. To the other obiection of Gods permission, it may be likewise answered, 1. to permit euill to be done, and to consent to euill, doe not necessarily follow one the other: he that permitteth, onely hath a will not to hinder, but he that consenteth, approoueth that which is done. 2. and that God consenteth not to that which he permitteth is euident, because he punisheth sinne, which he suffreth to be done. 3. God in permitting euill to be done, onely consenteth to that good which he draweth out of euill, and for the which he suffreth the same to be done. 4. the case is not like betweene God permitting euill to be done, and the Magistrate: for 1. God is free, and is not tied to any lawe, but the Magistrate suffring euill therein doth contrarie to Gods lawe, or mans. 2. Man oftentimes of some sinister affection suffreth euill, either because he is hindered by some greater power, and cannot punish it, or he is corrupted, and so winketh at sinne: but none of these are incident to God. 3. If the Magistrate propound vnto himselfe some good ende, in vsing connivence in some sinnes, yet he is not sure to effect it as God is. 4. Beside it belongeth vnto the Creator, to giue vnto his creatures freely to worke according to their nature: for otherwise he should restraine the ordinarie course of things: But this no way concerneth the Magistrate in his connivence. *ex Pareo.*

Quest. 14. *In what sense the Apostle denieth the Iewes to be more excellent then the Gentiles, v.9*

v. 9. *What then, are we more excellent?* there is a double sense of these words, some thinke that this is spoken in the person of the faithfull which were vncircumcised, as though they were more excellent then the Iewes, which abused the blessings which the Lord had bestowed vpon them: but if the Apostle had spoken here of the vncircumcised, he would not haue named himselfe, as one of them, *are we more excellent?* therefore the other sense is better, that the Apostle speaketh here in the person of the Iewes, least they might haue gloried too much, in their preheminence and prerogatiues which the Apostle had yeelded vnto them before the Gentiles, v. 1.

2. Now the Apostle in denying vnto the Iewes that excellencie, which he before had yeelded vnto them, v. 1. is not contrarie to himselfe: for the reconciling whereof, 1. Some thinke, that S. Paul before spake of the excellencie of the Iewes beyond the Gentiles, before the comming of Christ, but here of their state in the Gospell, when they had no such preheminence, as the Apostle saith, Colos. 3. that in Christ there is neither Iewe nor Gentile: But *Thomas* refuseth this, because that euen in the state of the law, the Iewes transgressing against the lawe, were no better then the Gentiles, as Ezech. 5. 10. *She hath changed my iudgements into wickednesse, more then the nations, &c.* 2. Some giue this solution, that then preheminence was in respect of the promises, on Gods behalfe, which he made vnto the Iewes, but in respect of their owne nature, they were sinners as well as others, *Thomas, Pererius.* they had no preheminence, by their owne merits: to this purpose, *Gualter, Hyperius, Aretius*, with others: But *Tolet* refuseth this vpon this reason, because in this sense neither should a Christian man haue any preheminence before a Gentile, seeing the one meriteth more at Gods hand, then the other: these things wherein they excell, *non meritis propriis acceperunt*, they haue not receiued by their owne merits, *annotat. 6.* 3. The preheminence

minence then before graunted, and now denied, is neither in respect of the diuers times, nor of their persons, but of the cause in hand, that although the Iewes had some ciuill and Ecclesiasticall prerogatiues, they had the law & circumcision, which the Gentiles had not, yet concerning their manner of iustification before God, it was all one, the Iew was no more iustified by works then the Gentile, but both of them were iustified onely by faith. *Par. Tol.*

15. Quest. *Of the meaning of certaine phrases, which the Apostle vseth, v. 9. We haue alreadie prooued*, and, *vnder sinne.*

1. The Greeke word is προῃτιασάμεθα: 1. some translate, *criminati sumus, we haue accused: Greeke schol. Beza, Parens:* but it had beene sufficient to haue said, we haue shewed both Iewes and Gentiles to be vnder sinne, this was a sufficient accusation it selfe, without any such expresse addition, that he had accused them: *Tolet.* 2. *Pererius* maketh this the sense, I haue alleadged this as a cause, that all are vnder sinne, namely as the cause and occasion, why the Iewes in the matter of iustification are not preferred before the Gentiles: *Per. Haymo:* but that the Apostles speach should be imperfect, saying thus much in effect, we haue shewed this as the cause, that all are vnder sinne, not shewing whereof it should be a cause. 3. *Tolet* deuiseth an other sense, expounding it by the passiue, we haue beene all accused that both Iewes and Gentiles are vnder sinne: but the Greeke construction will not suffer this sense. for *Iewes and Gentiles*, is put in the accusatiue, and so can not answer vnto the word, *accused.* 4. Some thus interpret, *causis redditis ostendimus*, we haue shewed by rendring the cause, why all should be vnder sinne: that the Apostle had not onely shewed this, but rendred also the cause: *Chrysost. Ambr. Sedul. Erasm. Vatabl.* but *Beza* thinketh that the word is not found in that sense. 5. Wherefore the best interpretation is this, *euicimus probauimus*, we haue prooued before, *Oecumen. Genevens.* we haue sufficiently shewed by reason, that all are vnder sinne: so also the Syrian interpreter readeth, *pronuntiauimus*, we haue pronounced: and *gloss. interl. rationibus ostendimus*, we haue shewed by reason.

2. *Vnder sinne*, which signifieth three things, 1. that although the act of sinne doe passe, yet there remaineth still a blot in the soule and conscience, and a guiltines of sinne, as Iosu. 22.17. we are not clensed from the wickednes of *Peor* vnto this day. *Perer.* 2. to be vnder sinne, is *teneri reatu*, to be held guiltie of sinne, *Parens:* to be subiect vnto the curse and malediction due vnto sinne, *Piscat.* and so guiltie of euerlasting damnation. 3. and beside it signifieth the seruitude vnder sinne, that they doe walke and liue in sinne, and can not be deliuered from the tyrannie thereof, *Tolet.* as to be vnder the law, is to be in subiection, thraldome, and vnder the curse of it. *Parens.*

16. Quest. *Whence the Apostle alleadgeth these testimonies; v. 10. to 18.*

1. All these allegations according to the vulgar Latin edition, are taken out of the 13. Psalme, where all those sentences stand together in this order, wherein they are cited here: And one *Lindanus* a Popish writer, would proue hereby the Hebrew text to haue beene corrupted by the Iewes, because onely v. 10, 11, 12. are there found *Psal.* 14. according to the Hebrew originall, and he affirmeth that he had seene an Hebrew copie thought to haue beene *Augustins* the Monke that was sent into England, where these eight verses doe stand in the Hebrew text, as they are here alleadged by S. Paul. But *Pererius* misliketh this assertion: 1. he vrgeth *Hieromes* opinion who was more auncient then that *Augustine*, who findeth not all these sentences in the Hebrew. 2. it is not like that the Iewes could all conspire to corrupt the Greeke text, who otherwise are found to haue beene alwaies most carefull to preserue the Scriptures vncorrupted: neither had they any reason to rase out any of those sentences, seeing therein is contained no manifest prophecie of Christ. 3. and concerning that Hebrew copie, *Ioannes Isaac* sometime professor of the Hebrew tongue at *Colen*, writing against *Lindanus*, thinketh it was patched together by some vnskilfull Hebrician, who might turne the Latine into Hebrew.

2. *Pererius* thinketh that the Hebrew text is not corrupted in that place, yet he would haue the vulgar Latine translation to be retained, because of the antiquitie thereof, which conteineth all those verses in the 14. Psalme: But if he acknowledge the Hebrew to be perfect, and the Latine translation to put in more, then is in the Hebrew, why should not the Latine text be corrected according to the Hebrew?

3. Therefore the truth is, as *Hierome* thinketh, *præm. l. 16. comment. in Esaiam*, that this whole text is not taken out of the 14. Psalme, *sed partim ex Isaia, partim ex Psalmis esse*

contextum, but is framed together partly out of the Prophet Isai, partly out of the Psalmes: the 10,11,12, verses here are alleadged out of the 14. and 53. Psalme: the first part of the 14.v. is out of the 5. Psal.v.10. the second out of the 140. Psal.v.3. the 14.v. out of the 10. Psal.v.7. the 15,16,17.v. out of Isa.59.7,8. the 18.v. out of Psal.36.1. *Pareus*: the same is also affirmed by *Origen*, that these testimonies are cited partly out of the Psalmes, partly out of the Prophet Isai: but the 16.v. *Destruction and calamitie are in their waies*, he saith, *non recordor vbi scriptum sit, &c.* I remember not where it is written, but I thinke it may be found in some one of the Prophets, &c. this may seeme strange, that *Origen* so diligent a searcher of the Scriptures, should not finde where these words are, seeing they follow in the very same place of the Prophet Isai, as *Hierome* also obserueth.

4. But that is well obserued by *Origen*, that whereas S. Paul doth not follow the very same words which are in the Psalme, *puto dari in hoc Apostolicam authoritatem*, I thinke (saith he) that this is done by Apostolike authoritie, to teach vs, when we vse the testimonie of Scripture, *sensum magis ex eo, quam verba rapiamus*, that we rather take the sense, then the words, &c.

17. Qu. *Of the matter and order obserued by the Apostle in citing these testimonies.*

In these testimonies the Apostle first sheweth the sinnes of men, then their punishment: their sinnes either of *omission*, in leauing some duties vndone, to v.13. then of *commission*, in committing such things as were euill, to v.16. the sinnes of omission, are either concerning faith, or manners: concerning faith three waies, *nec credunt per fidem*, they neither beleeue by faith, there is none iust, *nec intelligunt per scripturam*, neither doe they vnderstand by the Scripture, nor seeke God *per inuestigationem*, by searching after him, v.10,11. Concerning manners, 1. they decline out of the way, in turning away from God. 2. they are become vnprofitable, that is, to their brethren. 3. neither doe they good, that is, to themselues, v.12.

The sinnes committed are of two sorts, *ad inducendum alios in errorem*, to bring others into error; *ad incutiendum terrorem*, and to smite into them terror: the first is done three waies, 1. openly in corrupting with euill words, *their mouth is an open sepulchre*. 2. secretly in deceiuing, *they haue vsed their tongues to deceit*. 3. in cloaking their malice with fained words, *the poison of aspes is vnder their lippes*.

They doe strike terror into them, 1. *mala imprecando*, in wishing euill, their mouth is full of cursing. 2. *necem intentando*, by threatning death and destruction, there is bitternes in their mouth. 3. in shedding of blood.

Then followeth their punishment, which is of two sorts, 1. *pœna & non culpa*, a punishment, and no fault, either eternall, *destruction*, or temporall, *calamitie*, with the meritorious cause, *in their waies*. 2. there is a punishment, which is both a punishment, and a sinne: which is first their wilfull ignorance and blindnes, v.17. *they haue not knowne the way of peace*: then their obstinacie, *the feare of God is not before their eyes. Gorrhan.*

But this distribution may seeme to be too curious: we therefore will content our selues with this plaine enumeration of sinnes, which are here set downe by the Apostle. 1. he accuseth all men of iniustice, and vnrighteousnes, *there is none righteous*, v.10. 2. of ignorance and blindnes, *there is none that vnderstandeth*, v.11. 3. of apostasie and falling away from God to abominable idolatrie, v.12. 4. of deceit and craft. 5. of cursing and bitternes, v.13. 6. of crueltie, *their feete are swift to shed blood*. 7. they are turbulent and enemies to peace, v.17. 8. they are prophane, casting off all feare of God, v.18. *Pareus.*

18. Quest. *How none are said to be iust, seeing Noah and other holy men are reported to haue beene iust in their time.*

1. *Origen* thinketh, that whereas the Scripture saith, *in thy sight shall no man liuing be iustified*, it is spoken by way of comparison, that none compared to God, are iust: and so *Lyranus* thinketh, it is vnderstood *de iustitia perfecta*, of perfect righteousnes: there may be *iustitia politica*, a politike and ciuill iustice, in liuing according to the rule of nature, and *iustitia legalis*, a legall iustice, in keeping Moses ordinances, but no perfect iustice. *Contra.* If this were the meaning, then they which are iustified by faith in Christ should be here also included: for they beeing compared to Gods perfect and exact iustice, can not be said to be iust: but the Apostle speaketh not of faith, he sheweth onely, what men are by nature. 2. And by the same reason, doe we also reiect an other interpretation of *Origen*, that no man liuing here is iustified before God, that is, in this life none can be pronounced to be iust: But though in the next world our iustice shall be perfected, yet it is begun here; otherwise we

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should neuer come there.

3. *Chrysostome* vnderstandeth this to be spoken onely of the Iewes, which are noted of three things: 1. that they all had transgressed. 2. they onely committed euill, and wrought no good. 3. they did it with all vehemencie and endeauour: so also *Anselme* thinketh, that Paul speaketh of the Iewes. 4. Some vnderstand contrariwise onely the Gentiles, and vncircumcised, *Greeke schol.* and *Theodoret* thinketh, that Psal. 14. there is speciall reference to the rayling of *Rabsacah*, which is declared Isa. 36. But the words of the Prophet are generall: and he intendeth by this Scripture to prooue, that all both Iew and Gentile were vnder sinne. 5. *Ambrose* and *Augustine* thinke that these words are vttered onely of the euill and wicked sort, not of the righteous, so also *glosse ordinar.* But the Apostle generally concludeth of all, that they are vnder sinne, and that they had neede of the grace of God.

6. *Pererius* mentioneth an other exposition that some would haue it vnderstood of veniall, that is, the smaller offences, which no man liueth without, but euery one is subiect vnto: But the Apostle reckoneth vp afterwards many grieuous sinnes, as *their throat is an open sepulchre, their feete are swift to shed blood, &c.* these were not small offences, but most grieuous and grosse sinnes. 7. *Pererius* thinketh that this is spoken by an *hyperbole*, none are saide to be iust, that is the most, so that a few onely are excepted.

8. But the Apostle vnderstandeth vniuersally all men, that there is none iust: as afterward he concludeth, v. 19. *that all the world be culpable before God*: and whereas some men are called and counted righteous, that is *ex gratia*, by grace: but yet by nature all both Iewes and Gentiles are sinners: that they can not by their owne works be iustified, but onely by grace and faith in Christ. *Faius. Tolet. annot.* 10.

9. *Origen* here maketh a question, how it could be saide, that there was none neither among the Iewes, nor Gentiles, that did any good: seeing there were many among them, which did cloath the naked, feede the hungrie, and did other good things: he hereunto maketh this answer; that like as one that laieth a foundation, and buildeth vpon it a wall or two, yet can not be saide to haue built an house, till he haue finished it; so although those might doe some good things, yet they attained not vnto perfect goodnes, which was onely to be found in Christ. But this is not the Apostles meaning onely to exclude men from the perfection of iustice: for euen the faithfull & beleeuers were short of that perfection, which is required: he therefore sheweth what men are by nature, all vnder sinne, and in the state of damnation, without grace and faith in Christ: if any performe any good worke, either it is of grace, and so not of themselues, or if they did it by the light of nature, they did it not as they ought, and so it was farre from a good worke in deede. *Perer. num.* 37. *Tolet. annot.* 10.

19. Quest. *Of the particular explication of the sinnes, wherewith the Apostle here chargeth both Iewes and Gentiles.*

v. 10. *There is none righteous:* in the Psalme it is, there is *none that doth good*, but the sense is the same, for he that is righteous doth that which is good, & he that doth not good, is not iust or righteous, so he proueth the *antecedent*, by the *consequent*. *No not one:* though this be not in that place of the Psalme, according to the Hebrew, it is added for a more full explanation, to shew, that none are excluded: some vnderstand this of iustification by faith in Christ, there was none which beleeued in him: *gloss. interlin. Gorrhan.* but the Apostle sheweth, what euery one was by nature: otherwise there were alwaies some in the world, to whome the Lord gaue faith and beleefe in him.

v. 11. *There is none that vnderstandeth:* the Apostle here omitteth some words of the Psalme: for there it is set downe affirmatiuely, the Lord looked downe from heauen, whether any would vnderstand: but S. Paul keeping the sense, *Beza*, expresseth it by a negation: *Pareus.* The Apostle condemneth them all of ignorance, which is the mother of prophannes: *Tolet* vnderstandeth this peculiarly of the Gentiles who were idolaters, and had not the right knowledge of God: some doe specially refer it to their ignorance concerning Christ, that they did not know him to be God. *gloss. interlin. Gorrhan.* But it is more generall: they had no knowledge of God at all, no true and effectuall knowledge, which might bring them to the seruice and obedience of God. *Mart.*

There is none that seeketh God. This *Tolet* specially vnderstandeth of the Iewes, who though they knew God, yet they did not seeke him, to liue according to his commandement: but it is more generall, comprehending both Iewes and Gentiles: some haue particular reference to Christ, that they did not seeke to know him, whome they might haue found

out to be God by his miraculous workes: *gloſſ. interl.* But the Apoſtle comprehendeth more times, then that onely wherein Chriſt liued: *Lyranus* hath here a corrupt gloſſe: they did not ſeeke God, *per opera meritoria*, by the merit of their works: but ſo God ſhall neuer be found: the prophannes then of men in general is here ſet forth, that had no care to ſeeke vnto God, and to depend vpon him, but they were addicted to themſelues, and their owne luſts, conforming themſelues vnto this preſent world, Rom. 12.2. *Gryneus.*

v. 12. *They haue all gone out of the way.* They fell away, beeing deſtitute of grace from the way which leadeth vnto life, vnto the broad way, that bringeth vnto euerlaſting deſtruction: *Gryneus:* and they *became vnprofitable*, beeing cut off from God, as the branch from the vine, they could bring forth no fruit: *Tolet.* the Hebrew word ſignifieth to *rot* and *corrupt*, ſo they became as rotten and corrupt branches, *Pareus. There is none that doth good, no not one:* here none are excluded: ſome thus giue the ſenſe, none ſauing one, namely Chriſt, *gloſſ. interlin. Gorrhan*, and ſo *Auguſtine* before them: but the originall will not beare that ſenſe: the words are, *none vnto one*, that is, no not one.

v. 13. *Their throat is an open ſepulchre.* 1. They are *inſtar voraginis*, like vnto a gulph to deſtroy men, and therefore are compared to a ſepulchre. 2. and an open ſepulchre, *quod tetros ſpargit odores*, which ſendeth forth ſtinking ſmells: ſo they doe vtter filthie and vaine words. 3. and they are likened to an open ſepulchre, *quia vſus ſcelerum, verecundiam ſuſtulit*, their cuſtome in ſinne hath taken away all ſhamefaſtnes and modeſtie, they are impudent in their ſinne. *Origen.* 4. and as an open graue can neuer be ſatiate, but it receiueth one bodie after an other; ſo they doe ſtill ſeeke to deuoure men, and as it were eate them vp, with their filthie and ſlanderous tongues. *They haue vſed their tongues to deceit:* where they can not openly deuoure, they attempt to doe it by craft and deceit. *gloſſ. interlin.*

The poiſon of aſpes is vnder their lippes. The biting and venemous tongue is thus reſembled: 1. becauſe this ſerpent doth *morſu inficere*, infect and poiſon by biting. *Gryneus.* 2. it is *inſanabile*, a poiſon incurable: *gloſſ. interlin. Pellic.* 3. and they are incorrigible and intractable, like as the ſerpent ſtoppeth the eares, and will not heare the voice of the charmer.

v. 14. *Their mouth is full of curſing and bitternes.* 1. Their mouth is ſaid to be *full*, becauſe *ex pleno oris vaſculo*, out of their mouth, as a full veſſell doe continually flow forth bitter and cruell words. *Origen.* 2. as they haue gall and bitternes in their heart, Act. 8. 23. ſo they doe vtter it with their mouth, *Gryneus.* 3. thus the Apoſtle ſheweth how they abuſe all the inſtruments of ſpeaking, their throat, their tongues, their lippes, their mouth, *Tolet.* 4. And as before they were giuen to flatterie and deceit, ſo they ſometime brake forth into open blaſphemie both againſt God and man. *Calvin.* 5. *Haymo* ſpecially referreth it to the bitter and blaſphemous words, which the Iewes vttered againſt Chriſt: charging him to haue a deuill, and crying out againſt him to be crucified.

v. 15. *Their feete are ſwift to ſhed blood.* 1. The Apoſtle hetherto alleadged thoſe teſtimonies out of the Pſalmes, now he citeth the Prophet Iſa; becauſe in the mouth of two or three witneſſes euery word ſhall be eſtabliſhed: *Faius.* 2. by the feete are vnderſtood their affections, as *Origen* expoundeth, *conſilium quo agimus iter vitæ*, the counſell, whereby we take in hand the trauell of this life: and hereby their readines is ſignified, vpon euery occaſion to ſhed blood. *Tolet.* 3. as Doeg by his falſe tongue cauſed many innocent Prieſts to be ſlaine, *Gryneus.* 4. and, by this phraſe, *of ſhedding*, is ſhewed how they doe vilipend the blood of the Saints, powring it out as water. *Gorrhan.*

v. 16. *Deſtruction and calamitie are in their waies.* 1. Whereas the word is σύντριμμα, contrition, *Origen* vnderſtandeth it of their ſinne and diſobedience, whereby they doe *auferre iugum domini*, caſt off and beat in pieces the Lords yoake: ſo alſo the *Greeke ſcholiaſt.* as by the *way*, he vnderſtandeth life, ſo by *contrition*, ſinne; whereby the life is worne, as the way is beaten with trampling. 2. ſome vnderſtand it paſſiuely of the deſtruction and calamitie, which was brought vpon them by the Romanes: *gloſſ. interlin. Haymo, Gorrhan.* 3. but it is better taken actiuely, for the deſtruction and calamitie, which they bring vpon others: they are the authors and deuiſers of nothing but miſchiefe: *Gryn. Calv. Pare.* as the Romane hiſtories doe write of *Hannibal*, who in his dreame following one, that was ſent of Iupiter to be his guide into Italie, ſeemed to ſee behind him an huge ſerpent, deuouring and deſtroying all as he went: whereby was ſignified the horrible vaſtitie, which he ſhould bring vpon Italie.

v. 17. *The way of peace they haue not knowne.* 1. *Origen* vnderſtandeth Chriſt to be this

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way of peace, whome they acknowledged not: ſo alſo *Haymo, Gorrhan. gloſſ.* 2. but thereby is ſignified their turbulent nature, who delighted in warre, and filled the world with tumults and troubles: *Gryneus, Pareus:* and although ſome among the heathen did ſeeke to preſerue the peace and tranquilitie of the commonwealth, yet it did not helpe them any thing toward their euerlaſting peace. *Oſiand.*

v. 18. *The feare of God is not before their eyes.* 1. As the feare of God is the beginning of true wiſdome, and pietie, ſo the want of that feare giueth way vnto all impietie: and therefore, *ſine retinaculo currunt ad malum*, they runne into all kind of miſchiefe without any ſtay. *Lyran.* Theſe doe not ſay, there is no God, yet they doe not feare God: *Auguſt. ex Beda:* and ſo are giuen ouer to all impietie.

20. Queſt. v. 19. *What ſoeuer the Law ſaith: what is here vnderſtood by the law, and how diuerſly this word is taken.*

Hierome, epiſt. 151. noteth this word *Law*, to haue ſixe ſeuerall ſignifications in the Scripture: 1. it is taken preciſely for the Law giuen by Moſes, which contained both morall precepts, iudiciall, and ceremoniall: as Ioh. 1. 17. *The Law was giuen by Moſes.* 2. the *law* ſignifieth not the precepts onely, but the hiſtorie of the old Teſtament: as S. Paul calleth Abrahams hiſtorie concerning his two ſonnes, the law, Gal. 4. 22. 3. the booke of the Pſalmes is called the law, Ioh. 15. 25. *It is written in the law, they hated me without a cauſe.* 4. the propheſie of Iſai is called the law: 1. Cor. 14. 21. *In their law it is written, by men of other tongues, &c. will I ſpeake vnto this people:* which teſtimonie is taken out of Iſa. c. 28. 21. 5. the ſpirituall ſenſe and meaning of the old Teſtament is called the law: as the Apoſtle ſaith, *The Law is ſpirituall*, Rom. 7. 6. the law is taken for that naturall light which is imprinted in the minde by nature: as S. Paul ſaith, c. 2. 14. *The Gentiles which haue not the law, are a law vnto themſelues.* Here then by the Law, the Apoſtle generally vnderſtandeth the old Teſtament, as the booke of the Pſalmes, and the Prophets.

21. Queſt. *It ſaith to them, which are vnder the law: who are here vnderſtood to be vnder the law.*

1. *Origen* taketh here the law, for the naturall law, vnder the which not onely the Iewes, but the Gentiles alſo are vnder: and this he would prooue by two reaſons, 1. becauſe it followeth afterward, *that euery mouth may be ſtopped:* but the mouthes of the Gentiles could not be ſtopped by the written law, which was not giuen vnto them. 2. the Apoſtle alſo ſaith afterward, that by the law commeth the knowledge of ſinne: which is not the written, but the naturall law: for both Cain, and the brethren of Ioſeph did confeſſe and acknowledge their ſinne, before yet there was any law written. *Contra.* 1. The Apoſtle inferreth not, that euery mouth is ſtopped by the written teſtimonies, but that generall word is vſed, leaſt the Iewes ſhould thinke themſelues excluded: ſo then not that writing, but the thing written, that all men are ſinners, ſerueth to ſtoppe all mens mouthes, and eſpecially the Iewes: it conuinceth both Iewes and Gentiles; the Iewes both for the manner, becauſe the written law, was giuen vnto them, and for the matter alſo, they were ſinners: the Gentiles it conuinceth, for the matter, they were guiltie of all theſe ſinnes. 2. Though *law* be there taken generally both for the naturall and written law, by the which came the knowledge of ſinne (and yet both Cain and Ioſephs brethren had beſide the naturall law, inſtructions receiued from their fathers:) yet in this place it is euident, that the Apoſtle meaneth the written and ſpeaking law, *what ſoeuer the law ſaith.*

2. *Origen* beſide hath here an other ſtrange conceit, he thinketh that not onely men, but Angels and ſpirits are here ſaide to be vnder the law, becauſe they alſo haue a law and rule giuen them to be ordered by: but ſeeing the Angels are not ſaued by faith in Chriſt, which the Apoſtle treateth of here, & he ſaith directly, *that by the works of the law no fleſh ſhalbe iuſtified in his ſight*, the angels can not be ſaid to be vnder the law, for they are not in the fleſh.

3. *Theodoret* here hath this diſtinction: that the *law* ſaith thus to them which are vnder the law, *ſed non de ijs*, but not onely, of them: for the Prophets haue many comminations concerning the Egyptians, Babylonians, and other nations: *Pererius* alſo hath this obſeruation, that whē as any propheſie is directed againſt other nations, they are touched by name: but thoſe things, which are ſet downe in generall and abſolutely without any ſuch particular direction, doe properly appertaine vnto thoſe who are vnder the law, &c. And although the Scripture make mention of other nations, yet the ſpeciall intent thereof is to profit the Church of God: *Faius.*

4. Now the occasion of these words of the Apostle is this: the Iewes hearing these generall sentences, setting forth the iniquitie of the world, might thinke, that the Gentiles were specially meant, and so shift them off from themselues: Therefore the Apostle sheweth, that these things were specially directed to the Iewes: and that by these three arguments. 1. from the relation, which the law hath to them, to whome it is giuen; it seemeth specially to concerne them: therefore, because the Scriptures wherein these things were found written, were giuen vnto the Iewes, to them they were specially directed. 2. from the end, *that euery mouth should be stopped:* if the Gentiles should be vnderstood, and not the Iewes also, then they might haue somewhat to glorie in, and to exalt themselues against God: therefore, that all occasion of boasting should be taken away, euen the Iewes are conuinced by these testimonies to be sinners. 3. an other ende is, that not onely all occasion of boasting should be taken away, but that the whole world should be found ὑπόδικος, guiltie and culpable before God: *Chrysostome* by this word vnderstandeth him, *qui sibi ipsi ad defensionem non sufficit*, who is not sufficient or able to defend himselfe: but it signifieth more, one that is guiltie and subiect to condemnation. *Pareus.*

5. *Tolet* thinketh not this to be the occasion, to meete with such a secret obiection of the Iewes, for they could not be ignorant (saith he) but that whatsoeuer was written in the Scriptures, was spoken to them: but rather to shew the reason, why they could not be iustified by the law, because the law, which was giuen vnto them, condemned them: *annot.* 11. *Contra.* The Iewes did know that the Scriptures did speake vnto them, but not of them, they might flatter themselues, as though such things were vttered against the Gentiles: and therefore as *Augustine* saith, *in Iudeis confringenda erat superbia, &c.* the Iewes pride was to be taken downe: *exposit. epist. ad Galat.* and both these may very well stand together, that an obiection of the Iewes is met withall, and a reason also shewed, that the law which condemned them, could not iustifie them.

6. But the Psalme, whence the Apostle alleadgeth his first words, toucheth those which said, *there is no god*, Psal. 14. 1. but so did not the Iewes: *Hierome* answereth, they did confesse God with their mouth, *sed factis negabant*, but denied him in their works.

23. Quest. *How no flesh is iustified by the workes of the law*, v. 20.

1. *By the works of the law:* in that he decreeth iustification to the very workes, not to the persons or workers onely, it is euident, that the places before alleadged, as v. 10. *there is none righteous, no not one*, are to be vnderstood generally of all, and not of the most, as though some should be excluded, that did some good workes either among the Iewes or Gentiles: for euen the workes of the law, which they did, were not able to iustifie them: *Melancthon.*

2. By the workes, are not here vnderstood, those *quæ præcipiuntur*, which are commanded and required by the law: for if a man could performe those works, he should finde life thereby: but such, *quæ præstantur*, which are performed of men, *Beza:* either before grace, which can not iustifie, because they can not be good, or acceptable to God without faith: or in the state of grace, which can not iustifie neither, because they are imperfect. *Pareus.*

3. By the law, here he vnderstandeth, both the natural, whereby the Gentiles were conuinced, and the written law, giuen to the Hebrewes: for the Apostle disputeth generally against both the Gentiles and Hebrewes, prooving them both to be transgressors of the law, and so not able to be iustified thereby: *Pareus:* and by the works of the law, are vnderstood not onely the ceremonials, and iudicials, as the *ordinarie gloss.* but the morall works, which the Gentiles did by the light of nature: for otherwise the Iewes onely should be excluded, whereas the disputation of the Apostle is generall both against Iewes and Gentiles: *Pareus. Tolet.*

4. The word *flesh* is diuersly taken in Scripture: it signifieth the humane nature of man, as Ioh. 1. 6. the word was made flesh: or the corruptible and mortall state of man, as when the Apostle saith, *flesh and blood can not inherit the kingdome of God:* or the sinfull state and condition of man, in which sense it is saide, *they that are in the flesh can not please God:* in which sense *Origen* would haue it taken here: that they which are carnall, not spirituall, are denied iustification by works: but in this sense the meaning of the Apostle should be much peruerted, who generally affirmeth, that there is no iustification for any by the works of the law, but by faith: but yet the Apostle vseth this word *flesh*, to put man in minde of his frail con-

condition and ſtate, beeing not apt of it ſelfe to bring forth any thing that is good: *Beza.*

5. To iuſtifie is taken three wayes: firſt to make one actually and verily iuſt: ſo if any man could perfectly keepe the lawe, he ſhould thereby get an habituall and inherent iuſtice: ſecondly, it ſignifieth to be counted and declared iuſt, as wiſedome is ſaid to be iuſtified of her children: and thirdly, it ſignifieth, to forgiue, diſcharge, and acquite ſinnes: and ſo is it taken here: that no man is iuſtified by the workes of the lawe: that is, thereby findeth forgiueneſſe of his ſinnes, and ſo is taken for iuſt before God: but this iuſtification is by faith in Chriſt, by whome we are acquited of our ſinnes, and cloathed with his righteouſneſſe: *Martyr.*

6. The Apoſtle addeth, *in his ſight:* to ſhewe a difference betweene iuſtification and righteouſneſſe before men, which may be attained vnto by workes, and the perfect righteouſneſſe, which God requireth: ſometime this phraſe, *in Gods ſight*, is vſed to ſhewe a difference betweene that righteouſneſſe which is but in ſhewe, and hypocriſie, and that which is in truth: as in this ſenſe, *Zacharie* and *Elizabeth*, are ſaid to haue beene iuſt before God, Luk. 1. 6. ſometime it diſtinguiſheth betweene the righteouſneſſe, euen of good men, and the righteouſneſſe before God: as the Apoſtle graunteth that Abraham had wherein to glorie before men in reſpect of his workes, but not before God, Rom. 4. 1. and ſo the Apoſtle taketh it here: It is Chriſt onely that maketh vs holy and vnblameable, in the ſight of God, *Coloſſ.* 1. 22. *Beza.* And further theſe reaſons may be yeelded hereof, why none can be iuſtified by works in Gods ſight, though before men they may. 1. in reſpect of the Maieſtie of God, and moſt perfect puritie of his nature, before whom the verie Angels doe couer their faces, and feete, Iſay, 6. and the heauens are not cleane in his eyes, how *much more is man abhominable*, Iob. 15. 15. 2. God looketh not vnto the outward ſhew, but to the inward diſpoſition of the heart, which is perfect in none. 3. the lawe of God is ſpirituall, and requireth exact obedience of Gods commandements: ſo that he which offendeth in one is guilty of all, Iam. 2. 10. this perfection none can attaine vnto: *Pareus.*

Queſt. 24. *How the Apoſtle here denieth iuſtification by workes, ſeeing he ſaid before, c. 2. v. 13. that the doers of the Lawe are iuſtified.*

1. The *ordinar. gloſſ.* giueth this ſolution, *ſecundum ceremonialia intellige*, vnderſtand this according to the ceremonials: he thinketh that the Apoſtle ſpeaketh here of the ceremoniall workes of the lawe, whereby none are iuſtified: but in the other place of the morall workes, which doe inſtifie: But the Apoſtle here euen excludeth morall workes, for of the morall lawe the words following are ſpecially vnderſtood, *by the lawe commeth the knowledge of ſinne.*

2. *Caietan* thinketh that the Apoſtle ſpeaketh here of iuſtification before God, there of the iuſtice of workes before men: but the verie words of the text doe ouerthrowe this interpretation: for euen in that place the Apoſtle ſpeaketh of thoſe which are righteous before God, which are not the hearers, but the doers of the lawe.

3. *Ambroſe* to this purpoſe, *lex temporalem habet iuſtitiam, fides æternam*, the law may giue a temporall kind of iuſtice, but faith an euerlaſting: he thinketh that men are ſaid here not to be iuſtified by workes, that is, without faith: but yet a temporall kind of iuſtice they might haue by the lawe without faith: But the Apoſtle in both places, as hath beene ſaid, ſpeaketh of true iuſtice and righteouſneſſe before God.

4. The moderne Papiſts tell vs here of two iuſtifications, the firſt which is by faith onely without workes, the ſecond, which is by workes which proceede of faith and grace: of the firſt ſpeaketh the Apoſtle here, as they thinke, and of the other in the former place, Rom. 2. 13. *Perer. diſput.* 8. to the ſame purpoſe *Tolet*, that the Apoſtle ſpeaketh here of workes going before faith, which doe not iuſtifie, there of workes which followe faith: the other doe iuſtifie in encreaſing iuſtification which was begunne before by faith, *annot.* 13.

Contra. 1. This is but a Popiſh fiction of the firſt and ſecond iuſtification: the Apoſtle in ſaying, Rom. 8. 30. *whom he iuſtified, he glorified*, maketh but one iuſtification, after the which followeth glorification. 2. euen the Apoſtle excludeth here the workes of the regenerate, which may appeare by theſe reaſons. 1. becauſe there neede no queſtion to be made of the workes of carnall men, which are euill, becauſe they are without faith: there can be no ſhewe at all, that ſuch workes ſhould iuſtifie. 2. the workes of Abraham were the workes of grace, which the Apoſtle excludeth from iuſtification, c. 4. 2. 3. This is the

reason, why workes cannot iustifie, that all occcasion of reioycing may be taken away from men, and euerie mouth may be stopped: but now, if men might be iustified by their works after they are called, and haue faith, they might glorie in such works, by the which (they say) they doe merit, and which (in their opinion) proceede in part from mans owne free will.

5. Some thinke that the Apostle, Rom. 2. 13. speaketh *ex hypothesi*, by way of supposition, *that the doers of the lawe shall be iustified*, that is, if any could keepe and performe the lawe, they should thereby be iustified: But here he simply denieth iustification to workes, because no man is able to keepe the lawe, *Pareus*. This is a good distinction, and in other places it may well be receiued, where the Scriptures seeme to attribute much vnto the law, *as he that doth these things shall liue thereby:* But here it is not so fit, for in that place, Rom. 2. 13. the Apostle entreateth not of the causes of iustification, but onely sheweth who they are, which shall be iustified, not hearers and professors, but doers and followers.

6. *Peter Martyr* saith, that when iustification seemeth to be ascribed vnto workes, it must be vnderstood in respect of faith and grace, wherewith they are ioyned: as a man is said to be a reasonable creature, yet in respect of his soule onely, though he consist both of soule and bodie: yet it is faith properly that iustifieth, and not workes, which followe faith: But the Apostle doth not at all in that place, or any other, ascribe iustification before God vnto workes.

7. Wherefore the best solution is this, that here S. Paul disputeth indeede of the proper and true causes of iustification, which he simply denieth vnto workes, and giueth vnto faith: but there he sheweth who, and vpon what condition men are iustified, and who are not iustified, namely, such as hauing a liuely faith doe bring forth the fruits thereof, and doe their endeauour to keepe the lawe are iustified: as the Apostle in the same sense had said before, c. 2. 6. that *God will reward euerie man according to his workes*. And in the like sense Christ shall say vnto the righteous in the day of iudgement, Matth. 25. 34. *Come ye blessed of my father, inherite the kingdome prepared for you, for when I was hungred, ye gaue me meate:* he sheweth not the cause of their saluation, but the condition, state, qualitie of those which should be saued: to this purpose, *Faius*. see further before c. 1. quest. 26. and controv. 7.

Quest. 25. *How by the lawe came the knowledge of sinne.*

1. The Apostle here confirmeth that which he said before, that none are iustified by the workes of the lawe, by the contrarie vse of the lawe, because thereby commeth the knowledge of sinne: therefore iustice and righteousnesse is not attained thereby.

2. The lawe, *Origen* vnderstandeth of the lawe of nature: *Augustine* onely of the morall lawe, *lib. de spirit. & liter. c.* 8. but indeed the lawe is vnderstood here in generall: both the naturall, for euen before the lawe written, by the lawe of nature, *Abimelech* knew that adulterie was sinne, Genes. 20. but the morall more, by the which came a more full knowledge of sinne: likewise by the ceremoniall and iudiciall lawe sinne was manifested, but after a diuerse manner, *ex accidente*, accidentally, because the one was appointed *in expiationem*, for the expiation, the other *in pœnam*, for the punishment of sinne, *Tolet. annot.* 14.

3. Now diuerse wayes doth the written lawe, whereof the Apostle specially speaketh, reueale sinne. 1. *Ambrose* sheweth that before the law written there was some knowledge of sinne, as he giueth instance in Ioseph, who detested the sinne of adulterie, to the which his mistresse enticed him: but it is so said, *quia lex ostendit peccata non impune futura*, because the lawe sheweth, that sinnes shall not goe vnpunished: so also *Theodulus*. 2. and by the written lawe, *peccata clarius fuerunt cognita*, sinnes were more euidently knowne: and some were knowne to be sinnes, that were not so taken before, *leviora quæq; non cognoscebantur esse peccata*, the smaller sinnes were not knowne, as concupiscence, *Hierome:* as the Apostle saith, *he had not knowne lust, vnlesse the law had said, thou shalt not lust*, *quædam etiam graviora, &c.* and some things by the lawe were knowne to be greater, then before, *gloss. ordinar.* 3. *Oecumenius* thus expoundeth, because sinne was encreased by the knowledge of the lawe, for he that sinneth wittingly is so much the more a grieuous offender. 4. And before the lawe written sinne was knowne as beeing against reason, but by the law it is discerned, as beeing against the will of God: and so the nature and qualitie of sinne, is more fully and perfectly knowne by the lawe, *Perer.* 5. and euen the knowledge of sinne

before

before the lawe written, did iſſue out of the grounds and principles of the morall lawe which were imprinted by nature in the minde, *Faius.*

4. But whereas the lawe ſheweth as well, what things are honeſt, and vertuous, as it diſcouereth ſinne: the Apoſtle onely toucheth that vſe of the lawe, which is to reueale ſinne: both becauſe it was more pertinent to his purpoſe, which was to ſhewe, that there is no iuſtification by the lawe, becauſe thereby we haue the knowledge of ſinne: and for that men are more prone vnto the things forbidden in the lawe, then to the duties commanded: ſo that the lawe doth not ſo much teach our dutie to God and our neighbour, as that we doe not performe that which is our dutie, *Beza.*

5. Now further, whereas the Apoſtle ſaith, *by the lawe commeth the knowledge of ſinne*, we muſt ſupply the word *onely*: not that the lawe doth nothing elſe but reueale ſinne, for it iudgeth and condemneth ſinne likewiſe: but here the oppoſition is between the knowledge of ſinne, and the remiſſion thereof: the lawe onely giueth the one, the agnition or knowledge of ſinne, not the remiſſion, *Perer.* by the lawe is *cognitio peccati non conſumptio*, the knowledge of ſinne, not the conſumption of ſinne, *gloſſ.*

6. But it will be obiected, that in Leuiticus there are oblations preſcribed for ſinne, and the Prieſt was to pray for ſuch as had ſinned, and it ſhould be forgiuen them: *Gorrhan* anſweareth, that it was onely a legall remiſſion, *quoad pœnam, non quoad culpam*, onely concerning the puniſhment of the lawe, not of the fault: But *Lyranus* anſweareth better, that ſuch ſacrifice for ſinne, was *proteſtatio Chriſti paſſuri*, a proteſtation or profeſſion of Chriſt which was to ſuffer: ſo that ſuch remiſſion of ſinnes though it were vnder the lawe, yet was not by vertue and force of the lawe, but by faith in Chriſt: for the ſinnes of the offerers were forgiuen at the prayers of the Prieſts, which could not be heard, if they were not of faith.

7. It will here be further obiected, that the politike and ciuill lawes of Princes intend more then the ſhewing of ſinne, they alſo doe helpe to reforme ſinne, and reclaime men from it: therefore Gods lawe ſhould doe more then manifeſt ſinne. *Anſw.* 1. Humane lawes doe onely require an externall ciuill iuſtice, but the lawe of God diſcouereth the corruption of the heart, ſo that herein there is great difference betweene them, *Melancth.* 2. Humane lawes may by propoſing of rewards and puniſhments helpe to perſwade and induce men, but they cannot inſtill or infuſe obedience into the heart. 3. God alſo intendeth more then the reuealing of ſinne by his lawe: for if any could keepe it, they ſhould liue thereby: which while none is able to doe, yet the law beſide the diſcouering of ſinne ſerueth as a Schoolmaſter to bring vs to Chriſt: ſo that it is thorough mans owne infirmitie, that the lawe giueth not life: and it ſheweth Gods power and wiſedome that turneth the lawe vnto our good, namely, to bring vs vnto Chriſt, which by our infirmitie is become vnto vs the miniſter of death.

8. So then there are two other ſpeciall vſes and benefits of the lawe, beſide the reuealing of ſinne, the one that concerning faith, it is a Schoolmaſter to bring vs to Chriſt, and touching manners and life, it ſheweth vs the way wherein we ſhould walke, *Mart.*

9. There is a double knowledge of ſinne by the lawe: there is one which is weake and vnprofitable, which neither thoroughly ſatisfieth the conſcience, nor reformeth the life: ſuch was the knowledge, which the heathen had of ſinne: as the poets in their ſatyricall verſes did ſet forth the ſinnes of their times, but themſelues followed them: there is an other effectuall knowledge of the lawe, whereby the ſoule is humbled: and this is of two ſorts: either ſuch as is ioyned onely with terror of conſcience, without any hope, ſuch was the knowledge of ſinne, which Cain and Iudas had, that betrayed Chriſt: or it hath beſide ſome liuely hope and comfort, ſuch was Dauids agnition and confeſſion of his ſinne: But this comfort is no worke of the lawe, it is wrought in vs by the ſpirit of grace, *Martyr.*

Queſt. 26. Of the meaning of theſe words, *The righteouſneſſe of God is made manifeſt without the lawe.*

1. *Ambroſe* by the iuſtice of God vnderſtandeth that iuſtice, wherewith God is iuſt *præſtans promiſſa ſua*, in keeping his promiſes. *Origen* taketh this iuſtice to be Chriſt: rather it ſignifieth the iuſtice or righteouſneſſe which is by faith in Chriſt, ſo called, both becauſe of the efficient cauſe thereof, namely God, who worketh it in vs: and in regard of the effect, becauſe it onely is able to ſtand before God, *Calvin.*

2. *Without the lawe.* 1. *Origen* here vnderſtandeth the lawe of nature, and giueth this expoſi-

expoſition: *ad iuſtitiam Dei cognoſcendam nihil opitulabatur lex naturæ*, the law of nature did helpe nothing at all to the knowledge of the iuſtice of God: but it was manifeſted by the written lawe of Moſes: but the Apoſtle excludeth not here the written lawe: for then it were no conſequent ſpeach vnto the former, where the Apoſtle denied iuſtification vnto all workes of the lawe in generall: the ſame lawe then muſt be here vnderſtood, which he treated before, that is, generally both the naturall and written law. 2. *Auguſtine* ioyneth this word *without the lawe*, not vnto *manifeſted*, but vnto *righteouſneſſe*, ſo the righteouſneſſe without the lawe, he expoundeth, *ſine adminiculo legis*, without the helpe of the law, *lib. de ſpirit. & liter. c.* 9. but this ſenſe firſt *Beza* confuteth by the order and placing of the words, which ſtand thus, *without the lawe is righteouſneſſe made manifeſt*, not *righteouſneſſe without the lawe*: as S. Iames ſaith, *faith without works is dead*, not *without works faith is dead*: for in this tranſpoſing of the words, the ſenſe is much altered: *Tolet* addeth this reaſon, that *righteouſneſſe without the lawe*, that is, the workes of the lawe, was knowne euen vnto the faithfull vnder the lawe, therefore the words *without the lawe*, muſt be ioyned rather vnto *manifeſted*, then to righteouſneſſe. 3. But yet *Tolet* is here deceiued, for he thus interpreteth, *abſq; lege*, without the lawe, that is *ceſſante lege*, the lawe ceaſing and being abrogate, the Euangelicall faith was manifeſted: for although the workes of the morall law are commanded in the Goſpel, yet they bind not by reaſon of the legall bond or obligation, but by vertue and force of newe inſtitution thereof by Chriſt: But our Sauiour ſaith directly, that he came not to deſtroy the lawe and the Prophets, Matth. 5. 17. but if the morall lawe were firſt abrogated, though it were againe reuiued by Chriſt, it muſt firſt be diſſolued. 4. *Ambroſe* well referreth *without the lawe*, to *manifeſted*: but he ſeemeth to reſtraine it to the lawe of ceremonies: *ſine lege apparuit, ſed ſine lege ſabbati, & circumciſionis*, it appeared without the lawe, but without the lawe of the Sabboth and circumciſion, and newe Moone, &c. But in all this diſputation the Apoſtle chiefely entreateth of the morall lawe, by the which ſpecially came the knowledge of ſinne. 5. ſome referre this to the manifeſtation of the Goſpel by the preaching of the Apoſtles, when the Gentiles were called, which had no knowledge of the lawe, *Mart.* and many alſo among the Iewes, which though they had not the lawe, yet cared not for it, as they ſay, Ioh. 7. 48. *Doth any of the rulers or Phariſies beleeue in him, but this people, which knoweth not the lawe, Gorrhan.* ſo they vnderſtand *without the lawe*, that is, without the knowledge of the lawe: But the Apoſtle ſpeaketh of that iuſtice, which was manifeſted both to the Gentiles and the Iewes, which had yet the knowledge of the lawe.

6. *Grynæus*, whereas the Apoſtle ſaith, firſt, that righteouſneſſe is reuealed without the lawe, and yet immediately after he ſaith, hauing *witneſſe of the law and the Prophets*, would reconcile them thus: vnderſtanding *lawe* in the firſt place of the letter of the lawe, which doth not ſet forth the iuſtice of God by faith, and in the other place the ſpirituall ſenſe of the lawe.

7. But the meaning rather of the Apoſtle is this: that it is not the office of the lawe to teach faith: and that beſide the lawe, there is an other doctrine in the Church concerning faith: which doctrine of ſaluation and iuſtice by faith, neither the naturall nor morall lawe can teach: and though in the time of the lawe, this doctrine of faith was taught the faithfull, yet the knowledge thereof came not by the lawe: And for the full reconciling hereof the Apoſtle to himſelfe, three things are to be conſidered. 1. that in the firſt place the lawe is vnderſtood ſtrictly, for the doctrine of the morall lawe, whether written or naturall, which doth not properly teach faith in Chriſt: afterward the lawe is taken for the bookes of Moſes, wherein many Euangelicall promiſes are contained beſide the legall precepts, *Beza auct.* 2. The lawe doth properly vrge workes, it doth not profeſſedly teach faith, and yet it excludeth it not, *Pareus*: but accidentally it bringeth vs to Chriſt, as forcing vs when we ſee our diſeaſe to ſeeke for a remedie. 3. this doctrine of faith was *manifeſted without the lawe*, that is, more clearely taught and preached at the comming of Chriſt, yet it was knowne vnto Moſes and the Prophets, though more obſcurely: for in that it is ſaid, to be manifeſted, not *made* or created, it ſheweth that it was before, though not ſo manifeſt, *Perer. diſput. 2. c. Edits.* So then theſe words *but now*, doe both note the diuerſitie of time, and they are *aduerſatiue* particulars, ſhewing, that our iuſtice is not reuealed in the lawe, but otherwiſe and els where.

Queſt. 27.

Queſt. 27. *How the righteouſneſſe of faith had witneſſe of the lawe and the Prophets.*

Fowre wayes are the law and Prophets found to beare witneſſe and teſtimonie vnto the Goſpell of faith. 1. by the euident propheſies of Chriſt: as our bleſſed Sauiour ſaith, Ioh. 5.46. *Moſes wrote of me:* and S. Paul ſaid before, c. 2. *Which he had promiſed before by his Prophets in the holy Scriptures:* and S. Peter ſaith, Act. 10.43. *To him alſo giue all the Prophets witneſſe:* ſuch euident teſtimonies out of the lawe and Prophets are theſe, which are cited by the Apoſtles, as that Rom.10.6. *The righteouſneſſe of faith ſpeaketh on this wiſe, ſay not in thy heart, who ſhall aſcend into heauen? that is, to bring Chriſt from aboue, &c.* ſo the Apoſtle citeth an euident teſtimonie out of the 31. of Ieremie, Hebr.8.8. how the Lord would make a newe teſtament with the houſe of Iuda: and many ſuch teſtimonies in the newe Teſtament are taken out of the old.

2. A ſecond kind of teſtimonie, were the types and figures which went before in the old Teſtament: as the Paſchal lambe, the Manna, the rocke, the cloud, did ſhadow forth Chriſt: likewiſe ſome acts of the Patriarkes and Prophets did prefigure out Chriſt, as Abrahams ſacrificing of Iſaac: Salomons building of the Temple: Ionas beeing in the bellie of the whale, with ſuch like.

3. The ſacrifices and oblations, and the blood of rammes and goates did ſignifie the vnſpotted lambe of God, that ſhould be ſlaine for the ſinnes of the world, *Mart.*

4. The lawe alſo by the effect thereof did beare witneſſe vnto Chriſt: as *Auguſtine* ſaith, *lex hoc ipſo, quod iubendo & minando neminem iuſtificabat, ſatis indicabat, &c.* the lawe in this ſelfeſame thing, that it iuſtified none in bidding and threatning, did ſufficiently ſhew, that man is iuſtified by the gift of God, &c.

Queſt. 28. Of theſe words, v.22. *The righteouſneſſe of God by the faith of Ieſus Chriſt, vnto all and vpon all.*

1. Here the Apoſtle toucheth firſt the efficient and principall cauſe of this righteouſnes, which is God, then the materiall cauſe Chriſt with his obedience both actiue and paſſiue, in performing the lawe, and bearing the puniſhment thereof for vs: then the inſtrumentall cauſe, which is faith: and the ſubiect, wherein this faith is ſeene, and vnto whom it belongeth, *euen vnto all and vpon all.*

2. The faith of Chriſt is not here taken actiuely, for the faith which Chriſt had, but paſſiuely for the faith, whereby Chriſt is had and poſſeſſed: And by faith here is not vnderſtood a generall aſſent onely, or naked knowledge, but a firme perſwaſion of the heart, ioyned with a ſure and certaine knowledge of things hoped for: as the Apoſtle ioyneth both together, Hebr.11.1. defining faith, *to be the ground of things hoped for*, there is the aſſurance and confidence: and *the euidence of things which are not ſeene*, there is the knowledge.

3. This faith doth not iuſtifie, *effectiue*, as working an habituall iuſtice in vs, nor *materialiter*, materially, as though faith in it ſelfe were that, whereby we are iuſtified: but it iuſtifieth *obiectiue*, as it apprehendeth Chriſt: and *organice*, inſtrumentally, as it applyeth the righteouſneſſe of Chriſt, to them which beleeue, *Parens.*

4. Further concerning faith, it differeth much from *opinion, ſuſpition, ſcience*, or *knowledge: opinion*, though it incline vnto the truth, yet it is vncertaine and doubtfull, ſo is not faith: *ſuſpition* giueth but a weake aſſent, but faith is a firme and ſure perſwaſion: as *opinion* is an vncertaintie of the iudgement, ſo is *ſuſpition* in the will and aſſent, neither are in faith: knowledge bringeth a firme aſſent, but it is by demonſtration of reaſon: now faith beleeueth beyond reaſon: And of faith there are two kinds: one is a vaine and temporarie faith, which is fruitleſſe and without charitie, as in the parable of the ſower, ſome ſeede fell in ſtonie and thornie ground; ſuch faith iuſtifieth not; there is a liuely and effectuall faith, which is onely in the Saints; and this is the true iuſtifying faith; which yet admitteth diuerſe degrees, in ſome it bringeth forth thirtie, in ſome ſixtie, in ſome an hundred fold: there are two impediments of faith, the one is curioſitie, to ſeeke fully to comprehend the things which we beleeue, the other is doubtfulneſſe to be vncertaine of them: Both theſe *Baſil* toucheth writing of faith, *ne contendas videre ea, quæ procul repoſita ſunt, neq; ea quæ ſperantur, ambigua ſtatuas*, ſtriue not to gaze vpon thoſe things, which are ſet farre off, neither hold vncertaine the things hoped for, *Mart.*

5. Here it ſhall not be amiſſe to note the diuerſitie of phraſes which the Apoſtle vſeth, when

when he speaketh of faith: it is called *the righteousnesse of God*, c.1.17. and *of or from God*, *Philip.*3.10. *righteousnesse by faith*, c.3.22. and *of faith*, c.5.1. *righteousnesse without works*, c.3.28. *the righteousnesse of faith*, c.4.11.13. *righteousnesse in the blood of Christ*, c.5.9. *righteousnesse by the obedience of Christ*, c.5.19. *righteousnesse not our owne*: *Philip.*3.9. *righteousnesse imputed of God*, c.4.v.6.10.

6. And whereas it is added, *toward all, and vpon all.* 1. Some doe thus distinguish, that the first (*all*) noteth the Iewes, the second the Gentiles, *Oecumen.* some by the first vnderstand the Apostles, by the second those which were afterward called: *Anselme*, *super omnes*, vpon or aboue all, interpreteth, *supra captum omnium*, aboue the reach or capacitie of all: But this is rather doubted to shew, *neminem excludi*, that none of the faithfull are excluded, *Pareus:* and in that he saith *aboue* or vpon all, Gods ouerflowing iustice is signified, which ouerfloweth as waters, *Faius.* 2. But this vniuersall particle (*all*) must be restrained onely vnto those which beleeue: for as *Ambrose* saith, *habet populus Dei plenitudinem suam*, &c. the people of God haue a certaine fulnesse, *& specialis quædam censetur vniuersitas*, &c. and there is a speciall kind of vniuersalitie, when the whole world (of the elect) seemeth to be deliuered out of the whole world, &c. *de vocat. gent. lib.* 1.c.3.

Quest. 29. *What it is to be deprived of the glorie of God*, v.23.

1. *Origen* vnderstandeth these words, *effective*, by way of the effect: *quomodo audent peccator gloriam Deo dare*, how should the sinner presume to giue glorie vnto God: the praise of God is not seemely in a sinners mouth. 2. *Oecumenius* taketh the word ὑστεροῦνται, literally, thus interpreting, they are left behind, *post tergum est gloria & beneficentia Dei*, the glorie and beneficence of God, is behind thy backe: that is, Gods grace doth preuent thee: because a man is iustified freely without his own works. 3. Some by the glorie of God vnderstand iustification, whereby Gods glorie appeareth, *Lyran. per quam gloriosus apparet*, by the which the Lord appeareth glorious: so also *gloss. ordinar. Hugo, Gorrhan.* 4. *Faius* by this glorie vnderstandeth that image of God in righteousnesse and holinesse, after the which man was created: which man hath blotted out by his fall: so also *Martyr* applyeth it to the corruption of mans nature. 5. *Theodoret* taketh this glorie for the presence of the grace of God: in which sense the arke of the couenant was called the glorie of God, because there he shewed himselfe visibly present: as when the Philistims had taken the Arke, it is saide, *the glorie is departed from Israel*, 1.Sam.4.22. 6. *Melanthon* by glorie would haue vnderstood, that grace, acceptance, and approbation, which men haue with God, being iustified by faith: so also *Osiander*, *Tolet*, *Caietan*, vnderstand *gloriam hominis apud Deum*, the glorie of man, that is his acceptance with God: and there is here a secret opposition betweene glorie with men, which we may attaine vnto by workes, as the Apostle sheweth, c.4.2. and glorie with God: to this purpose also *Calvin* and *Piscator*.

7. Wherefore with *Chrysostome* we here vnderstand rather the glorie of eternall life: he that offendeth God, *non ad eos pertinet*, *quibus ascribenda est gloria*, doth not appertaine vnto those, to whom eternall glorie shall be ascribed: and so *Beza* also well giueth the sense of the word ὑστερεῖσθαι, which is vsed of those which came short in the race, and cannot attaine vnto the marke or price, that is set before them: so also *Gryneus*, they cannot attaine *ad metam vitæ illius gloriosæ*, to the marke of that glorious life, which is set before vs in heauen: of this glorie the Apostle spake before, c.2.10. *to euerie one that doth good, shall be glorie, and honour:* the meaning then is, that all men by their sinne, are strangers, and as banished men from God, and his kingdom, which is not recouerable by mans workes, neither is there any way to come vnto God, and euerlasting saluation, but onely by faith in Christ: So that all religions whatsoeuer are condemned beside the Christian faith, as not being able to bring vs vnto God, *Pareus.*

Quest. 30. *Of iustification freely by grace*, v.24.

1. Here the Apostle expresseth all the causes of our iustification. 1. the efficient, which is the grace of God, that is, not the doctrine of the Gospel freely reuealed, as the Pelagians vnderstand it, nor the graces of the spirit infused, as the Romanists: but by the grace of God we vnderstand, the free mercie and goodnesse of God toward mankind. 2. the formall cause and manner, is in that we are freely iustified without any merit of our owne: the word δωρεὰν, freely, is sometime taken in an other sense, as Galat.2.22. *if righteousnesse were by the*

the law, then Chriſt died δωρεάν, without cauſe: but here it ſignifieth freely. 3. the meritorious and working cauſe is Chriſt Ieſus, who hath redeemed vs, and the inſtrumentall cauſe, is faith. 4. the ende in reſpect of vs, is our ſaluation and iuſtification: in reſpect of God, the manifeſtation of his righteouſnes to his glorie.

2. *Thorough the redemption.* 1. This word is taken improperly for any deliuerance out of daunger, as God is ſaid to haue redeemed his people out of the thraldome and captiuitie of Egypt: but properly it ſignifieth ſuch deliuerance, as when any thing beeing in an others occupying, is freed and exempted, by paying the price: and ſuch redemption is either corporall, as when men are deliuered from externall and corporall bondage; or ſpirituall: ſuch is our redemption by Chriſt: whoſe death, the price of our redemption, was in reſpect of the deede corporall, beeing hiſtorically done, but in regard of the effect and fruit it was ſpirituall, in redeeming vs from the ſpirituall bondage of ſinne, the deuill, and hell. 2. This redemption is taken two waies, either properly for the very worke of our redemption purchaſed by the death of Chriſt: or for the effect thereof, the conſummation of that worke of our redemption in euerlaſting life: as it is taken, Rom. 8. 22. *Parum.*

3. But it will be obiected, that we are not freely iuſtified, ſeeing that Chriſt hath paied the ranſome for vs: how then is that ſaid to be freely done, where a price is paied? *Anſw.* It is free *ex parte hominũ*, on mans behalfe, becauſe no price for their redemption is exacted of them: but *ex parte Chriſti*, on Chriſts part it was not free, becauſe he paied a moſt ſufficient, and exact price for our redemption: So the Prophet ſaith, *Come buie without money*, Iſa. 55. 1. they are ſaide to buie ſaluation, becauſe it is bought for them by Chriſt, and yet without money; becauſe Chriſt paied the debt for them: *Tolet.* So in the worke of our redemption are ſeene both the iuſtice, and free mercie of God: the firſt, in that Gods wrath was ſo teſtified by the death of Chriſt: the other toward vs, in that God hath giuen his ſonne freely to die for vs.

31. Queſt. *How God is ſaid to haue propoſed or ſet forth Chriſt to be our reconciliation.*

1. *Whome God hath ſet forth or propoſed: Ambroſe* readeth, *diſpoſed*, and ſome vnderſtand it of the publike exhibiting and propoſing of Chriſt in the preaching of the Goſpel, *Tolet.* but this word rather ſheweth the euerlaſting purpoſe and decree of God from the beginning of the world, to giue his ſonne for our redemption: ſo is the word προθέσεως taken Rom. 8. 28. euen to them, that are called of his purpoſe. *Faius.* And hence may two obiections be anſwered: 1. how it might ſtand with the iuſtice of God, that his moſt innocent Sonne ſhould die for others. *Anſw.* This was Gods purpoſe from the beginning of the world: it was the decree of the whole Trinitie, that the Sonne of God ſhould be the Redeemer of the world: yea and Chriſt alſo offered himſelfe, 1. Tim. 2. 8. *Faius.* 2. Some obiect, how the death of Chriſt, and whence it ſhould haue vertue to reconcile vs vnto God: what proportion is there betweene the infinite ſea of mens ſinnes, and the ſhort death of Chriſt, that was not extended beyond three daies. *Anſw.* The vertue of Chriſts death dependeth of the purpoſe of God: he ſo appointed, decreed, and purpoſed, that by this meanes the world ſhould be redeemed: the Lord in his infinite power, could haue appointed other meanes: but he thought none fitter for the recouering of our decaied eſtate: *Parum.*

2. Chriſt is called ἱλαστήριον, the reconciliation: which ſome thinke may be taken in the maſculine gender, that he is our reconciliator: *Tolet. annot.* 21. where there is a manifeſt alluſion vnto the propitiation of the Arke, which was called *cappareth*, the propitiatorie: Chriſt was then ſignified by that golden propitiatorie, which couered the Arke, from whence the Lord deliuered his oracles. *Origen* is here ſomewhat curious in his typicall applications: by the gold vnderſtanding the puritie of Chriſt, by the length & breadth, his diuinitie and humanitie: but I omit them as too curious obſeruations: *Beza* thinketh, that the Apoſtle in ſaying whome God προέθετο, hath propoſed, alludeth vnto the propitiatorie, which was then kept within the vaile, but now is publikely propoſed, and exhibited, that vaile beeing remoued: but the Apoſtle, in this word *propoſed*, hath reference rather to the purpoſe and counſell of God, as is before ſhewed.

3. *Through faith in his blood:* 1. by blood is vnderstood by a *synecdoche*, the whole sacrifice of Christ, which was the consummation of his obedience: And he saith *in his blood*, that is, by his blood, as the instrument of our redemption: for there are two instruments of our redemption; one on Christs part, his death and shedding of his blood; the other on ours, which is our faith, *Mart.* these words, in his blood, some doe referre vnto the word *reconciliation*, *Theodoret*, *Anselme*, *Tolet:* some vnto the next words before, (*through faith*) as the Syrian interpreter: But it may very well be ioyned with both, that our reconciliation was purchased by Christs blood, and Christs blood can not profit vs, vnlesse we beleeue it to haue beene shedde for vs. *Parens.*

32. Quest. *How we are said to be iustified freely, seeing faith is required, which is an act in the beleeuer.*

1. This obiection may further be vrged thus: that is freely bestowed, which is conferred without any helpe or worke in the receiuer: seeing then a man must bring faith, which is a worke of the will, how is he said to be iustified freely?

Ans. 1. *Tolet* first hath this answer, that we are said to be iustified freely through faith; because faith is the free gift of God: and it is giuen vs freely to merit our saluation by faith: But he himselfe misliketh this answer: for to be iustified freely, and by the merit of faith in any other gift, it can not stand together: for where merit and worke is, the wages is not counted by fauour, and so freely, but by debt, Rom.4.4.

2. The better answer then is, that we are iustified freely, although the condition of faith be required, because faith doth not iustifie, *vt actus quidem noster est*, as it is an act of ours: but all the vertue thereof proceedeth from the obiect: as the Israelites beeing healed by looking vpon the brasen serpent, obtained not their health, by the very act of opening their eyes, but by the obiect, which they beheld, which was the serpent: And like as when a rich man giueth his almes vnto the poore, though he stretch out his hand to receiue it, yet is it said notwithstanding to be a free gift. *Tolet. annot.* 20. 3. But adde here further, that as when a blind man putteth forth his hand, but he that giueth is faine to direct it, to receiue the almes: or if a man haue a weake and withered hand, which he is not able to stretch out, vnlesse the other that giueth doe lift it vp: in this case euery way the gift is free: So our will is not of it selfe apt to beleeue, or will any thing aright, vnlesse the Lord direct it: faith then beeing both the worke of God in straining our will, and faith receiuing all the vertue from the obiect which it apprehendeth, namely Christ: it remaineth, that faith notwithstanding, we are iustified freely. *Faius.*

33. Quest. v.25. *To declare his iustice or righteousnes, what iustice the Apostle vnderstandeth here.*

1. *Chrysostome* vnderstandeth the declaration of Gods iustice by the effects thereof: like as God declareth his riches, not that he is rich in himselfe, but in making others rich: and his power, not in that he euer liueth himselfe, but in raising others to life: so his iustice is declared, not in beeing iust in himselfe, but in making others iust. But this iustifying of sinners is a worke of Gods mercie, not of his iustice.

2. *Theodoret* herein will haue Gods iustice to be manifested, because he did sustaine the sinnes of the world with patience, forbearing to punish them: but this likewise was an effect of his goodnes and mercie, not of his iustice.

3. *Ambrose* vnderstandeth this iustice of God in keeping, and performing his promise: but the iustice of God is not here to be taken in a diuers sense, then before v.22. *the righteousnes of God by the faith of Iesus Christ.*

4. Some doe take the iustice of God here, for his goodnes, mercie, and clemencie: as the Prophet Dauid vseth to pray, *Iudge me according to thy righteousnes*, that is, thy goodnes, *Parens:* but this seemeth not to be so proper here.

5. Some vnderstand the iustice of God, in not leauing sinne vnpunished, *Lyran.* it was the iustice of God, that the price of our redemption should not be paid otherwise, then by the blood of Christ: but this is not the iustice of faith, which the Apostle spake of before.

6. Therefore this iustice, which the Lord manifested and declared, is none other but the righteousnes of faith, before touched: and as the words here following doe shew, *by the forgiuenes of sinnes:* God reuealed and manifested this to be the true iustice, whereby men are iustified before him, euen the righteousnes of faith: so *August. lib. de spir. & lit. cap.* 13. *Anselme*, *Tolet*, *Osiander.*

34. Quest.

34. Quest. *What is meant by sinnes that are past*, v. 25.

1. Some think that this is vnderstood of the fathers in the law, which were kept in *Limbus*, who though thorough remission of their sinnes, they were freed from punishment, yet they were not receiued vnto glorie: *gloss. ordin. Gerrhan.* But *Tolet* confuteth this interpretation, (though he allow the opinion) as not agreeable to the Apostles minde: for the words are not to be so limited and restrained: but generally the Apostle vnderstandeth such sinnes as he spake of before, v. 23. *All haue sinned, and are deprined of the glorie of God.* And if the sinnes were not yet remitted vntill Christs comming vnto the Patriarks, they could not be freed, no not from the punishment. 2. The *Novatians* vnderstand those former sinnes, which were passed, of sinnes going before vocation and iustification, denying all remedie vnto sinnes committed afterward: But this were to make the death of Christ of small force, if there were no place for forgiuenes, euen after one is iustified: Dauid fell into those two grieuous sinnes of murther and adulterie after he was called, and yet was restored againe. 3. *Catharinus* with other Romanists, vnderstand likewise sinnes going before iustification and baptisme: the rest that follow after, they say must be purged by other meanes, as by repentance and satisfaction: But the Apostle speaketh generally of all sinnes, *If any man sinne, we haue an aduocate with the Father, Iesus Christ the iust*, 1. Ioh. 2. 2. Christ is our aduocate as well for sinnes before baptisme, as after: but see more for the confutation of thir error among the Controversies. 4. The Apostle then compareth not the persons, but the sinnes and the times, and sheweth, that euen the sinnes committed vnder the law, and from the beginning of the world, were redeemed by no other way, then by faith in Christ: God by his patience did forbeare to punish those sinnes, as not imputing them, because of the Redeemer which was to come. Agreeable hereunto is that place, Heb. 9. 15. *For this cause is he the Mediatour of the new Testament, that thorough death, which was for the transgression in the former Testament, they which were called might receiue the promise of euerlasting inheritance:* By conference of these places together, it is euident, that by sinnes that are past are meant not the sinnes going before baptisme, or iustification, but the sinnes committed vnder the old Testament, to shew that there was no remission of sinnes from the beginning of the world, but by faith in Christ. And this further appeareth, because the Apostle saith, v. 26, *to shew at this time his righteousnes, &c.* he setteth the present time of the Gospel, and the reuelation of grace against the former times.

35. Quest. *Why the Apostle onely maketh mention of sinnes past.*

Now the Apostle so extendeth the effect and fruit of our redemption by Christ, vnto the sinnes passed, as that the sinnes present, and to come also, shall be by vertue thereof remitted: but he maketh mention only of the sinnes past and before committed for these reasons.

1. Hereby the Apostle sheweth the imbecillitie of the law of Moses, and the ceremonies thereof, that they were *expiationes non veræ, sed vmbratiles*, not true expiations, but onely in shadow, *Pareus*: as the Apostle saith, Heb. 9. 9. *that those gifts and sacrifices could not make holy concerning the conscience:* and so *Thomas* yeeldeth this reason vpon this place, *God remitted the sinnes before passed, quæ lex remittere non potuit*, which the law could not remit.

2. *Adamus Sasbout* addeth, that the Apostle maketh mention onely of former sinnes, to signifie, *non deinceps vivendum esse peccatis, sed iustitiæ*, that we should not liue afterward vnto sinne, but vnto righteousnes: for it were a signe of great vnthankfulnes, hauing receiued so great a benefit in the forgiuenes of sinnes past, if we should eftsoone fall into the same againe.

3. *Pererius* giueth two other reasons, first, that because it seemed an hard and impossible thing, that sinnes before done should be remitted by the Redemption of Christ following many yeares after: for the cause must be *secundum existentiam*, haue a beeing before the effect: therefore the Apostle to take away this scruple and difficultie, maketh expresse mention of precedent sinnes, to the which the vertue of Christs death was applied by faith.

4. But *Pererius* other reason is false and friuolous: that those former sinnes are mentioned to shew, that there was no full remission of them: for though they were remitted *quoad culpam & pœnam æternam*, in respect of the fault and euerlasting punishment: yet the fathers vntill Christs comming were kept in *Limbo*, and had no entrance into heauen. But seeing by the blood of Iesus their sinnes were remitted, they also by the vertue of the same blood had power to enter into heauen: as the Apostle saith, Hebr. 10. 19. *By the blood* Perer. disput. 15. numer. 73.

of Iesus we may be bold to enter into the holy place. And againe, v.14. he saith, *With one offering hath he consecrated for euer, them that are sanctified:* if then the beleeuing fathers of the old Testament were sanctified by Christs blood, they were consecrated for euer, that is perfectly: but more followeth afterward of this matter among the Controversies.

5. The true reason therefore, why the Apostle giueth instance in sinnes, which were past, is to shew, that from the beginning of the world, there was no remission of sinnes, from Adam vnto Moses, and from Moses vnto Christ, but onely by faith in his blood: And therfore Iohn Baptist pointeth at Christ, and saith, *Behold the Lamb of God, that taketh away the sinnes of the world:* Some doe alleadge that place, Apoc.13.4. *whose names are not written in the booke of life of the Lamb, which was slaine, from the beginning of the world: Pareus, Faius:* but this place seemeth not to be so fitly alleadged to that purpose: for these words, *from the beginning of the world,* are rather to be ioyned with the former words, *whose names are not written in the booke of life, &c. from the beginning of the world:* so *Aretius* distinguisheth, whome *Beza* and *Pererius* follow: And so are the words ioyned, c.17.8.

6. And further, as hereby is expressed, that all the sinnes of such as beleeued were remitted in Christ which were done before, so much more the sinnes of the age then present, and which should be committed afterward, are forgiuen by no other way: as the Apostle saith, Heb.13.8. *Iesus Christ yesterday, and to day, and the same also is for euer. Pareus.*

36. Quest. *How God is said to be iust, and a iustifier of him which is of the faith, &c.v.26.*

1. Some vnderstand this iustice of God generally of his holines, vprightnes, integritie, which appeared in the worke of our redemption throughout, *Pareus:* wherein most of all shined forth the power of God, his wisdome, and benignitie vnto man: his power in iustifying the wicked, which was no lesse worke, then in first creating him: his wisdome in iustifying him by the death of Christ: so fit and conuenient a meane for the reparation of man: his benignitie appeared, in beeing so mindfull of man, as to appoint a way for his redemption: *Hugo.*

2. *Ambrose* doth vnderstand God to be iust, that is, faithfull in keeping his promises: so also *Beza.*

3. Some thus interpret: iust, that is, *benignus & bonus,* good and gracious: *Osiand,* but Gods iustice is one thing, his clemencie an other.

4. *Tolet* vnderstandeth God to be iust, in that he would not be satisfied for the sinne of man, *non accepto pretio sanguinis,* vnlesse he had first receiued the price of Christs blood: so also *Pareus.*

5. *Oecumenius* applieth it to Gods iustice, which should be shewed in the iust punishment of those, which should refuse grace offered: but the Apostle speaketh of the time present, not to come.

6. The meaning then is this: *that he might be iust,* that is, appeare and be acknowledged onely to be iust, and all men lyars, that is, sinners and vniust, as he saide before: and as he is iust in himselfe, so this iustice is communicated vnto vs by faith in Christ: to this purpose *Calvin, Bucer, Pellican.* so also the *interlin. glosse,* that *he might be iust, aliter non posse ipsum iustificare,* otherwise he could not helpe to iustifie others, if he were not most iust in himselfe: God then is onely iust in himselfe, and as he is the fountaine of all iustice, so he doth iustifie others, by that way, which he hath appointed, namely by faith in Christ.

37. Qu. *How reioycing is excluded not by the law of works, but by the law of faith.*

1. There are two kinds of reioycing, one is in our redemption purchased by Christ, whereof the Apostle speaketh, 1. Cor. 1.31. *He that reioyceth, let him reioyce in the Lord:* there is an other reioycing in man: as the Apostle saith in the same place, v.29. that no flesh should reioyce in his presence: of the latter kind of reioycing, which is in mens works, speaketh the Apostle here.

2. But the *ordin. glosse* vnderstandeth this *de laudabili gloriatione,* of the commendable reioycing, and by *excluded,* he vnderstandeth, manifested or expressed, as goldsmiths doe exclude and set out the stones set in siluer: but this is a very vnfit interpretation: the reioycing, which the Apostle will haue here excluded, is the reioycing before men, as he sheweth afterward, c.4.2.

3. By the law of works, he vnderstandeth not onely the ceremonials, & iudicials of the law, which are abolished vnder the Gospel, as *Lyranus:* but the morall also: for the Apostle shewes,

ſhewes, c.4.2. that Abraham might reioyce in works before men, but not with God: where he meaneth works of the morall law: for the ceremonies were not yet inſtituted.

4. Neither by the law of works, doth the Apoſtle vnderſtand ſuch workes as are done without faith, and by the law of faith, the law of workes with faith: but he excludeth all works whatſoeuer: for ſeeing that ſuch works (they ſay) proceede partly of freewill, then this reioycing ſhould not be taken away, for where the freewill of man worketh, there is merit, and where there is merit, there is reioycing. *Parens.*

5. By the law of workes, and the law of faith, is vnderſtood the rule and doctrine of works, and the rule and doctrine of faith: for in the Hebrew phraſe, the law is taken for the ſtrength of a thing, for doctrine or direction, as afterward c.7. he ſaith, the law of the ſpirit, the law of the members, the law of the minde. *Mart. Faius.*

6. And Moſes law is called the law of works, not becauſe it onely contained the precept of works, but gaue no power or grace to doe them: as *Tolet. annot.* 27. for neither doth the Goſpel giue power by fulfilling of the law to attaine vnto ſaluation: but it is called the law of works, becauſe it required works and keeping of the law vnto ſaluation: for the Goſpel alſo commandeth works, but not with condition thereby to be ſaued: it is called the law of faith, becauſe it requireth onely the condition of faith vnto ſaluation, it ſaith, beleeue, and thou ſhalt be ſaued. *Faius.* And whereas it will be obiected, that diuers had faith vnder the law, the anſwer is, that they had it not by the law, but by the ſpirit of grace giuen vnto them. *Faius.*

7. And whereas the Apoſtle had ſaid before, v.20. by the law commeth the knowledge of ſinne: it ſeemeth that euen reioycing is excluded by the law of works alſo, which the Apoſtle denieth, ſeeing the law doth not helpe to iuſtifie, but condemneth: But we muſt conſider, that here the Apoſtle ſpeaketh of the law of works, not in reſpect of our weaknes, that are not able to keepe it, but in regard of the inſtitution thereof, which promiſeth life and ſaluation to thoſe, that keepe and obſerue it: *Calvin.* the next verſe beeing the 28. ſee handled at large, with the queſtions thereout ariſing, among the controv. *contr.* 14. to *contr.* 22.

38. Queſt. *Of the difference betweene theſe two phraſes, of faith, through faith,* v.30.

Whereas the Apoſtle ſaith, it is one God, which ſhall iuſtifie the circumciſion of faith, ἐκ πίστεως, and the vncircumciſion, διὰ πίστεως, through faith: this difference of phraſe is diuerſly ſcanned. 1. *Origen* thinketh the Iewes here called the *circumciſion* to be ſaid to be iuſtified *of faith*, becauſe *initio ex fide ſumpto, &c.* they beginning of faith, are perfected by the fulfilling of workes: and the vncircumciſed Gentiles are ſaide to be iuſtified through faith, *quia à bonis operibus exorſi*, becauſe beginning with good workes they are perfected by faith: But *Origen* is herein both contrarie to the Apoſtle, who concluded, that a man is iuſtified by faith (onely) without the workes of the law, and to himſelfe, who had ſaid a little before, *fidem ſolam ſufficere ad ſalutem*, that faith onely ſufficeth to ſaluation.

2. *Gorrhan* ſhewerh a more reaſonable difference, that the Iewes are ſaid to be iuſtified *of faith*, the Gentiles *through faith*; becauſe vnto the Iewes, faith is both *terminus à quo, & ad quem*, the terme, where they begun their iuſtification, and where they ende: but in the Gentiles it is onely *terminus ad quem*, the terme, vnto the which they tend, and where they ende: and *Calvin* ſeemeth to ſay as much in effect, that the Iewes *naſcuntur gratiæ hæredes*, are borne as it were the heires of grace; but to the Gentiles it is *adventitium fœdus*, a couenant happening vnto them otherwiſe: But in this ſenſe (*of faith*) ſhould be ioyned to *circumciſion*, not to *iuſtified*, and if the Iewes were of faith, then they needed not to be iuſtified againe through faith.

3. *Faius* hath the like conceit, that by the circumciſed of faith, the Apoſtle meaneth the beleeuing Iewes, which are ſaid to be of the faith, and ſo he would haue this particle againe repeated, that the vncircumciſion (of faith) are both iuſtified through faith: but then the ſentence ſhould be very imperfect: and *of faith* muſt be ioyned *to iuſtifie*, as appeareth, v.28.

4. *Tolet* thinketh, that although ſometime theſe prepoſitions, ἐκ, and διὰ, *of*, and *through*, ſignifie the ſame thing, yet here the Apoſtle giuing the one to the Iewes, and the other to the Gentiles, ſeemeth to make ſome difference betweene them, leaſt he ſhould ſeeme to confound the Iewes and Gentiles together: *Tol. annot.* 28. But the Apoſtle in this matter of iuſtification maketh both Iewes and Gentiles equall, how ſoeuer he otherwiſe denieth not vnto the Iewes their prerogatiues.

5. Wherefore, in this place it seemeth rather that the Apostle meaneth the same thing, to *iustifie of faith*, and *through faith*, and *by faith*, v. 28. as the Apostle saith, c. 11. 36. *of him, and through him are all things*; not insinuating by this diuersity of phrase, any different thing in God: and further, as the circumcised Iewes are here said to be ἐκ πίστεως, of the faith, so are the Gentiles, Gal. 4. 7. Thus much therefore the Apostle signifieth, that as there is no difference betweene these two, to be iustified *of faith*, and *through faith*, so neither in this behalfe is there any difference betweene the iustification of the Iew and Gentiles. *Calvin.*

6. *Peter Martyr* noteth here how the Grecians standing vpon the curious and nice distinction of these two prepositions, ἐκ, *if*, and διὰ, *through*, dissented from the Latine Church about the proceeding of the holy Ghost: they would haue the spirit to proceed *ex patre per filium*, of the Father by and through the Sonne: but the other to take away this difference, affirmed, that he proceeded, *ex patre & ex filio*, both of the Father, and of the Sonne.

39. Quest. *How the law is established by the doctrine of faith.*

1. *Origen* and *Theodoret* thinke that the law is established by faith, because the law did write of Christ, and commanded to beleeue in him: as Deut. 18. *A Prophet shall the Lord God raise from among your brethren like vnto me, &c.* But the Euangelicall promises contained in the old Testament, belong rather vnto the Gospel, then the Law.

2. *Ambrose* vnderstandeth it of the performing and fulfilling of the ceremonies: *mystica & ceremonialia spiritualiter implentur*, the mysticall ceremonies of the law, are spiritually fulfilled: *gloss. ordinar.* to the same purpose *Hierome:* the law is established, when it appeareth, that one Testament succeeded an other, one circumcision an other, and spirituall things succeed carnall, &c. But it is euident that the Apostle specially meaneth the morall law, by the which commeth the knowledge of sinne, v. 20.

3. *Chrysostome* giueth this sense, *quia fides voluntatem legis statuit*, because faith establisheth the will and intent of the law: for the intendment of the law, was to iustifie men by the works thereof: now that which the law could not doe, faith effecteth. But in this point of iustification, faith rather is contrarie to the law, for the one requireth the condition of works, the other onely of beleeuing.

4. *Beza* and *Pareus* in these two points will haue the law established, first because Christ satisfied the punishment of the law in dying for our sinnes, according to the sentence of the law, *thou shalt die the death:* and in that Christ by his perfect obedience hath fulfilled the law: But it seemeth that the Apostle speaketh in generall of the establishing of the law in all the members of Christ, and not in Christ their head onely.

5. Therefore in these two things rather is the law established; because by it commeth the knowledge of sinne, and the law is a schoolemaster to bring vs vnto Christ, it sheweth vs our disease, and sendeth vs to the Physitian: *Faius, Sasbout:* but because this is not the proper effect of the law, otherwise then by reason of our infirmitie; the Apostle is to be vnderstood to speake of the practise and obedience of the law, which Christ requireth of the faithfull, who though they doe not looke thereby to be iustified, yet by the spirit of sanctification are enabled to walk according to the same: as the law commandeth that we should loue the Lord with all our heart, and our neighbour as our selfe: these precepts euery Christian is bound to keepe. And in this sense our Sauiour specially saith, Matth. 5. I came not to dissolue the Law, but to fulfill it: so *Origen, omnis qui credens Christo bene agit, &c. viuendo legem confirmat, &c.* euery one which beleeueth in Christ, and doth well, doth confirme the law by his life: to the same purpose *Augustine*; *fides impetrat gratiam, qua lex impletur, &c.* faith obtaineth grace, whereby the law is fulfilled, &c. the Gospel giueth grace, whereby men are directed to liue and walke according to the law.

Adde hereunto, that without faith it is impossible to keepe the law, or any part thereof: as the law commandeth vs to loue God with all our heart, but no man can loue God, vnless he first know him and beleeue in him. Againe, the law commandeth the worship of God, whereof inuocation is a part: but none can call vpon him, vpon whome they haue not beleeued, Rom. 10. *Mart.*

6. Other expositions there be of this place: *Caietane* saith, that faith doth establish the law, because by faith we beleeue, that God is the author of the law, without which faith it would be of no greater authoritie with men, then the laws of *Lycurgus* and *Solon.*

7. *Catharinus* a Popish writer, herein would haue the lawe holpen by the Gospell, be-

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cauſe thoſe things, which were handled obſcurely in the lawe, are manifeſted openly in the Goſpell: the lawe was kept then thorough a ſeruile feare, but now vnder the Goſpell for the loue of iuſtice: But leauing thoſe and other like expoſitions, I inſiſt vpon the firſt before alleadged, as moſt agreeable vnto S. Paul.

8. Now then whereas the Apoſtle in ſome places ſpeaketh of the abrogating of the law: as Heb. 7.12. *If the Prieſthood be changed, there muſt of neceſſitie be a change of the lawe:* and v.18. *the commandement, that was afore is diſanulled, becauſe of the weakeneſſe thereof and vnprofitablenes, &c.* he is not herein contrarie to himſelfe, for either the Apoſtle ſpeaketh of the ceremoniall lawe, as in the firſt place, but it is the morall law which is eſtabliſhed by faith: or he meaneth that the vnprofitable ende of the morall lawe, which was to iuſtifie men, is abrogated: but here he ſpeaketh of an other ende, and vſe of the lawe, which is to be a direction vnto good life: in which ſenſe the lawe is eſtabliſhed.

9. Thus the Apoſtle hath anſweared this obiection, leaſt he might haue ſeemed to abrogate the lawe, becauſe he denieth vnto it power to iuſtifie, vnto this obiection he maketh a double anſwear, firſt in denying that he doth not take away the effect of the lawe: for where one ende of a thing is denied, all are not taken away: ſecondly he anſweareth by the contrarie, he is ſo farre from abrogating or diſanulling the lawe, that contrariwiſe he doth eſtabliſh and confirme it, as is ſhewed before.

4. *Places of doctrine.*

Doct. 1. *Of the prehemmince or prerogatiue of the Church.*

v.1. *What is the preferment of the Iewe, &c.* here occaſion is offred to conſider of the preheminence and excellencie of the Church, which conſiſteth in the conſideration of the dignitie, ſtate, and bleſſings, wherein it excelleth other humane conditions and ſtates: This excellencie and preheminence of the Church, is either of nature or grace: but by nature all men are the children of wrath, one as well as an other, Epheſ.2.3. therefore all the prerogatiue of the Church is of grace.

This prerogatiue is either common to the old Church of the Iewes, and the newe of the Chriſtians, or proper and peculiar: the common is either internall, in their vocation, iuſtification, ſanctification by the ſpirit, or externall, in their publike profeſſion of religion, and adoption to be the people of God, with their externall directions, by the word and ſacraments vnto ſaluation.

The peculiar and proper prerogatiue of the old Church is conſidered, 1. in their ſtate, that they were a people ſeuered from the reſt of the world, and ioyned vnto God by a ſolemne couenant. 2. in the bleſſings, wherewith they were endued, which were partly ſpirituall, as the Scriptures of the Prophets were committed vnto them, they had the legall ſacraments of circumciſion, and the Paſchal lambe, the Prieſthood of Leui: partly temporal, as the inheritance of Canaan, which was tied vnto Abrahams poſteritie.

The prerogatiue peculiar vnto the Church of the newe Teſtament, conſiſteth 1. in their ſtate, in being an holy people, taken out from the reſt of the world, and conſecrated to the worſhip of God. 2. in their bleſſings, partly perpetuall, as the doctrine of the newe Teſtament, the ſacraments, baptiſme, and the ſupper of the Lord: partly temporall, as the gift of tongues, and miracles, which the Church had for a time, for the neceſſarie propagation of the faith, but are now ceaſed, *ex Pareo.*

Doct. 2. *Of the vtilitie and profit of the diuine oracles.*

v.2. *Vnto them were cõmitted the oracles of God:* The Scriptures called here the diuine oracles are profitable to diuerſe ends. 1. *illuminant intellectum,* they doe lighten the vnderſtanding: Pſal. 19. 8. *It giueth light vnto the eyes.* 2. *inflammant affectum,* they inflame the affection: as Luke. 24. 32. the two diſciples ſaid betweene themſelues, *did not our hearts burne within vs, while he talked with vs by the way.* 3. *mundant culpam,* they doe cleanſe the fault: as Ioh.15.3. *now are ye cleane thorough the word, which I haue ſpoken vnto you.* 4. *conſeruant contra triſtitiam,* they doe comfort againſt heauineſſe. 5. *roborant ad patientiam,* they do ſtrengthen vnto patience: both theſe the Apoſtle ſheweth ſaying, Rom. 15.4. *that we through patience and conſolation of the Scriptures might haue hope.* 6. *frangunt cordis duritiam,* they breake the hardneſſe of heart, *Ierem.* 23.29. *is not my word like*

an hammer, that breaketh the ſtone? 7. *protegunt contra tentationes*, they defend and protect againſt the tentations of the deuill, Prou. 30. 5. *Euerie word of God is pure, it is a ſheild, &c.* Epheſ. 6. 17. *the ſword of the ſpirit is the word of God*, Gorrhan.

Doct. 3. *Of the combination betweene God and his Church.*

v. 3. *Shall their vnbeleefe make the faith of God without effect?* Here are to be conſidered *tria iugorum paria*, three paire of yokes and bands as it were, betweene God and vs. 1. the couenant and entercourſe is betweene God onely and his elect, as Act. 13. 48. *they beleeued as many as were ordained to eternall life:* God hath a ſpeciall care of their ſaluation, that are ordained vnto life. 2. there is a mutuall relation betweene the faith of God, and the elect: the elect are by faith perſwaded of the faith of God, and the truth of his promiſes. 3. on Gods behalfe there is offred his word, on our part it is required, that we *ſhould keepe that worthie thing, which is committed vnto vs*, 2. Tim. 1. 14. *Gryneus.*

Doct. 4. *That the Sacraments depend not of the worthines of the Miniſter.*

As the Apoſtle here ſaith, *ſhall their vnbeleefe make the faith of God without effect?* howſoeuer the miniſter be diſpoſed, the Sacraments want not their force and efficacie: becauſe they depend vpon the truth of God, which the incredulitie or misbeleefe of man cannot make voide, *Martyr.*

Doct. 5. *There are alwaies ſome vnbeleeuers and incredulous perſons in the Church.*

Shall their vnbeleefe, &c. Then it followeth, that as there were ſome vnbeleeuers euen among the Iewes, ſo there are ſtill ſuch carnall men and hypocrites in the Church: and yet it ceaſeth not to be a Church: we ſhould not therefore be afraid, when we ſee carnall men, and euil liuers to remaine within the Church: but conſider, that ſuch there muſt be, as the Apoſtle ſaith, *that they which are approoued may be knowne*, 1. Cor. 11. 19. *Pareus.*

Doct. 6. *Who ſhall iudge the world, and how?*

v. 6. *Els how ſhall God iudge the world?* 1. Here we learne that God is the iudge of the world, and he ſhall iudge the world by Ieſus Chriſt, Act. 17. 31. 2. and this iudgement of God conſiſteth both in his knowledge, that nothing is hidde from him, Eccleſ. 12. 14. *God will bring euerie work vnto iudgment, and euerie ſecret thing:* and in his power, whereby he now preſent both directeth, ordereth, and diſpoſeth euery thing, and afterward ſhal giue vnto euerie one according to his workes. 3. God iudgeth two wayes, 1. by his word reuealed, which teacheth the true faith and worſhip of God, and diſcerneth the true faith and doctrine from falſe: ſo our Sauiour ſaith, Ioh. 12. 48. *the word which I haue ſpoken ſhall iudge him:* This word then ought to be iudge of all controuerſies: the Church cannot iudge becauſe it is a partie, as when the queſtion is, which is the true, which the falſe Church, here the Church is a partie, therefore the word, and not the Church muſt be iudge: as the lawe is the iudge of ciuill controuerſies: the Church notwithſtanding is ſaid to iudge but improperly, when it ſearcheth out, and pronounceth the ſentence of the word. 2. God iudgeth by his deed and worke, both preſent, in diſpoſing euerie thing to that end, which he thinketh beſt, and in propoſing examples of his iudgements euen in this life, and therefore Dauid ſaith, Pſal. 9. 5. *thou ſitteſt in the throne, that iudgeſt right:* and by his iudgement to come, in the finall execution of his ſentence vpon all both good and bad, wherein he ſhall reward euerie one according to his works, *ex Pareo.*

Doct. 7. *Our doctrine muſt be grounded vpon the Scriptures.*

v. 10. *As it is written:* hereupon *Origen* giueth this good note, *non noſtras cum docemus, ſed ſpiritus ſancti proferamus ſententias*, let vs not bring forth our owne but the ſentences of the ſpirit when we teach, &c. the Preacher of the truth muſt confirme his doctrine by the word of truth: for faith muſt not be grounded vpon any mans word: yea the Berrheans ſearched and examined the ſermons of the Apoſtles by the Scriptures, Act. 17. 11. Therefore neither are ſuch preachers to be commended, which are verie rare in citing of Scriptures in their ſermons, but they are much more worthie of blame which are more frequent in the citing of prophane teſtimonies of Philoſophers and Poets, and ſuch like, then of the Prophets and Apoſtles.

Doct. 8. *Of the corruption of mans nature.*

v. 10. *There is none righteous, no not one.* 1. It is euident, that mans nature is wholly corrupt

corrupt, as both the Scripture teſtifieth and daily experience ſheweth. 2. this corruption of nature is a generall deprauation and prauitie of nature, beeing inclined vnto all euill, and by this prauitie and euilnes, it is made guilty of death. 3. this corruption of mankind is not of God, who created man good, but of man himſelfe, through the inſtigation of the deuill. 4. it is generall and vniuerſall, none are exempted from it, *there is none righteous*, v.10. *all haue ſinned*, v.13. 5. the knowledge thereof commeth by the lawe, v.20. 6. It muſt be knowne, confeſſed, and acknowledged of all, that euerie mouth may be ſtopped, v.19. and God onely may haue the glorie. 7. the remedie againſt this naturall prauitie and corruption is by the Redemption thorough Chriſt, v.24. *Parens.*

Doct. 9. *Of the difference of true and falſe religion.*

v.19. *That euerie mouth may be ſtopped:* This is a true marke and touchſtone whereby to diſcerne true religion from falſe: for that religion, which onely giueth honour vnto God, and denieth all power vnto man, to helpe toward ſaluation, and ſo ſtoppeth mans mouth, and taketh from him all oſtentation and vaine glorie, that is the true religion: whereas on the contrarie, that which giueth vnto man matter of oſtentation and reioycing, is to be ſuſpected of falſhood, and hypocriſie: ſuch is the doctrine of Poperie, which aſcribeth much vnto mans freewill and merits.

Doct. 10. *Of true iuſtification by faith, the manner, propertie, vſe, and end thereof.*

v.21. *Now is the righteouſneſſe of God made manifeſt without the lawe, &c.* from this place to the ende of the chapter S. Paul ſetteth forth the doctrine of iuſtification. 1. how there is a right and true iuſtification, which is by faith in Chriſt, and a falſe iuſtification, by the workes of the lawe. 2. from the true iuſtification are excluded not onely the workes of the ceremoniall lawe, and of freewill, but all workes whatſoeuer, for the lawe of faith is ſet againſt the lawe of workes in generall, v.27. 3. the firſt cauſe efficient of this iuſtification is the grace of God, the next is redemption purchaſed by Chriſt, v.24. 4. the matter or obiect of iuſtification are all beleeuers, v.22. 5. the *forme* is the imputation and application of Chriſts righteouſneſſe, obtained by his obedience and blood. 6. the manner is, through faith in his blood, v.25. 7. the ende is the declaration of the righteouſneſſe of God by the forgiueneſſe of ſinnes, v.25. 8. the effect thereof is our reconciliation with God, v.25. 9. it is reuealed in the Goſpel, v.21. 10. and this iuſtification was not vnknowne vnto the faithfull vnder the lawe, hauing teſtimonie of the lawe and the Prophets, ver.21.

Doct. 11. *How God hath ſet forth Chriſt, and to what ende.*

v.25. *Whom God hath ſet forth to be a reconciliation.* 1. God hath ſet forth Chriſt to be our propitiator and reconciler, 1.Ioh.2.2. *He is the reconciliation for our ſinnes.* 2. to be our Redeemer, v.24. *Through the redemption that is in Chriſt.* 3. to be our Mediator, 1.Tim.2.6. *Our Mediator betweene God and man, &c.* 4. to be our doctor and teacher, Matth.23.8. *One is your Doctor*, to wit, *Chriſt.* 5. to be our aduocate and interceſſor, 1.Ioh.2.1. *We haue an aduocate with the Father, Chriſt Ieſus the Iuſt.* 6. to be our defender and deliuerer, Iſay.19.20. *He ſhall ſend them a Sauiour, and a great man that ſhall deliuer them.* 7. to be our Lawgiuer, Iam.4.12. *There is one Lawgiuer, which is able to ſaue and deſtroy.* 8. to be a faithfull and true witneſſe, Apocal.3.14. *Theſe things ſaith Amen, the faithfull and true witneſſe.* 9. to be our iudge, *Act.* 10.42. *It is he that is ordained of God, iudge of the quicke and dead.* 10. to be our Sauiour, Philip.3.20. *From whence we looke for our Sauiour, euen the Lord Ieſus:* ſo Chriſt is all things vnto his ſeruants, *reis propitiator e captiuis redemptor, &c.* a reconciliation to the guiltie, a redeemer to the captiues: a Mediator vnto them at variance with God, a teacher to the ignorant, a lawgiuer to the diſſolute, an interceſſor to them accuſed, a defender to the aſſaulted, a witneſſe to the defamed, a iudge to the oppreſſed, and to the elect a Sauiour, *Gorrhan.*

Doct. 12. *The ſame faith both vnder the lawe and Goſpel, v.25.*

Thomas well obſerueth vpon this place, that ſeeing the ſinnes which were paſſed and committed vnder the lawe were forgiuen by no other way then in Chriſt, that the righteouſneſſe of faith was at all times neceſſarie: as S. Peter ſaith, Act.4.12. *Among men there*

there is giuen no other name vnder heauen, whereby we must be saued: and S. Paul saith, 2. Cor.14. 13. *That we haue the same spirit of faith.*

13. Doct. *Of our redemption by Christ, and the manner thereof.*

v. 24. *Thorough the redemption, that is in Christ, &c.* 1. This our redemption consisteth in our deliuerance from the power of Sathan, sinne, and death, and in reconciling of vs vnto God. 2. there is a double redemption, the first in the forgiuenes of our sinnes nowe present, the second when we shall be redeemed from corruption and mortalitie in the resurrection. 3. This our redemption, is not metaphorically so called: but it is a verie true redemption: there beeing all things concurring in redemption: the captiues, which are men, the redeemer Christ, the price his blood, and from whom we are redemed, from Sathan, hell, and damnation: see contr. 22. following. 4. They which detaine the captiues are first God as a iust Iudge, whom they had offended: then Sathan as Gods minister, sinne is as the bands, death as the tormentor, hell as the prison, *Pareus loc.* 5.

5. *Places of controuersie.*

Controv. 1. *That the Sacraments of the old Testament did not iustifie* ex opere operato, *by the worke wrought, and so consequently neither the newe.*

There are diuerse opinions among the Romanists concerning this point in question. 1. Some of them think, that the Sacraments of the old Testament did not iustifie at all, though they were receiued in faith: because they were not giuen to that ende to iustifie, *sed vt oneri essent*, but to be a burthen: so *Magister sentent. 4. distinct. 1.* 2. Some are of the contrarie opinion, that circumcision did iustifie *ex opere operato*, by the work wrought, though there were no faith in the receiuer, as *Alexander, Bonaventure, Scotus, Gabriel*, as *Bellarmine* citeth them. 3. But the common opinion on that side is, that the sacraments of the old Testament did onely iustifie and conferre grace, *ex opere operantis*, by the worke or disposition of the receiuer; and this they hold to be the difference betweene the old sacraments and the newe, *nostra conferunt gratiam, illa sola significabant*, ours doe conferre grace, theirs onely signified grace, *Bellar.* and that those Sacraments did not conferre grace *Bellarmine* would prooue it out of this place, v. 1. *What is the profit of circumcision, &c.* to the which question the Apostle maketh answear, *Much euerie way, for chiefely, because vnto them were committed the oracles of God:* herein was the preheminence of the Iewe before the Gentiles, not that he was iustified by his circumcision, but because the Lord gaue his oracles to the circumcised, *Bellar. lib. 2. de sacram. c. 14.* Now vpon this conclusion of *Bellarmine* thus it may be further inferred: the sacraments of the old Testament did not iustifie by the worke wrought, or conferre grace: this *Bellarmine* graunteth: but there was the same substance and efficacie of the old and newe sacraments: for the Apostle saith, that circumcision was the seale of the righteousnesse of faith, Rom. 4. 11. and so is baptisme, Col. 2. 12. And Christ was the substance both of their sacraments and ours, for the rocke was Christ, 1. Cor. 10. 4. the conclusion then followeth, that seeing their sacraments did not conferre grace, no more doe the sacraments of the Gospel: the difference then betweene the old sacraments and the newe, is not the substance which is Christ, and the proper effect thereof, which is to be seales of faith: but in respect of the more cleare signification, and so in the more liuely illustration and confirmation of our faith: for the more full discussing of this matter I referre the reader to the treatise of controuersies, *Synops. Centur. 2. err. 97.*

Controv. 2. *Of the Apochryphal Scriptures.*

v. 2. *Vnto them were committed the oracles of God: Faius* well obserueth hereupon, that seeing all the old Scriptures, which were Canonicall were committed vnto the Hebrewes, then those books which were called Apochryphal, that is, of hidden and obscure authoritie are not to be accounted any part of the diuine & Canonical Scripture: such are the books of the Macchabees, of Tobi, Iudith, with the rest, that goe vnder the name of Apochypha: for they were not commended to the Church of the Hebrews, because they are not written in the Hebrewe tongue: neither did the Iewes place them in the canon of the Scriptures as *Iosephus* setteth it downe, *lib. 1. contra Appion:* see further *Synops. Centur. 1. error 1.*

Controv. 3.

Controv. 3. *That the wicked and vnbeleeuers doe not eate the bodie of Chriſt in the Euchariſt.*

v. 3. The Apoſtle ſaith, *Shall their vnbeleefe make the faith of God without effect:* hence then it will be inferred by the Romaniſts, that the promiſe of Chriſts preſence in the Sacrament is not evacuated, notwithſtanding the vnbeleefe of the communicants.

Anſw. True it is that the vnbeleefe of ſome doth not make Gods promiſes voide, and of none effect, in reſpect of God himſelfe, who for his part is readie to performe his promiſe or couenant, where the condition is performed, and on the behalfe of the elect to whom Gods promiſes are effectuall, they receiuing them by faith: but it followeth not that the promiſes of God ſhould be effectuall vnto vnbeleeuers: for Gods promiſes are made vnto thoſe which beleeue: vnto vnbeleeuers therefore they doe not appertaine, *Parew.*

But it will be further obiected, that the Apoſtle ſaith, 1. Cor. 11. 27. that he which eateth and drinketh vnworthily, ſhall be guilty of the bodie and blood of Chriſt: but they could not be guilty, vnleſſe they were partakers.

Anſw. It doth not followe, one may be guiltie of a thing, which he is not partaker of: as many may be guilty of violating the princely maieſtie, which had no intereſt therein, neither were partakers thereof: ſo then the wicked and vnbeleeuers are guilty, *non manducati, ſed non diudicati corporis, &c.* not of the eating, but of not diſcerning the Lords bodie: *Gryneus.*

Controv. 4. *That the Romane Church hath not the promiſe of the perpetuall preſence of Gods ſpirit.*

The Romaniſts alleadge this place for themſelues: that the vnbeleefe of ſome make not the promiſes of God of no effect: and therefore ſeeing the Lord hath promiſed to be preſent with, and to giue his ſpirit to his Church, they cannot faile thereof, notwithſtanding their ſinnes, and corruptions.

Anſw. Chriſt promiſed the preſence of his ſpirit to his diſciples: they muſt then firſt prooue themſelues to be the diſciples of Chriſt, in following his doctrine, and keeping his word, in adding nothing thereto, nor decreeing any thing againſt it, before they can haue any intereſt in this promiſe: God indeede hath promiſed to be preſent with his Church: but a companie of mitred Biſhops following humane traditions, and leauing the word of God, doe not make the true Church of Chriſt, *Martyr.*

Controv. 5. *The Virgin Marie not exempted from ſinne.*

v. 10. *There is none that is righteous, no not one: Chryſoſtome* handling theſe words in his commentarie vpon the 13. Pſalme, giueth inſtance, how that when Chriſt was crucified, this ſaying was then moſt of all verified, that there was not one that did good: *diſcipuli omnes fugerunt, &c.* all the diſciples fledde, Iohn went away, Peter denied: *Mariæ animam gladius dubitationis & incredulitatis pervaſit,* and a ſword of doubtfulneſſe and vnbeleefe did pierce the ſoule of Marie, &c. the like is affirmed by *Chryſoſtome hom.* 49. *in Geneſ.* and by *Origen hom.* 17. *in Luc.* and by *Auguſtine lib. queſtion. veter. & nov. Teſtam. qu.* 73. But *Pererius* refuſing the iudgement of theſe fathers, confidently affirmeth that the Virgin Marie, *fuiſſe expertem omnis peccati etiam minimi & leviſſimi per omnem vitam,* was free from the leaſt and lighteſt ſinne all her life: and of *Chryſoſtome* he is bold to ſay, *veritatis & pietatis terminos exceſſiſſe,* that he exceeded the bounds of veritie and pietie, *Perer. diſput. 6. numer. 33.*

Contra. But *Pererius* in thus affirming will make not *Chryſoſtome* onely, and other ancient writers liers, but Chriſt himſelfe, and his bleſſed mother: for if Mary were without the leaſt ſinne, why did our Bleſſed Saviour reprooue her for taking ſo much vpon her, ſaying, Iohn. 2. 4. *Woman, what haue I to doe with thee?* would he checke her without any fault? and againe Marie her ſelfe ſaith in her ſong, Luk. 2. 47. *My ſpirit reioyceth in God my Sauiour:* what needed ſhe a Sauiour, if ſhe were free from ſinne? ſee further hereof *Synopſ. Centur.* 2. *art.* 79.

Controv. 6. *The reading of Scripture is not to be denied vnto any.*

v. 10. *As it is written, &c.* in that the Apoſtle alleadgeth teſtimonies of Scripture to prooue all men to be ſinners, thereupon appeareth the neceſſitie of the reading of Scripture and of the generall vſe for all both laymen and others: for by the Scriptures commeth the know-

knowledge of sinne, which concerneth all: *Chrysostome* in his homilie of Lazarus and the rich man exhorteth all men to reade the Scriptures, euen such as did trade in the world, and kept families, further shewing, that they could not attaine vnto saluation, vnlesse both day and night, they were conuersant in the Scriptures: yea he affirmeth that such of the common sort had more neede to reade the Scriptures, then men of more holy life, *quod perpetuo versantur in maiori discrimine*, because they are conversant in greater danger: Here then that corrupt vsage of the Romane Church is to be taxed, who denie the generall vse of the Scriptures vnto the people, neither doe permit them to reade them, shutting the Scriptures vp in an vnknowne language, *Martyr.*

Controv. 7. *Against the aduersaries of the Lawe, the Marcionites and other heretikes.*

v. 20. *By the lawe commeth the knowledge of sinne:* hereupon those wicked heretikes tooke occasion to speake against the lawe: *mala radix lex, &c.* the law then is an euill root and an euill tree, by the which commeth the knowledge of sinne: to this *Origen* vpon this place answeareth well, *non dixit ex lege agnitio peccati, sed per legem, vt scias non ex ipsa natum, sed per ipsam cognitum*, he saith not of the lawe is the knowlede of sinne, but by the lawe, to knowe, that sinne did not spring of it, but is onely knowne by it: As physicke by the which we come to haue the knowledge of our diseases, is not therefore euill: thus *Origen.*

Controv. 8. *Against the Counsels of perfection.*

v. 19. *That euerie mouth may be stopped, &c.* here the opinion of the Romanists is euidently conuinced, that beside the precepts which are commanded, there are Euangelicall counsels, which are more, then one is bound to doe: notwithstanding he that doth them is worthie of a greater reward: such are these counsels of perfection, as they call them, to vowe single life, to giue all to the poore, and to take vpon them voluntarie pouertie, and such like: and *Origen* hath the like conceit, who in his commentarie vpon this third chapter giueth this corrupt glosse, vpon these words of our Sauiour, Luk. 17. 10. *When ye haue done all these things, which are commanded you, say we are vnprofitable seruants: as long as a man (saith he) doth that which he is bound to doe, he is an vnprofitable seruant, si autem addas aliquid præceptis, iam non eris inutilis seruus*, but if you adde any thing to the precepts, then are you no longer an vnprofitable seruant.

Contra. 1. Concerning *Origens* glosse, we haue as great libertie to refuse it as *Pererius* had before to reiect *Chrysostomes* opinion concerning the Virgin Marie, and to accuse him of falshood and impietie: especially seeing that his glosse corrupteth the text: for if we cannot doe those things, which are commanded, much lesse beside the commandement, can any doe more then is required. 2. the Apostle here in saying, *That euerie mouth may be stopped*, ouerthroweth this arrogant and presumptuous opinion of such counsels of perfection: for then a man should haue wherein to reioyce, if he could doe more then is commanded, and his mouth would not be stopped.

Controv. 9. *Against the Pelagians, which established freewill.*

Augustine c. 9. lib. de spirit. & liter. handling these words, confuteth that presumptuous error of the Pelagians: who affirme, that the lawe onely sheweth what should be done, and the will of man doth it: so *homo iustificatur non per legis imperium, sed per liberum arbitrium*, man is iustified not by the precept of the lawe, but by free will: this error *Augustine* confuteth by the Apostles words here, who saith, *The righteousnesse of God is made manifest*, he saith not the righteousnesse of man, or of our owne will, but the righteousnesse of God, *non qua Deus iustus est, sed qua induit hominem, cum iustificat impium*, not that whereby God is iust in himselfe, but whereby he doth cloath man, when he iustifieth the sinner.

Controv. 10. *That the veritie of Christs death is indifferently extended both to sinnes before baptisme and after.*

It is the opinion of the Romanists, that sinnes before baptisme and after are not remitted after one and the same manner: for the sinnes before baptisme are freely forgiuen by the merit of Christs blood: both *quoad culpam & pœnam omnem*, in respect of the fault; and

of all puniſhment due thereunto: but for ſinnes after baptiſme other remedies are requiſite, they are remitted freely for the offence it ſelfe, and the eternall puniſhment, but the temporall puniſhment remayning muſt be purged by ſatisfactorie and penall workes, *Perer. diſput. 24. numer.* 63. they reaſon thus.

1. *Catharius* vrgeth to this purpoſe this place of the Apoſtle, v. 25. *To declare his righteouſneſſe by the remiſſion of ſinnes paſt:* which he vnderſtandeth to be the ſinnes before baptiſme.

2. *Pererius* vrgeth the example of Dauid, vpon whom though his ſinne were remitted, yet this was inflicted as a puniſhment, that the child which was borne in adultetie ſhould die.

3. This courſe is held alſo among men, who though they ſometime are content to remit the offence, yet wil impoſe vpon the offender ſome kind of puniſhment, as Abſalom, though he were reconciled to his father, and called home out of exile, yet Dauid would not ſuffer him a good while to come into his preſence, *Perer. diſput. 24. numer. 65.*

4. For theſe workes of penance and ſatisfaction, the Councel of *Colen* in their antidiagina, doe produce theſe and the like places: as 2. Cor. 2. 12. *this godlie ſorrowe, &c. what great care hath it wrought in you, yea what puniſhmēt:* they impoſed a certaine puniſhment vpon themſelues for their ſinne: *Apocal. 2. 5. repent and doe thy firſt works:* theſe were the works of ſatisfaction: *ex Martyr.*

Contra. 1. It hath beene before ſhewed, v. 34. that the Apoſtle by ſinnes which are paſſed, vnderſtandeth not ſinnes committed by any in particular, before baptiſme, but generally all the ſinnes of the faithfull, which were done vnder the old Teſtament before the comming of Chriſt: to that place I referre the Reader.

2. That chaſticement, which befell Dauid, after his ſinne was remitted, was inflicted not as a puniſhment of his ſinne, but both as a correction, to make Dauid more circumſpect afterward, and for the example of others, for that he had cauſed the enemies of God to blaſpheme: and ſo it is as *Chryſoſtome* well ſaith, *Deus imponit nobis pœnam, non de peccatis ſumens ſupplicium, ſed ad futura nos corrigens*, God impoſeth puniſhment vpon vs, not taking reuenge of our ſinnes, but correcting of vs for afterward, *homil. de pœniten.*

3. If a man forgiue a treſpaſſe, and yet retaine a grudge in his minde ſtill, to watch the other a ſhrowd turne, therein he ſheweth his infirmitie, and God is no wayes like vnto man: Dauid kept Abſalom from the Court, that the young man might know himſelfe and be thoroughly humbled: he knewe him alſo to be of an aſpiring and turbulent ſpirit, and therefore did confine him: but this was not impoſed, as any ſatisfactiō for his former ſinne.

4. The puniſhment, which the Apoſtle ſpeaketh of, was that caſtigation, which they inflicted vpon the inceſtuous young man, in executing the Apoſtles ſentence, moſt ſeuerely againſt him: it was not a puniſhment laid vpon the offender to ſatisfie the iuſtice of God for his ſinne, but to giue contentment and ſatisfaction to the Church, whom he had offended: And in this ſenſe alſo a ſinner may take puniſhment of himſelfe, and ſo preuent Gods iudgement: as the Apoſtle ſaith, 1. Cor. 11. 31. *if we would iudge our ſelves, we ſhould not be iudged:* not that by any ſatisfaction Gods wrath is appeaſed, and his iudgement ſtaid: but God looketh vnto our repentance, teſtified by this iudging of our ſelues, and ſo in mercie ſtayeth his hand.

So alſo the Church of Epheſus, is bid to repent and doe their firſt workes, not as a ſatisfaction for their ſinne, but as ſignes of true repentance, which is in vaine without amendement of life.

5. But that we are purged from all ſinne both before and after baptiſme, without any works of ſatisfaction in our ſelues, the Scripture euidently teſtifieth, Ioh. 1. 7. *The blood of Ieſu Chriſt his Sonne cleanſeth vs from all ſinne:* and, Apoc. 1. 5. *And waſhed vs from our ſinnes in his blood:* all our ſinnes are equally & indifferently purged by the blood of Chriſt: there is no difference, whether they be committed before or after baptiſme, ſauing that the ſinnes committed after our calling, as they are more grieuous, ſo they require a more earneſt repentance: See of this controverſie further *Synopſ. Centur. 3. err. 11.*

11. Controv. *That the beleeuing fathers before Chriſt, were not kept in* Limbo.

Pererius becauſe the Apoſtle maketh mention onely of ſinnes before paſſed and done, thinketh this to be the reaſon thereof, becauſe the fathers that died before Chriſt, though

they obtained remission of sinnes by faith in Christ, yet *detinebantur in Limbo*, they were deteined in *Limbus* (which they imagine to be a dungeon of darknes, and a member of hel) vntill they were deliuered thence by Christs descending thither. *Perer. disput. 15. num. 73.*

Contra. This Popish dreame & fansie of this *Limbus patrum*, may be easily ouerthrowne by the Scriptures. 1. he *that beleeueth, hath euerlasting life*, Ioh. 5. 24. the Patriarks beleeued, they therefore had euerlasting life: they were not then excluded heauen. 2. they had the same spirit of faith with vs, 2. Cor. 4. 13. but by faith the Saints now departing, are receiued into the kingdome of God, therefore they also by faith entred into heauen. 3. the faithfull then departing went to Abrahams bosome, as is euident in the parable, Luk. 16. but Abrahams bosome is in heauen, it is a place of blisse and happines: as our Sauiour saith, Matt. 8. 11. they shall sit downe with Abraham, Izaak, and Iacob in the kingdom of heauen. *Ergo.* See more hereof, *Synops. Centur. 2. err. 9.*

12. Controv. *Against the Marcionite heretikes.*

v. 24. *Thorough the redemption, that is in Christ:* hence the old Marcionite heretikes obiected thus, that man was not the workmanship or creature of God: *nemo enim emit, quod suum est*, for no man vseth to buie, that which is his owne alreadie. But *Origen* taketh away this cauill, *hom. 6. in Exod. omnes eramus Dei, &c.* we were all sometimes belonging vnto God, but we sold away our selues for our sinnes: then Christ came, and by the price of his blood redeemed vs againe, and restored vs to our former libertie: so the Prophet Isai saith, 50. 1. *For your iniquities are ye sold.* Now, whereas in Scripture redemption is taken sometime for a franke deliuerance, where no price is paid: yet here the word ἀπολυτρώσις is taken properly for such redemption, where the price is paid, which was Christs blood: as 1. Cor. 6. 20. *Ye are bought for a price, &c.*

13. Controv. *Against the Novatian heretikes.*

Whereas the Apostle saith, v. 25. *to declare his righteousnes by the forgiuenes of sinne, that are past:* the *Novatians* hereupon denied remission of sinnes to those which fell away after they were called: who beeing pressed and vrged by arguments out of the Scripture to the contrarie, confessed and graunted, that God indeede by his absolute power might giue remission of sinnes vnto such as fell away, but the Church had no authoritie to graunt reconciliation vnto such.

But 1. they remembred not the answer of our blessed Sauiour made to Peter, how often one should forgiue his brother, not onely seuen times, but seuentie times seuen times. 2. Dauid sinned grieuously after he was called, yet was restored to the Church, so was the incestuous young man after due repentance for his incest. 3. for how els should the blood of Christ clense vs from all sinne, 1. Ioh. 1. 7. if that there were not remission of sinnes and reconciliation euen for offences committed after our calling?

14. Controv. *Against inherent iustice.*

v. 28. *We conclude, that a man is iustified by faith, &c.* This word δικαιοῦσθαι, to be iustified, or made iust, the Romanists contend to signifie, *ex impio iustum effici*, of a wicked man to be made iust and righteous: *Staplet. in Antidot.* and so their opinion is, that there is a iustification an habituall righteousnes infused into the soule, whereby a man is iustified.

1. This they would proue by the grammaticall sense of the word: because words compounded with *facio*, to doe, as *magnifico, purifico, certifico*, to magnifie, purifie, certifie, signifie to make one great, pure, certaine, and so to *iustifie* should be taken to make one iust.

2. The Apostle expresseth it by an other phrase, Rom. 5. 19. δίκαιον καθίσασθαι, to be made or constituted righteous before God.

3. It is not agreeable to the nature and puritie of God, to absolue, and hold for innocent those, who are wicked and vngodly.

Contra. 1. This word *to iustifie*, though sometime it signifie, to teach one iustice and righteousnes, as Dan. 12. 3. they which *iustifie others, &c.* that is, teach them or turne them to righteousnes: and sometime to perseuere or continue in iustice, as Apoc. 22. 11. he that is iust, *iustificetur adhuc, let him be more iust:* yet vsually in Scripture, it is taken to absolue, to pronounce and hold iust: and that in a double sense, as either to acknowledge and declare him to be iust, that is iust: as wisdome is said *to be iustified of her children*, Matth. 11. 19. so is it taken before in this chapter v. 4. *that thou mightest be iustified in thy words, &c.* or els to

to count him iust, who is vniust in himselfe, that is, absolue, free, and discharge him: as c. 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth* (that is, acquiteth, discharget) *who shall condemne?* so is it vsed in the same sense, Act. 13. 39. *From all things, from the which ye could not be iustified by the law of Moses, by him euery one, that beleeueth is iustified.*

Neither doth that grammaticall construction alwaies hold: for Marie saith, *My soule doth magnifie the Lord*, that is, declareth or setteth forth Gods greatnes: here it can not signifie, to make great.

Lombards obseruation then is not sound, that *to iustifie* in Scripture signifieth foure things: 1. to be absolued and freed from sinne by the death of Christ. 2. beeing freed from sinne to be made iust by charitie. 3. to be cleansed from sinne by faith in the death of Christ. 4. by faith and imitation of Christs death to bring forth the works of righteousnes: *Lombard. lib. 3. distinct. 19.* for of these foure significations, the 1. and 3. are all one, which may be acknowledged, but the 2. and 4. are not found in Scripture.

2. We are also made and constituted righteous before God, not by any inherent righteousnes in our selues, but by the righteousnes of faith: as the Apostle saith, *that I may be found in him, not hauing mine owne righteousnes, which is of the law, but that which is through the faith of Christ.*

3. Yet it is most agreeable to the puritie of the diuine nature, to accept vs as iust in Christ, who is most absolutely righteous before God: and so to impute his righteousnes vnto vs by faith: so sanctifying also our hearts by his holy spirit, that we should delight in the works of righteousnes.

4. If we should be iustified by any inherent and inhabiting iustice, and not by righteousnes imputed by faith, these inconueniences would follow. 1. that iustification and sanctification should be confounded: for that sanctitie which is wrought in the faithfull, is a fruit of iustification by faith. 2. this holines and charitie, which is in the faithfull, is a worke of the law, which requireth, that we should loue God and our neighbour: but faith and the worke of the law, can not stand together. 3. this habite of *pietie* and *charitie*, is imperfect in vs, for no man loueth God, and his neighbour as he ought: now that which is imperfect, can not iustifie: See further of inherent iustice, *Synops. Centur. 4. err. 56.*

15. Controv. *Against the Popish distinction of the first and second iustification.*

The Romanists generally doe hold that there are two kind of iustifications, the first which is an infused habite of iustice formed by charitie, to the which we are prepared by faith, & other dispositions of the mind, and this they say is without works: the other is the encrease of this iustification by the works of charitie, the grace of God concurring with mans free-will, and this they say is by works and truly meritorious: *sic Stapl. in Antidot. Perer. disput. in 2. c. ad Rom. disput. 16, 17.*

Contra. 1. The Scripture acknowledgeth but one kind of iustification in all, which is both begunne, continued, and ended by faith: as c. 1. 17. *The righteousnes of God is reuealed from faith to faith:* and, c. 3. 30. *For it is one God, who shall iustifie circumcision of faith, and vncircumcision through faith:* here the whole worke of iustification is ascribed to faith: and Rom. 8. 30. *whome he iustified, he glorified:* there is nothing that commeth betweene this one iustification, and glorification.

2. They confound iustification, and sanctification: for that, which they call the second iustification, is nothing els but sanctification, which is the bringing forth of the fruits of holines after that we are iustified by faith: these two the Apostle manifestly distinguisheth, Rom. 6. 22. *Beeing freed from sinne, &c. you haue your fruit in holines:* holines then and sanctitie is the fruit of our iustification, whereby we are freed from sinne: Againe, Apoc. 23. 11. *He that is righteous, let him be righteous still: he that is holy, let him be holy still:* here these two, to be iust, and holy, are manifestly distinguished.

16. Controv. *Against the works of preparation going before iustification.*

Perer. concerning the works and motiues of preparation tending to iustification, hath these positions. 1. There are sixe of these preparatiue motions: faith, the feare of God, hope to obtaine pardon, the loue of God, the purpose of a new life, repentance and sorrow for sinnes past: thus he alleadgeth out of the Councell of Trent, *sess. 6. can. 6.*

so also *Stapleton. in Antidot.*

2. These works of preparation proceede partly from mans free will, partly from the assistance of the spirit concurring: and hereof it is, that sometime the worke of our conuersion is ascribed vnto man: as Ioel 2. *Turne vnto me with your whole heart:* Iam.4. *Draw neere vnto God, and he will draw neere vnto you:* sometime it is giuen vnto God, as Ier.31. *Conuert vs, and we shall be conuerted.*

3. These works of preparation though they doe not merit the grace of iustification *de condigno*, of condignitie, yet *de congruo*, by way of congruitie they may: that is, God seeth it to be meete and conuenient, that such works of preparation should be rewarded with the grace of iustification following. *Perer. disput.7.*

Contra. 1. Concerning faith, it is no where said in Scripture to prepare, or dispose vnto iustification, but in deede to iustifie, by the imputation of the righteousnes of Christ: and as for the other preparations, they follow iustification, they doe not prepare a way vnto it: for good works follow iustification as the fruit and effect thereof, Rom.6.22. *Beeing freed from sinne, you haue your fruit in holines:* And againe, there is no good worke or motion but it is commanded in the law: seeing then that we are iustified by faith without such works, they can not goe before iustification, as preparatiues thereunto.

2. The Scripture ascribeth euery good worke, motion, and thought of the minde vnto God: for of our selues we are not able to thinke a good thought, 2.Cor.3.5. and our Sauiour saith, Ioh.15.5. *Without me you can doe nothing:* wherein the Scripture exhorteth men to be conuerted, and to draw neere vnto God: that sheweth not this power to be in themselues: but by these exhortations the spirit of God worketh in them, and stirreth them vp, that by grace they should seeke to doe that, which they finde no strength in themselues to performe.

3. But that distinction of merit of congruitie and condignitie is vaine and friuolous: for in the matter of iustification there is no merit at all: the whole worke is ascribed onely to grace, Eph.2.8. *By grace are ye saued thorough faith, not of your selues, it is the gift of God, not of works, &c. least any should boast:* if all boasting be taken away, then there is no merit: for of merits men may boast. *Augustine* hath an excellent testimonie to this purpose, *Vocantis est gratia, percipientis vero gratiam postea sunt opera bona, &c.* Grace is of the caller, and then good works belong vnto those, which haue receiued grace, *quæ non pariant gratiam, sed quæ à gratia pariantur, &c.* which works doe not beget grace, but are begotten of grace: for the fire doth not burne thereby to waxe hoate, but it is first hoat, and then it burneth; and the wheele therefore runneth not well, that it may be round, but it is first round, and then it runneth well: so, *nemo propterea bene operatur, vt accipiat gratiam, &c.* no man therefore worketh well, to receiue grace, but because he hath receiued grace, by the same he worketh well: *lib.1. ad Simplician. qu.* 2. no works then going before the grace of iustification, haue any worthines in them at all to procure grace.

17. Controv. *What iustifying faith is.*

Pererius that he may euery where shew some tricke of his Popish profession, misliketh three things in that description of faith, which is vsually receiued by Protestants: for whereas we thus define faith, that it is a confident assurance of the heart, whereby we are perswaded of the remission and forgiuenes of our sinnes in Christ: he taketh exception to these three points:

1. He denieth that faith is any such confidence and assurance, which he graunteth must be ioyned with faith: but that faith is not such assurance and confidence, he would thus proue, Eph.3.12. the Apostle saith, *by whome we haue boldnes and entrance with confidence by faith in him:* here it appeareth, that confidence is a distinct thing from faith. Againe, 1. Tim.3.13. *They that haue ministred well, get themselues a good degree, and great libertie in the faith:* here the Apostle sheweth, that confidence is a diuers thing from faith, and that it springeth from charitie and a good conscience.

Contra. 1. *Pererius* first argument is, faith worketh confidence, therefore it is not the same with confidence. *Answ.* 1. This argument may rather be retorted: faith worketh confidence, therefore it is much more a kind of confidence: for as the cause is, so is the effect. 2. faith is not the same with that confidence, which it worketh: but they are thus distinguished, faith hath a generall assurance & confidence in all Gods promises: & out of this fountaine doe proceede those speciall acts of confidence, as to pray confidently, to be con-

fident

fident in tribulation; which are as little riuers running forth out of the same head and fountaine.

2. His second argument is this: confidence is wrought by charitie and a good conscience; therefore not by faith. *Ans.* The argument followeth not, for there may be diuers causes of the one and the same thing: faith worketh confidence, and yet the same is more encreased and confirmed, by a good conscience: because the Sunne giueth heat, doth it follow that the fire doth not heat also? like as the warmth of the Sunne may be augmented by the heat of the fire, so may the assurance of faith, by charitie and a good conscience be encreased. See further *Synops. Centur. 4. err. 48.*

2. *Pererius* second exception is, that the obiect of faith is not the assurance of remission of sinnes: The Eunuch, when he was baptised, beleeued onely that Iesus Christ was the Sonne of God, Act. 8. And Paul required none other faith of the keeper of the prison, but that he should beleeue in the Lord Iesus, and so he should be saued, Act. 16. Abrahams faith was counted vnto him for righteousnes, which was no other faith, then to beleeue, that in his seede, that is, in Christ all the nations of the world should be blessed: of none of these was required such faith to beleeue their sinnes were forgiuen them: to this purpose *Pererius, disput. 19. err. 94.*

Ans. 1. The Eunuchs faith was not onely an historicall knowledge, that Christ was the Sonne of God, which the Deuills also knew and confessed, but he beleeued to haue remission of his sinnes in his name, and therefore he was baptised: for baptisme in the name of Christ was for remission of sinnes, Act. 2. 38. the same may be said of the keeper of the prison, who was baptised with his household. 2. Neither was Abrahams faith onely a generall apprehension, that Christ should come of his seede; but he made particular application of that promise euen to himselfe, trusting to be saued by the Messiah: and therefore our Sauiour saith of him, Ioh. 8. 56. *Your father Abraham reioyced to see my day, he saw it, and was glad.*

3. *Pererius* third exception is, that a man can not in this life by faith be certaine of remission of sinnes: some of his arguments are these.

1. Iob saith, c. 9. 15. *Though I were iust, yet could I not answer:* and v. 20. *Though I would iustifie my selfe, mine owne mouth would condemne me, &c.* And S. Paul saith, *I know nothing by my selfe, yet am I not thereby iustified.*

2. The Apostle biddeth vs to worke out our saluation with feare and trembling, Philip. 2. 12. S. Paul also was not so sure of his iustification, but that he still remained in doubt and feare, 1. Cor. 9. 27. *I beate downe my bodie, and bring it in subiection, least after I had preached to others, I my selfe should be a reprobate.*

3. This certentie of remission of sinnes, should be either humane, or diuine: the humane is of three sorts, either by the outward sense, or by the inward act of vnderstanding, or by euident demonstration: but none of these it is: the diuine is also of two sorts, either by the generall apprehension of the articles of faith, but this worketh no such certentie, for then euery Christian that knoweth and beleeueth the articles of faith should haue it; or by speciall and particular reuelation, which euery one can not haue. *Perer. disput. 19. numer. 97.*

Contra. 1. *Iob* and *Paul* in those places speake onely of such iustification which might be grounded vpon their owne worthines, by such iustification indeede they could haue no assurance, but they renounced it; *I am not thereby iustified* (saith the Apostle,) that is, by his owne conscience, which yet accused him not.

2. The Apostle both teacheth others to take heede of carnall securitie, and presumption, and shewed the practise of it in himselfe: one may be sure of remission of sinnes, and yet walke in feare and reuerence: this certentie then of remission of sinnes onely excludeth carnall securitie, not reuerent and faithfull feare: neither did S. Paul feare to become a reprobate, but least if he should doe contrarie to his doctrine, it should be a reproofe vnto him: for he himselfe was most sure of his saluation, as he professeth confidently, that nothing could separate him from the loue of God in Christ, Rom. 8. 38.

3. This certentie indeede, we willingly graunt, is not humane, but diuine; neither is it so diuine, as that it needeth alwaies an extraordinarie and speciall reuelation: and yet it is more then an vniuersall and generall apprehension of the articles of the faith: for betweene these two there is a third, a particular application by faith of the generall promises of God, whereby a faithfull man groweth into this assurance.

4. And whereas he further obiecteth, that seeing euery mortall sinne hindreth iustification, if a man can not assure himselfe to be free from sinne, neither can he be assured of the remission of his sinnes: we answer, that if a man did thinke by his owne puritie to obtaine remission of his sinnes, he can not possibly be assured of forgiuenes, so long as he hath sinne: but seeing we hope to be iustified by faith in Christ, by his righteousnes, and not our owne, notwithstanding that the faithfull are compassed about with infirmities, yet this hindreth not the certentie of iustification by faith. So then a faithfull man must be considered two waies: in his spirituall part, which is quickned and lightened by faith, and in his carnall infirmitie which yet remaineth in the regenerate, which causeth sometimes doubtfulnes in the seruants of God: but the spirituall man preuaileth, and faith ouercommeth our carnall infirmities, that although they be and remaine in vs, yet they doe not raigne.

5. This then (notwithstanding all these former obiections) remaineth as an vndoubted principle of our faith: that a faithfull man may be assured by faith of his iustification, and of the free remission and forgiuenes of his sinnes in Christ: which appeareth to be, 1. by the nature and propertie of faith, which is to be without wauering, Iam. 1. 6. *Let him aske in faith and wauer not.* 2. by the effects of faith, which worketh boldnes, confidence, and assurance, and peace with God, Rom. 5. 1. but we could haue no peace of conscience, if we were not assured of forgiuenes. 3. by the experience which the faithfull had, as S. Paul by faith was most assured & perswaded of the loue of God toward him in Christ, Rom. 8. 38. whereof proceeded that his praier, to be dissolued, and to be with Christ, Phil. 1. see further hereof *Synops. Centur. 4. err. 56.*

18. Controv. *What manner of faith it is, that iustifieth.*

Pererius saith, that iustification may be taken two waies, either for the prepatation, and tending vnto iustice, or the very production of iustice it selfe: as the word *generation* in naturall Philosophie, is sometime taken for the very production of the forme, and the perfection of generation, or for the first alteration and change of the matter, which is but in the way and tending vnto generation: the Apostle speaketh of the first kind of iustifying in this place: faith is saide to iustifie, that is faith not yet formed with charitie, prepareth and maketh a way vnto iustification, which is *per charitatis infusionem*, by the infusion of charitie: *disput. 18. numer. 86.* so his opinion is, that faith which is said to iustifie, is seuered from charitie: it is *fides informis & expers charitatis*, an imperfect and vnformed faith, voide of charitie.

Contra. This assertion is flat contrarie and opposite to the Scripture: for the Apostle sheweth that it is *faith working by loue, which saueth*, Gal. 5. 6. and S. Iames saith, *that faith without works can not saue*, c. 2. 14. but such a faith is dead, and it is no other, but the faith which deuills haue: for the deuills beleeue and tremble, v. 19. Let the Romanists content themselues with such a bare and naked iustifying faith: but we are sure, that such a faith, which is separate from loue, can not helpe vs.

Controv. 19. *Of the manner, how faith iustifieth.*

Here the Romanists haue these positions. 1. they say faith iustifieth, because it disposeth, prepareth, and maketh a way to iustification, so *Bellarm. Staplet. &c.*

Contra. 1. The Scripture saith, *the Iust shall liue by faith*, if faith bringeth and worketh the life of the soule, as the Apostle also saith, *I liue by faith in the Sonne of God*, *Galat.* 2. 20. then is it not a disposition onely: for a disposition vnto life is not life: but faith is the life of the soule. 2. whereas *Pererius* obiecteth these places, Galat. 5. 5. *By the spirit thorough faith, we waite or expect the hope of righteousnesse:* whereupon he would inferre, that faith worketh the hope rather of righteousnesse, then righteousnesse it selfe, and so prepareth rather, and disposeth to iustification, then iustifieth: to this we answear, 1. that by the hope of righteousnesse, may be vnderstood the reward of righteousnesse hoped: for hope is taken for the thing hoped for, *Beza.* 2. or by the hope of righteousnesse is signified perseuerance and continuance in this hope, *Calvin.* 3. or rather these words must not be taken *in sensu diuiso, sed composito*, not in a diuided, but an whole sense: that we must not ioyne only (*to expect and waite*) with faith, but rather, thus to put them together, *We waite for the hope of righteousnesse by faith, Genevens.*

2. Againe the Romanists affirme, that faith is said to iustifie, because it is the roote onely, foundation, and beginning of iustification: and whereas the Apostle notwithstanding

faith,

faith, Ephes.3.17. *beeing rooted and grounded in loue*, he saith the Apostle speaketh not of the foundation of iustification simplie, but as it is complet, and perfit, and meritorious of euerlasting life, and so charitie is the foundation, because it formeth and perfecteth all other vertues, and it is that whereby we are formallie and actually iustified, *Pererius disput. 18. numer. 88.*

Contra. 1. Faith is not the beginning onely of iustification, but the verie perfection thereof: for *beeing iustified by faith, we are at peace with God*, but an imperfect and begunne onely iustification could not worke peace in vs. 2. The Apostle speaketh in that place, of the loue of God toward vs in Christ: which he calleth the loue of Christ, v. 19. not of the charitie and loue which is wrought in man: and that loue indeede is the verie foundation of our hope. 3. but it is vntrue that charitie formeth all other vertues, or that thereby we are formally and actually iustified: for it is faith that giueth life vnto other vertues, which without faith cannot be acceptable vnto God, whom it is impossible to please without faith, Heb.11.6. and not charitie but faith, is the forme of iustification, for the life of the soule is ascribed vnto faith, Galat.2.20.

3. They say further, that faith doth not iustifie passiuely, as it is an instrument to apprehend Christs righteousnesse, but by the dignitie, worthinesse, and meritorious worke thereof, *Bellar. lib. 1. de iustificat. c. 17.*

Contra. 1. The contrarie is euident out of Scripture, that faith iustifieth not as it is an act or worke: for how then should faith iustifie without workes, if it selfe did iustifie as a worke or act: If here it be answered, that the Apostle excludeth onely the works of the law such as faith is not: the Apostle els where excludeth all workes in generall, as Ephes. 2.8. *by grace are ye saued thorough faith, &c. not of workes, &c.* 2. faith then iustifieth *relate*, by way of relation to Christ, as Rom.5.19. *By the obedience of one shall many be made righteous:* and *organice*, as it is an hand to lay hold of, and apprehend the righteousnesse of Christ: as the Apostle againe saith, Rom. 5.17. *Much more shall they which receiue the abundance of grace and the gift of righteousnesse, raigne in life thorough one, &c.* iustification then is a gift receiued and apprehended by faith. In this sense then it is said, faith iustifieth, as an organe, instrument, and hand apprehending, receiuing, and applying the righteousnesse of Christ, like as the plough is said to make a man rich, beeing the instrument of his labour, whereby the earth is tilled and made fruitfull. 3. And here I will oppose the graue testimonie of *Tolet* against *Bellarmine*, one Cardinall against an other: thus he writeth: *fidem non habere ex se efficaciam vllam, vt actus noster est, reconciliandi, sed totam eius virtutem procedere ex obiecto nempe Christo*, that faith hath no efficacie, as it is our act to reconcile vs vnto God, but the whole vertue thereof proceedeth from the obiect, namely, Christ: As when the Israelits looked vpon the brasen serpent and were healed: their sight, as it was an act of the eyes had no vertue to heale, but the whole efficacie was from the serpent which they beheld, *Tolet. annot. 20.*

Controv. 20. *Whether faith alone iustifieth.*

Bellarmine, consenting with the rest of the Romanists doth mightily striue, *lib. 1. de iustificat. c. 12.* that faith alone doth not iustifie, and he much insisteth vpon this argument: faith cannot be alone without loue, hope, and other vertues and graces, therefore it cannot iustifie alone.

Contra. 1. But it followeth not, for faith beeing separate from loue and hope, is no faith, it is dead, and therefore faith beeing destroyed it can bring forth no act: like as it followeth not, the eare onely heareth, or the eye seeth, therefore the one can heare the other if it were alone, that is, pulled, and seuered from the bodie.

2. That faith onely iustifieth, though faith beeing alone iustifieth not, it is thus made euident. 1. because it is the office of faith onely to apprehend and receiue the promises, it is the hand of the soule, so is not charitie, hope, or any of the rest. 2. faith iustifieth without the workes of the lawe: but all other vertues, as hope, charitie, are commanded in the law, therefore without them is our iustification wrought. 3. though the Apostle vse not here the particle *onely*, yet els where he vseth a tearme equivalent, ἐαν μὴ, *nisi, but*: a man is not iustified, &c. *but by faith*: And many of the fathers haue by way of interpretation expresse put to the word, *onely*: as *Origen* vpon this place, the Apostle saith that the iustification, *per fidei*, of faith alone, sufficeth: so *Ambrose* vpon the 4. chap. of this epistle saith, *Abra-*

braham sola fide iustificatus, Abraham was iustified by faith onely: *Hilarie in c.* 8. *Matth.* *fides sola iustificat*, faith onely iustifieth: *Hierome Rom.*4. *impium per solam fidem iustificat Deus*, God iustifieth the wicked returning by faith onely: to this purpose also see *Chrysostome*, *Cyprian*, *Augustine*, *Nazianzen*, *Basil*, *Ruffinus*, cited by *D. Fulke*, who all affirme that faith onely iustifieth: so that appeareth to be a malitious cauil of the Rhemists, that *onely* is foisted in by vs: see *annot. in* 3. *Rom. sect.* 8. If sometime the fathers seeme to dispute against onely faith, they are to be vnderstood to speake of solitarie faith separate from good workes: as *Augustine* thus putteth the case: whereas the Apostle saith that a man is iustified without works, he must not be vnderstood, *vt accepta fide, si vixerit, dicamus eum iustum esse, si male vixerit*, that after he hath receiued faith, if he liue, we should call him iust if he liue euill, &c. *lib.* 83. *quest. quest.* 76.

Controv. 21. *How S. Paul and S. Iames are reconciled together.*

Whereas S. Paul here saith, *v.* 28. *We conclude that a man is iustified by faith without the workes of the lawe*, but S. Iames affirmeth, c. 2. 24. *You see then, how that of workes a man is iustified, and not of faith onely, &c.* they may seeme at the first sight to be contrarie: they are then thus reconciled.

1. Not as *Erasmus* and *Caietanus*, who doubt of the authoritie of the epistle of S. Iames: for though it were a while doubted of, yet was it at length receiued by a generall consent of the Church, to be of Apostolik authoritie: as it is acknowledged to be by *Origen hom. in Ios. Cyprian in symbol. Epiphan. hæres.* 76. *Augustine lib.* 2. *de doctrin. Christ. c.* 8. *Damas. lib.* 4. c. 8. and others.

2. Nor yet is the solution of the Romanists false and friuolous, that S. Paul speaketh of workes going before iustification, which are without faith and grace, and S. Iames of the workes of grace which followe the first iustification: for S. Paul euen excludeth the workes of Abraham, which were workes of grace, Rom. 4. 2.

3. The best solution then is this: that the Apostles neither speake of the same kind of faith, nor yet of the same manner of iustifiying.

1. S. Paul speaketh of the true liuely faith, which iustifieth before God: but S. Iames derogateth not from the true faith, but from the faith which was in shewe onely, which he calleth a dead faith, and consequently no faith, and such a faith as deuils may haue: S. Paul then saying that a liuely faith iustifieth before God, and S. Iames, that a dead faith iustifieth not, no not before men, much lesse before God, are not contrarie the one to the other.

2. Neither doe the Apostles take the word iustifying in the same sense: S. Paul speaketh of iustification before God: but S. Iames of the declaration and shewing forth of our iustification by our workes before men: as is euident thus: the Apostle saith euidently, *v.* 18. *shewe thou me thy faith out of thy workes, &c.* Againe he saith, that Abraham was iustified by workes, when he offred his sonne Izaak; which must be vnderstood, that his iustification was thereby testified, manifested, and declared: for by faith before God he had beene iustified before, as the Apostle alleadgeth in the same place, v. 23. *Abraham beleeued God, and it was imputed to him for righteousnesse:* which testimonie is giuen of Abrahams faith, before he offred vp his sonne: So then S. Paul saying, *workes doe not iustifie before God*, and S. Iames, *that workes doe iustifie before men*, that is, declare and testifie their iustification, do not contradict the one the other.

22. Controv. *Against* Socinus *that Christ properly redeemed vs by paying the ransome for vs, and not metaphorically.*

1. *Argum.* Impious *Socinus* (as *Pareus* rehearseth his wicked opinion, and confuteth it) denieth that Christ died for vs, or paied any ransome at all for our redemption: but he is said to redeeme, that is, to deliuer vs, without paying any price at all: as Exod. 15. 13. and in other places, the Lord is saide to haue redeemed, that is, deliuered his people from the Egyptian seruitude.

Ans. 1. It followeth not, because *to redeeme* is sometime taken in that sense, that it should be so euery where: 2. there is great difference betweene corporall, and spirituall deliuerance: the first was, and might be done onely by the power of God, without paying any price at all: the other could not be compassed without paying of a price; both because of Gods iustice, that they which sinne, should die, Rom. 1. 32. and the truth of his word, because he had said to man, that if he sinned, he should die the death.

2. *Arg.*

2. *Argum.* Pſal.31.5. Dauid ſpeaking of Chriſt, ſaith, *Thou haſt redeemed me, O Lord God of truth:* here Chriſt is ſaide to haue beene redeemed: but he was not redeemed with the paying of any price: *Ergo* neither did he redeeme vs in that manner.

Anſ. 1. If this Pſalme be vnderſtood of Chriſt, we confeſſe, that to redeeme is taken improperly in that ſenſe: but then it followeth not, becauſe it is vſed improperly in one place, therefore it ſhould be ſo in all. 2. But if the Pſalme be vnderſtood of Dauid, who was the type of Chriſt, the word is taken properly: for euen Dauid was no otherwiſe freed from his ſinne, then by the price of Chriſts death.

3. *Argum.* The deliuerance of the Iſraelites by Moſes from the bondage of Egypt, was a type and figure of our ſpirituall deliuerance by Chriſt: but that was done onely by the power of God without any price payed, therefore ſo was the other.

Anſw. 1. The argument followeth not, for the figure and the thing figured, agree not in all things, there is more in the ſubſtance, then in the type. 2. There is great difference betweene Moſes & Chriſts deliuerance: Moſes was a meere man, and a ſeruant of the houſe, Chriſt was God and man, & the Lord of all: Moſes deliuered onely from corporall bondage and ſeruitude, Chriſt from ſpirituall bondage vnder ſinne, from the wrath and curſe of God: Moſes redeemed the Iſraelites without his own death, or ſhedding of his blood, but Chriſt our redeemer gaue his life, and ſhed his blood for vs: Moſes gaue them the inheritance of the earthly Canaan, Chriſt hath purchaſed for vs an euerlaſting inheritance.

4. *Argum.* Redemption is properly ſaid to be from him, of whom the captiues are holden: but we are ſaid to be redeemed either from our iniquities, Tit.2.14. or from our *vaine conuerſation*, 1.Pet. 1. 18. or *from the curſe of the lawe*, Galat. 3. 13. of the which we were not held captiue: but no where are we ſaid to be redeemed from God, or from his iuſtice, &c.

Anſw. 1. Touching the propoſition or firſt part of the argument. 1. it is falſe that redemption is onely from him that keepeth vs in bondage: for although principally captiues are freed from him whoſe captiues they are: yet they are deliuered alſo from their verie bands, impriſonment, and other ſuch like inſtruments of their captiuitie: ſuch are our ſinnes, as the bands and fetters that kept vs in thraldome vnder the deuill. 2. there is a difference betweene corporall and ſpirituall bondage: for there the price is paid to the enemie, as to the great Turke, to get the captiues out of his hand: but here the price is paied to God, not to deliuer vs from him, but to reconcile vs vnto him, like as when a ſubiect rebelling againſt his Prince, is impriſoned and condemned to die, till ſome mediation and ſatisfaction be made for him, then his ſinne is pardoned, and he is reconciled to his prince.

2. Concerning the ſecond part of the reaſon. 1. it is falſe that we were not detained captiues by our ſinnes: for they are as the ſnare of the deuil, 2.Tim.2.26. 2. And although by our redemption we are not deliuered or taken from God, but reconciled vnto him; yet are we deliuered from his wrath, Rom.5. 9. and ſo from his puniſhing iuſtice.

5. *Argum.* We are improperly ſaid to be redeemed from that, to the which the price was not paied: but to the curſe of the lawe, and wrath, that is, the puniſhment of ſinne, the price was not paied: for the bearing of the curſe and the ſuſtaining of the wrath of God for vs, was the price it ſelfe: therefore we are improperly ſaid to be redeemed from the curſe and wrath.

Anſw. 1. The propoſition is falſe: for the captiue may be ſaid to be redeemed from that, to the which the price is not payed: as from the gives, fetters, priſon, ſword, death: though principally the redemption, is from the hands of him, which holdeth any in captiuitie: ſo we may be redeemed from the curſe of the lawe, though the price were not payed vnto it. 2. the curſe of the lawe and wrath may be taken two wayes, paſſiuely for the effect of the curſe and wrath, which is the puniſhment of ſinne, and in this ſenſe the price is not paid to the curſe: or actiuely for the wrath of God, and his irefull iudgement pronouncing the ſentence of the curſe: and in this ſenſe the price may be ſaid to be paied vnto the curſe, that is, the iuſtice and wrath of God inflicting the curſe.

6. *Argum.* The operation or curſe of the lawe is euerlaſting death, but Chriſt did not vndergoe euerlaſting death for vs, therefore he was not made a curſe for vs, but onely for our cauſe he fell into ſome kind of curſe for vs.

Anſw. 1. The propoſition is generally true, for the curſe or operation doth not onely ſignifie the puniſhment due vnto the breach of the lawe, but the ſentence alſo pronounced

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againſt the tranſgreſſors of the lawe: as it is ſaid, Deut. 21. 23. *curſed is euerie one, that hangeth vpon a tree:* but euerie one that ſo hanged was not euerlaſtingly condemned, as the theife, that was converted vpon the croſſe. 2. yet it is moſt true, that Chriſt in ſome ſenſe ſuffred eternall death for vs: for in euerlaſting death two things are to be conſidered, the greatneſſe and infinitnes of the infernall agonies and dolors, with the abiection and forſaking of God: the other is the perpetuall continuance of ſuch euerlaſting horror and abiection: the ſecond Chriſt muſt needs be freed from, both becauſe of his omnipotencie, it was impoſſible for him to be for euer kept vnder the thraldome of death, and his innocencie, that hauing ſatisfied for ſinne, beeing himſelfe without ſinne, he could not be held in death, and in reſpect of his office which was to be our deliuerer: yet the verie infernall paines and ſorrowe Chriſt did ſuffer for vs: becauſe our Redeemer was to ſuffer that which was due vnto vs: and why els was our Sauiour ſo much perplexed before his paſſion, which in reſpect of the outward tormẽt of the body, was exceeded by many Martyrs in their ſufferings, if he feared not ſome greater thing, then the death of the bodie? 3. And although ſometime in Scripture the prepoſition *for*, ſignifieth onely the ende or cauſe, as Chriſt is ſaid to haue died for our ſinnes, 1. Ioh. 3. 16. yet it ſignifieth alſo *for*, and in ones ſtead to doe any thing: as Rom. 5. 7. *for a good man one dare die*, that is, in his ſtead, that he ſhould not die; and ſo Chriſt died for vs, that is, in our place and ſtead, that we ſhould not die eternally, *ex Pareo*.

7. *Argum.* As we are ſaid to be ſold vnder ſinne, ſo we are bought and redeemed by Chriſt: but we were ſold vnder ſinne without any price payed: therefore ſo alſo are we redeemed, without the paying of any price.

Anſw. The propoſition is not true: for it is a metaphoricall ſpeach, that we are ſold vnder ſinne, thereby is ſignified the alienation and abiection from God by our ſinnes: but we are ſaid to be redeemed properly: wherein it was neceſſarie, that a price ſhould be paied for vs, both to ſatisfie the iuſt wrath and indignation of God againſt ſinne, as alſo becauſe of Gods immutable ſentence, *thou ſhalt die the death:* which ſentence muſt take place, leſt the Lord ſhould be found a lier, and his word not to be true: Chriſt therefore in redeeming vs by his death, payed that price and ranſome for vs, which we otherwiſe ſhould haue payed.

8. *Argum.* Where there is a true and proper redemption, the price is paied to him, which holdeth the captiues in bondage: but in this redemption purchaſed by Chriſt, the price was not ſo paied: for then the deuill ſhould haue had it, whoſe captiues we were: therefore it is not properly a redemption.

Anſw. 1. It is not true that we are principally and originally the deuills captiues: firſt, we are the Lords captiues, as of an angrie and offended Iudge by our ſinnes: but ſecondarily, we were captiued vnto Sathan, becauſe the Iudge deliuereth ouer ſinners vnto him as the tormentor: that power therefore which Sathan hath ouer ſinners, is a ſecondarie power receiued from God: this is manifeſted in the parable, Matth. 18. 34. where the king deliuereth ouer the wicked ſeruant vnto the tormentor.

2. The price then of our redemption was paied vnto God, who had deliuered vs ouer as captiues for our ſinnes; and ſo the Apoſtle ſaith, *that Chriſt offred himſelfe by his eternall ſpirit vnto God, Heb.* 9. 14. not that God thirſted for the blood of his ſonne, but after mans ſalvation, *quia ſalus erat in ſanguine*, becauſe there was health in his blood, as *Bernard* ſaith: for thereby Gods iuſtice was ſatisfied, and the veritie of his ſentence eſtabliſhed, *thou ſhalt die the death.*

3. But whereas it is further obiected, that the price could not be payed vnto God, 1. becauſe God procured his owne ſonne to pay the price of our redemption: but he that detaineth captiues, doth not procure their deliuerance. 2. in paying the price of redemption there is ſome vantage, accruing and growing to him, to whom the price is paied: but in our redemption there was no gaine or advantage vnto God: we further anſwear thus, 1. that in ſuch a redemption, wherein the Iudge deſireth the life and ſafetie of the priſoner, the Iudge himſelfe may procure him to be redeemed, and that out of his owne treaſure. 2. neither in ſuch a kind of redemption doth the iudge ſeeke for any advantage to himſelfe, but onely the preſervation of the lawes and common iuſtice: as *Zaleucus* the gouernor of the *Locrenſians*, hauing made a lawe, that he which was taken in adulterie ſhould loſe both his eyes, did cauſe one of his ſonnes eyes to be put out for the offence, and one of his

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owne eyes: by this he gained nothing, but the commendation of iustice: and so in our redemption the iustice of God is set forth, otherwise there can be no lucre or advantage growing properly vnto God.

4. Wherefore notwithstanding all these cauills and sophistications, Christ properly and truely redeemed vs by his blood: which first appeareth both by euidēt testimonies of Scripture, as Mark.10.45. *The Sonne of man came to giue his life a ransome for many:* Coloss.1.14. *In whom we haue redemption thorough his blood:* 1.Tim.2.6. *Who gaue himselfe a ransome for all men:* Apocal.5.9. *Thou hast redeemed vs vnto God by thy blood:* secondly, all the parts requisite in redemption doe here concurre together. 1. there must be captiues, that are we. 2. one to redeeme, which is Christ. 3. a ransome must be paid, that is Christs blood. 4. and one to whom it must be paied, that is, God: see further hereof in *Pareus, dub.*10.

Controv. 23. *That Christ truely reconciled vs by his blood against an other blasphemous assertion of Socinus.*

v.25. *To be a reconciliation thorough faith in his blood:* against this *Socinus* obiecteth, that Christ was no otherwise a reconciliation, then the couer of the Arke in the old testament was called the *propitiatorie*, not that thereby God was reconciled, but that God shewed himselfe therein reconciled and appeased toward his people: So also the sacrifices of the lawe, are said to be ἱλασμὸς, a reconciliation, yet there was no satisfaction made vnto God by them: to this purpose, that impious *Socinus part.*2.*c.*2.*pag.*81.82. as he is cited by *Pareus, dub.*11.

Contra. 1. It is false, that the Arke and sacrifices of the old Testament did reconcile as Christ hath reconciled vs: for there is great difference betweene dumbe and senseless ceremonies, the blood of beasts, and the most holy and liuely blood of Christ. 2. the Arke and the sacrifices, though in themselues, and their owne vertue, they did not reconcile vnto God, yet typically and sacramentally, they did reconcile, as being types and figures of the true reconciliation by Christ. 3. And that Christ was verily and properly our reconciler vnto God, appeareth in that the Apostle addeth *in his blood*, which he offred vp to God his father, which to what ende was it so offred vp, but to be a reconciliation? thus much of the controversall questions out of this chapter.

6. *Morall obseruations.*

v.3. *Shall their vnbeleefe make the faith of God of none effect, &c.* *Origen* hereupon hath this note, *infidelitas eorum qui vel non accedunt ad fidem, &c.* their vnbeleefe which either come not to the faith, or fall away from it when they laugh vs to scorne in our fasting, almes deeds, and other workes of faith, *fidem quæ in nobis est, non euacuant*, doe not euacuate or make voide the faith in vs: our faith and pietie is not hindred by other mens incredulitie, and prophaneneſse.

1. Obser. Some mens vnbeleefe hurteth not the faith of others.

And in that the Apostle doth here preuent the cauills and obiections of the Iewes, it teacheth that the minister of Gods word should so set forth the doctrine of the truth, whether in Church or Schooles, as that he may meet with all contrarie obiections made against the truth: both to satisfie the mindes of them that are desirous to learne, to deliver them from all scruple and doubting, and to stoppe the mouth of gainesayers, *Pareus in* v.1.

2. Obser. He that teacheth the truth must meet with the obiections of the aduersaries.

v.4. *Yea let God be true.* Seeing God is alwaies found true of his promise, but men are liars and deceitfull, we are taught that in all our trialls and tentations we should certainly ground vpon the promises of God; and not be carried away or swayed by the promises or threats of men, to let goe our confidence in Gods promises: as Dauid in all his afflictions, when he was chased vp and downe, and persecuted of Saul, staied himselfe vpon the truth of Gods promises.

3. Observ. We must trust God of his word.

v.4. *That thou mightest be iustified:* When as God doth correct vs his children for our sinnes, or otherwise exerciseth his iudgements in the world, we should not seeme to accuse God or murmure against him, but confesse God in all his works and iudgements to be iust, and our selues to be sinners, as Dan.9.8. *to vs appertaineth open shame, &c. yet compassion and forgiueneſse is in the Lord.*

4. Observ. Not to accuse God but our selues.

5. Obser. Ministers must not giue ouer though in some their labour be in vaine.

v.3. *What though some did not beleeue:* As the Oracles of God committed to the Iewes, yet were not in vaine, though some beleeued not: so the Minister of Gods word must not be

be discouraged, and giue ouer his calling, because he seeth in some his labour to take small effect, *Martyr*: for euen our Blessed Saviour, in that his most heauenly sermon of the eating of his flesh, and drinking of his blood, was forsaken and left of many of his hearers, yea many of his disciples went away, in so much that he said vnto the twelue, *Will ye also go away?* Ioh.6. 67.

6. Obser. How the Minister sometime in his discretion must make himselfe as one of the number.

v. 9. *Are we more excellent:* The Apostle, that his reprehension might appeare more easie and tolerable, ioyneth himselfe in the companie and maketh himselfe one of the number: and indeed he was a part and member of Israel: So the Prophets doe often ioyne themselues with the rest of the people, as partaking with their sinnes, as *Dan. 9. 5. We haue sinned, and committed iniquitie:* for like as the praise and commendation of the good and vertuous, extendeth it selfe vnto all the congregation, wherein there are notwithstanding some carnall men, and hypocrites; so the sinnes of the congregation doe euen touch and some way defile the godly: because that they liuing among the wicked might offend in their connivence, in not reprooving the sinnes of others, as they ought, or in not giuing themselues such good example of life, as they should, or some other kind of way might be touched.

7. Observ. The Lawe first to be preached.

v. 21. *By the Lawe commeth the knowledge of sinne:* Then is the lawe first to be preached to make men to knowe themselues, and to acknowledge their sinnes: this was the course that Iohn Baptist tooke to preach repentance to the people, and to bring them to confesse their sinnes, and so to prepare a way for the Gospell of Christ: for like as a wound cannot well be cured, vnlesse first it be searched to the bottome: so the heart must first be humbled before it can be truely capable of the comforts of the Gospel.

8. Observ. That the doctrine of iustification by faith onely is not enemie to good works.

v. 31. *Doe we then make the Lawe of God of none effect, &c.* As the aduersaries in S. Pauls time blamed his doctrine concerning iustification by faith onely, as an enemie to the Lawe and good workes, whereas the Apostle alwaies ioyneth sanctification with iustification, workes with faith, though he exclude workes in the act it selfe of our iustification: So the aduersaries of the grace of God in these dayes the Papists and Romanists, doe slaunder the doctrine of the Gospel, which vrgeth iustification by faith onely, as though it should beate downe and hinder the exercise of good workes: But we say with the Apostle, that by this doctrine of onely, faith we doe not destroy the law, but indeed establish it, in as much as we hold faith without workes to be a dead, and fruitlesse faith: we do not separate workes from faith, though we exclude them from iustification: faith which iustifieth cannot be without workes, yet it iustifieth without workes: it alone iustifieth, yet it must not be alone.

The fourth Chapter.

1. *The text with the diuers readings.*

v. 1. What shall we say then, that Abraham our father hath found concerning the flesh?

2 For if Abraham were iustified by works, he hath wherein to glorie, *Be.* (*to reioyce, G. to boast*) *he hath glorie. L.T. the word is ἔχει καύχημα, he hath matter of reioycing:*) but with God.

3 For what saith the Scripture? but Abraham beleeued God, *Be.V.T.* (*Abraham beleened God. L.B.G. but here the Greeke particle δὲ, is omitted*) and it was counted (*or reputed. L.*) to him for righteousnes.

4 Now to him that worketh, the wages (*reward. B.R. but a reward may be of fauour, so is not wages*) is not counted by fauour, (or, *of grace, Be.*) but of debt: (*dutie, Be. but ὀφείλημα signifieth debt*)

5 But to him that worketh not, but beleeueth in him, that iustifieth the vngodly, his faith is counted for righteousnesse: (*according to the purpose of God. L. this is not in the originall, nor yet translated in the Syriake.*)

6 Euen as Dauid declareth *G.* (or *pronounceth. Be.* or *expresseth. V.* rather then *telleth. R. the word is λέγει, saith, calleth*) the blessednesse of the man, vnto whom God imputeth righteousnesse without workes.

7. Blessed are they whose iniquites are forgiuen, and whose sinnes are couered.

8 Blessed

8. Bleſſed is the man to whome the Lord (*not our Lord, L. R.*) imputeth not ſinne. *G. hath not imputed, L.R. will not impute. T. B. the word is in the future tenſe, but according to the phraſe of the Hebrew, it is taken for the preſent.*)

9 *Came* this bleſſednes *G. Be.* (or *belongeth it. V.* or *befalleth, B. better then abideth, remaineth. L. R. there is no word expreſſed in the originall, it muſt be ſupplied and vnderſtood*) vpon the circumciſion *onely*, or vpon the vncircumciſion alſo? (*the prepuce. R. but that is no Engliſh word*) For we ſay, that faith was imputed to Abraham for righteouſnes.

10 How was it then imputed? when he was in circumciſion, (*when he was circumciſed, G. the word is* ἐν περιτομῇ, *in circumciſion*) or in vncircumciſion? not in the circumciſion, but in vncircumciſion.

11 And (or *after, G.*) he receiued the ſigne of circumciſion, as the ſeale of the righteouſnes of faith (which he had) in vncircumciſion, that he ſhould be father of all them which beleeue in vncircumciſion, (*that is, beeing not yet circumciſed*, not *by vncircumciſion, V. L. R. the preposition* διὰ, *is better here tranſlated* in: *for by vncircumciſion they did not beleeue, that were to giue more vertue to vncircumciſion, then to circumciſion*) that righteouſnes might be imputed to them alſo,

12 And the father of circumciſion, not vnto them onely which are of the circumciſion, but vnto them alſo which walke in the ſteppes of the faith, which was euen in vncircumciſion, of our father Abraham.

13 For not by the law was the promiſe *giuen* to Abraham or his ſeede, that he ſhould be the heire of the world, but thorough the righteouſnes of faith.

14 For if they which are of the law be heires, faith is in vaine, *B.* (or *made void, G.*) and the promiſe is made of none effect.

15 For the law procureth (or *cauſeth, G. worketh, L.*) wrath: for where no law is, there is no tranſgreſſion.

16 Therefore (*the inheritance*) is of faith, that *it might be* by grace, that the promiſe might be ſure to all the ſeede, not to that onely, which is of the law, but alſo to that, which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, a father of many nations haue I appointed thee) euen before God (*not according to the example of God. V.*) whome he beleeued, (not *whome thou didſt beleeue. T. L. or whome ye beleeued, B. the word is* ἐπίστευσε, *he beleeued*) who quickneth the dead, and calleth thoſe things which be not, as though they were. (not *as thoſe things which are, L. for he ſpeaketh of the ſame things ſtill, which God cauſeth to be, whereas they were yet nothing.*)

18 Who contrarie to hope, *B. Be. L.* (*aboue hope. G. beſide hope. V. without hope: the preposition* παρὰ *is here taken in the firſt ſenſe: for Abrahams hope was in deede beyond all expectation*) beleeued vnder hope, that he ſhould be the father of many nations: according to that which was ſpoken *to him:* So ſhall thy ſeede be. (*as the ſtarres of heauen, and the ſand of the Sea, L. R. but theſe words are not in the originall*)

19 And he not weake in faith, conſidered not his owne bodie, (*he was not weake in faith, when he conſidered his bodie, T. but in the originall it is put negatiuely, he conſidered not*) which was now dead, beeing almoſt an hundred yeares old, neither the deadnes of Saras wombe.

20 Neither did he ſtagger (or *ſtirke. L. V. T. doubt. G. diſpute. B. the word is* διεκρίθη: *it is better taken here in the firſt ſenſe*) at the promiſe of God thorough vnbeleefe, but was ſtrengthened in the faith, and gaue glorie vnto God.

21 Beeing fully aſſured *G.* (*or perſwaded. V. Be. certified, B. rather then fully knowing, L. R. the word is* πληροφορηθεὶς, *which ſignifieth not onely knowledge in the vnderſtanding, but aſſurance alſo in the heart*) that he which had promiſed, was alſo able to doe it.

22 And therefore it was imputed to him for righteouſnes.

23 Now it is not written onely for him, that it was imputed vnto him: (*for righteouſnes, L. G. T. but theſe words are not in the originall*)

24 But alſo for vs, to whome it ſhall be imputed, beleeuing in him, which raiſed our Lord Ieſus from the dead.

25 Who was deliuered vp for our ſinnes, and was raiſed againe for our iuſtification.

2. *The Argument, Method, and parts.*

THis Chapter hath three parts. 1. the first is a proofe of the former proposition that we are iustified by faith without the workes of the lawe, by the example of Abraham, the testimonie of Dauid, with some other arguments, vnto the 17. verse.

2. A commendation and description of the excellencie of Abrahams faith, to 23.

3. The third is, the vse and explication of Abrahams imputatiue iustice.

In the first part the Apostle vrgeth 4. principall arguments to prooue, that we are iustified by faith without workes.

1. *Argum.* If any were iustified by workes, most like Abraham: But he was not iustified by workes, but by faith: Ergo: the assumption is diuersely prooued, 1. from the effects, then Abraham should haue had wherein to glorie with God, but he had not, v. 2. from a testimonie of Scripture propounded, v. 3. faith was counted to Abraham for righteousnesse then dilated and implyed by the contrarie: that which is counted is of fauour and debt, 4. but Abrahams faith was counted his righteousnesse by fauour, v. 5. therefore not by debt.

2. *Argum.* From the testimonie of Dauid: there is the same way of iustification, which is of blessednesse and happinesse: but we are counted happie, by the not imputing and forgiuing of sinne, v. 7, 8. therefore so also are we iustified, and consequently, not by any of our owne workes.

3. *Argum.* The father of those which beleeue, and the children must be iustified after the same manner: but Abraham the father of those which beleeue, was iustified by faith, and not by the workes of the lawe: Ergo: the proposition is insinuated, v. 11. from the end, why Abraham receiued circumcision as the seale of the righteousnesse of faith, *that he should be the father, &c.* the father then and children must be iustified by one and the same way: the assumption is thus prooued: the first part thereof, that he was the father of all the faithfull is prooued by a distributiō: he was the father both of the vncircumcised, which is shewed by the time, v. 10. he was iustified by faith beeing yet vncircumcised: and of the circumcised, because he receiued circumcisiō, v. 12. the other part that he was iustified by faith, is proued by the effects, because he receiued the promise, not through the law, but faith, v. 13. for otherwise the promise had bin of no effect, if it had bin by the law: which were absurd, v. 14.

4. *Argum.* From the contrarie effects of the lawe and of faith: the promise ought to be firme and sure vnto Abraham, and his seede, v. 16. but the lawe cannot worke any such assurance, but it rather causeth wrath, because it discouereth transgression, v. 15.

2. Then followeth a description of Abrahams faith. 1. by the foundation thereof, God omnipotencie shewed by the effects, v. 17. 2. the obiect of his faith, to beleeue to be the father of many nations, euen as the starres, or sand in multitude, v. 18. 3. the strength of his faith in ouercomming all impediments, v. 19. 4. the qualitie, it was without doubting, v. 20. which wrought in him assurance, v. 23. 5. by the effects, it was imputed to him for righteousnesse, v. 23.

3. The application of this example followeth. 1. from the ende of the Scripture, which was not written onely for Abraham, but for vs. 2. from the description of faith. 1. the foundation, God. 2. the obiect Christ Iesus crucified and raised vp. 3. the end, remission of sinnes, and our iustification, v. 25.

3. *The questions and doubts discussed.*

Quest. 1. *Vpon what occasion Saint Paul bringeth in the example of Abraham.*

1. *Chrisostome* taketh this to be the occasion, that now the Apostle intending to set forth how glorious and excellent iustification by faith is, would shew it by the example of Abraham, whose righteousnesse was most glorious: But the Apostle insisteth yet in the proofe of his former conclusion, that a man is iustified by faith, not by works: it had beene yet vnseasonable for the Apostle to set forth the praise and commendation of iustification by faith, and to stand vpon the glorie and excellencie of it, the truth whereof, the Iewes addicted to the works of the law, were not yet thoroughly perswaded of.

2. *Anselme* thinketh, that whereas a double question was mooued in the beginning of the former chap. v. 1. concerning the preferment of the Iew, & touching circumcision: as the Apostle answered to the former question in the third chapter, so he commeth to the other here,

here, to treat of circumciſion: But both the Apoſtle had alreadie ſaid much concerning circumciſion, c. 2. ſo that he needed not againe to fall into any ſpeciall treatiſe thereof: and beſide, if he ſhould haue ſingled out the example of Abraham to that purpoſe, the doctrine of iuſtification without all kind of workes, as well ceremoniall, as morall, ſhould not haue beene ſufficiently prooued.

3. Some thinke, that whereas the Apoſtle had ſaid, c. 3. 21. that the righteouſneſſe of faith had teſtimonie of the lawe and the Prophets, that now the Apoſtle prooueth the ſame by the example of Abraham: But that aſſertion of the Apoſtle went not immediately before, many other things which concerne the principall argument of iuſtification by faith came betweene, with the which this chapter rather muſt haue coherence.

4. And therefore it is the opinion of others, as of *Origen, Oecumen.* to whome conſent *Tolet, Pererius*, that the Apoſtle directly by this example of Abraham goeth about to proue the generall argument, that we are iuſtified by faith without works, becauſe Abraham was ſo iuſtified.

5. But as we denie not, but that the example of Abraham is very pertinent to that purpoſe to prooue iuſtification by faith without works; yet beſide this generall ſcope of the example of Abraham here produced, there is this particular reaſon of the connexion and coherence: that after the Apoſtle had concluded generally without exception, that euery man muſt be iuſtified without works, the Iewes might ſtraitway haue obiected the example of Abraham, whoſe memorie was honourable among them: that at the leaſt he and Dauid ſhould ſeeme to be excepted out of this generall rule: their works were renowned and glorious, and ſomewhat muſt be yeelded vnto them. The Apoſtle therefore here preuenteth this obiection, and confeſſeth that Abraham was very glorious by his works among men, yet before God he did not glorie by his works, but it was his faith, whereby he was approoued iuſt in Gods ſight. Thus *Pareus, Pellican, Gryneus.*

Queſt. 2. *Of the meaning of the firſt verſe.*

v. 1. *What ſhall we ſay then, that Abraham our father.* 1. The Apoſtle vſeth an interogation, both for the more full declaration of the thing in queſtion, and for more vehemencie ſake, *ad ſtruendam dictis fiduciam*, to win the more credit to his ſayings, as c. 3. 1. & 6. 1.

2. The Apoſtle ſpeaketh in the firſt perſon, *what ſhall we ſay*, and *Abraham our father*, that he might the better inſinuate himſelfe, *Pareus.*

3. He vſeth the name of *Abraham*, not *Abram*, becauſe now it was the vſuall name, whereby he was called, though as yet his name was not changed when he was counted iuſt by faith, for the which purpoſe S. Paul bringeth in his example, *Mart.*

4. Concerning that addition, *after the fleſh.* 1. Some doe ioyne vnto *Abraham our father, after the fleſh*, to diſtinguiſh the carnall children of Abraham from the ſpirituall: for he was the father of the Gentiles not according to the fleſh; but the ſpirit, *Chryſoſt. Theophy. Oecumen. Tolet:* But then the Apoſtle would haue ſaid, rather *your father*, if he had ſpoken onely of the carnall generation, *Beza.* neither doth the Apoſtle ſeeme to derogate vnto the Iewes, as hauing onely a carnall prerogatiue: he would not therefore vſe any ſuch limitation, as excluding them from beeing his ſpirituall children.

2. Some doe ioyne it with the word *hath found after the fleſh*, as indeede the order of the words ſheweth: but then by fleſh, they vnderſtand circumciſion, as *Ambroſe*, and the *interlm. gloſſe:* but the Apoſtle diſputeth generally againſt all works of the law, not the ceremonialls onely.

3. *Lyranus* thinketh, that *according to the fleſh*, is added, to ſhew the difference between the originall of the fleſh, which was from Abraham, and of the ſoule from God: but this diſtinction is nothing pertinent to the thing in queſtion.

4. Therefore, by *according to the fleſh*, the Apoſtle rather vnderſtandeth the works of the law, ſo *Theodoret* & the *ordin. gloſſe:* and the reaſon hereof is this, becauſe the Apoſtle doth not ſimply denie vnto Abraham all kind of righteouſnes, but that which is by works, *Beza:* ſo Phil. 3. 3. 9. the righteouſnes in the fleſh, & of the law, are taken for the ſame with the Apoſtle. *Gryn.* But in this ſenſe great aduantage may ſeeme to be giuen vnto the Popiſh ſophiſters, who thinke that onely Abrahams works done before he had faith, while he was yet in the fleſh, are excluded from iuſtification, & not thoſe which came after: vpon the which reaſon *Pareus* ſeemeth to incline to the other expoſition, to ioyne, *according to the fleſh*, with *Abraham our father:* But we neede not for this reaſon to refuſe the other expoſition:

for euen the workes which proceede from faith, if any merit or worthines be repoſed in them, may be ſaid to be *after* the fleſh: for the Apoſtle oppoſeth κατὰ χάριν, by fauour, and κατὰ ὀφείλημα, by debt, v. 4. that then which is by debt and merit of the worke is according to the fleſh, and is oppoſite to fauour and grace.

Queſt. 3. *Of the meaning of the 2. verſe.*

v. 2. *If Abraham were iuſtified by workes, he hath wherein to reioyce.* 1. *Origen*, *Ambroſe*, *Chryſoſtome* doe thus frame the argument: if Abraham were iuſtified by workes, he had no glorie with God, but he had true glorie with God, therefore he was not iuſtified by workes: ſo alſo *Faius* collecteth the argument, aſſuming affirmatiuely: but the aſſumption is put negatiuely with the Apoſtle, *but not with God:* ſo that thus rather the argument holdeth: if Abraham were iuſtified by workes, he hath wherein to glorie with God, he hath ſomewhat to glorie in as beeing iuſtified by his workes: but he had not wherein to glorie with God, *Ergo:* thus *Beza*, *Pareus*.

2. *Gorrhan* maketh all this verſe the propoſition: *If Abraham were iuſtified by workes, he hath wherein to glorie, but not with God*, but ſuch glorie, but not with God, Abraham had not: for if it be vnderſtood of true glorie in deed, ſuch glorie none can haue but from God, if falſe glorie among men, Abraham would no ſuch glorie: But in this collection, the Apoſtle ſhould denie, that Abrahams workes had no praiſe or glorie at all among men, whereas the Apoſtle ſeemeth to graunt ſo much, that his workes might be praiſeworthie among men, but before God, they could not iuſtifie him.

3. *Chryſoſtome* hath here a diſtinction of *glorying*, one is by workes, which a man cannot haue with God, an other is by faith, which is before God: and *Pet. Martyr* approoueth this diſtinction, and thinketh, that by the glorie of God, c. 3. 23. *are depriued of the glorie of God*, the Apoſtle meaneth our iuſtification by faith, wherein the glorie of God ſheweth it ſelfe: but an other word is vſed there, δόξη, which ſignifieth glorie, here the word is κάυχημα, glorying or reioycing: and indeede before God we cannot glorie either of works or faith: for he is ſaid to glorie with God, that can bring any thing to God of his owne: now ſeeing faith alſo is a gift of God, we cannot glorie in it: as the Apoſtle ſaith, 1. Cor. 4. 7. why glorieſt or boaſteſt thou, as though thou hadſt not receiued it? But whereas the Apoſtle ſaith, *he that glorieth, let him glorie in the Lord:* he ſpeaketh not of any glorying of any gift which any man hath, but of the meere grace of God: and the meaning is, let him giue all glorie vnto God, confeſſing that he hath nothing of himſelfe.

4. Now whereas the Apoſtle ſaith, *he hath wherein to glorie: Oecumenius* vnderſtandeth this of glorying in himſelfe: but ſo would not Abraham glorie at all among men: therefore by *glorying* here is vnderſtood nothing els, but the praiſe and commendation of men: his workes might *eum honorabilem reddere*, make him honourable with men, but not with God, *Lyran. Tolet* here diſtinguiſheth betweene the word, καύχημα, here vſed, which ſignifieth praiſe and glorie, and καύχησις, before expreſſed, c. 20. 23. which ſignifieth glorying, boaſting, *annot.* 3. but this diſtinction to be perpetuall he ſheweth not.

Queſt. 4. *How the Apoſtle alleadgeth that teſtimonie concerning the imputation of Abrahams faith for righteouſneſſe, v.* 4.

1. The Apoſtle readeth in the paſſiue, *it was imputed*, whereas Gen. 15. 16. whence this teſtimonie is cited, it is put in the actiue, *vaiach ſhebeha, and he imputed it*: 1. the reaſon hereof *Tolet. annot.* 5. thinketh to be, that the Septuagint and the Hebrewes did read without prickes, and then the word might be taken either actiuely or paſſiuely: but this is no ſound opinion, to thinke that the Hebrew pricks came in ſo late, for ſo there ſhould be great vncertentie of the Scripture: and further, ſet the pricks aſide, yet the word is not expreſſed with the ſame letters, when it is actiuely and paſſiuely put: for Gen. 15. 6. the word is as before it is ſet downe: but Pſal. 106. 31. where it is put paſſiuely, the word is *techaſheb, it was imputed:* the letters are diuers: and further in this place, Gen. 15. 6. there is an affix of the feminine gender, which ſheweth a difference in the verie letters of the word beſide the pricks. 2. ſome thinke that the Apoſtle writing by the ſame ſpirit which Moſes did, by his Apoſtolike authoritie did ſo cite this Scripture, *Faius*. but this would haue giuen great offence vnto the Iewes and converted Gentiles, if the Apoſtles ſhould haue cited the Scriptures otherwiſe, then they were found in the old Teſtament. 3. Therefore it was more ſafely affirmed, that the Apoſtle followeth the Septuagint, which was the receiued tranſlation among the Gentiles, *Mar.* ſpecially ſeeing they keepe the ſenſe of the

place

place, and the rather becauſe this reading in the paſſiue is warranted by an other Scripture, Pſal. 106. 31. where it is read in the paſſiue, *and it was imputed vnto him.*

2. An other difference in this reading is, that the Apoſtle beſide that he changeth the voice, turning the actiue into the paſſiue, doth not interpret the Hebrew affix, *he imputed (it,)* that is, Abrahams faith God imputed, for ſo the word *eemunah, faith,* beeing vnderſtood after the manner of the Hebrewes in the verbal word *heemin*, he beleeued, anſwereth vnto the affix *ha*, of the feminine gender: but this the Apoſtle afterward euidently ſupplieth, v. 9. that faith was imputed to Abraham for righteouſnes.

3. A third difference there is, that in the Hebrew text there is no prepoſition ſet before the word *tzedekah*, iuſtice, as here the Apoſtle tranſlateth εἰς δικαιοσύνην, for righteouſnes: but there Moſes ſaith, *he imputed it vnto him for righteouſnes:* but this doubt is eaſily remooued: for Pſal. 106. 31. the phraſe is put with a prepoſition, *litzedakah*, it was imputed to him for righteouſnes: ſo that beſide the identitie of the phraſe, there is no difference, to ſay *it was imputed vnto him for righteouſnes*, or *as righteouſnes:* this reading of the Apoſtle is warranted by that other place in the Pſalme.

4. S. Paul with the Septuagint read, he beleeued, τῷ θεῷ, God, but in the Hebrew it is, *laihovah*, in God: *Auguſtines* diſtinction therefore doth not alwaies hold, that it is one thing, *Deo credere*, to beleeue God, an other *in Deum credere*, to beleeue in God: *Mart.* for theſe two, both in the Hebrew and Greeke phraſe, are taken for the ſame: though in the Latin tongue there is a difference.

5. Queſt. *Of the meaning of the words, Who counted this for righteouſnes vnto Abraham.*

1. Some of the Hebrewes peruerting that place, Gen. 15. 6. doe vnderſtand it of Abraham, that he imputed this faith vnto himſelfe for righteouſnes: but beſide that it is a very improper, and vnfit thing, that a man ſhould impute vnto himſelfe his owne righteouſnes, the Apoſtle taketh away this doubt, v. 9. weere he ſaith, *was imputed to Abraham:* he could not be both the imputer, and the perſon alſo, to whome the thing is imputed.

2. And as vnreaſonable is their gloſſe, who vnderſtand an other third perſon not expreſſed, that the world imputed it to Abraham, that is, held him for that cauſe to be a righteous man: *ex Beza. annot.* for how ſhould the world be here vnderſtood, whereof there was no mention before: the words then doe eaſily demonſtrate, who it was, *that imputed it*, namely, he in whome Abraham beleeued: he beleeued God, and he, that is God, counted it vnto him for righteouſnes.

3. *Tertullian. lib. de patient.* doth read it in the paſſiue, and referreth it vnto Abraham, *iuſtitiæ deputatus eſt*, he was deputed for righteous: whereas the Apoſtle doth not ſpeake of the imputation of his perſon, but of his faith, as he ſaith, v. 9. *faith was imputed to Abraham.*

6. Queſt. *What it was that Abraham beleeued.*

The Apoſtle may ſeeme vnfitly to alleadge that place of Abrahams faith, which was onely concerning the promiſe of multiplying his ſeede, which kind of beleefe is of an other nature, then iuſtification by faith: to this obiection diuers anſwers are made.

1. *Pererius* here hath one anſwer, that S. Paul ſpeaketh not of the firſt iuſtification of Abraham, when of a ſinner he became righteous, but of his ſecond iuſtification, which was an encreaſing of the firſt: and this is done *per quemlibet actum meritorium*, by any meritorious act: ſo that to beleeue any promiſe of God by ſuch a faith informed by charitie, is meritorious of a further degree of iuſtice.

But beſide other errors, which are here couched together, as of the firſt and ſecond iuſtice, that charitie is the forme of faith, that we are iuſtified by the merit of faith, all which are before confuted in the controverſies of the former chapter: I doe here oppoſe againſt *Pererius*, one of his owne order, namely *Tolet. annot.* 5. who directly prooueth, that S. Paul ſpeaketh of Abrahams firſt iuſtification, which he prooueth by that place, Iam. 2. 25. that when Abrahams faith was imputed to him for righteouſnes, he was called the friend of God, now ſaith he, *ſecunda iuſtitia, non amicum, ſed gratiorem amicum fecit*, the ſecond iuſtice doth not make one Gods friend, (for he was Gods friend before, when he was firſt iuſtified) but it maketh him a better and more acceptable friend.

2. *Peter Martyr* hath here two anſwers: 1. he that ſpake here vnto Abraham, was Chriſt, and therefore in beleeuing God, he beleeued Chriſt, and ſo this faith was imputed

vnto him for righteousnes. 2. all the promises of God were grounded vpon the mercie and goodnes of God, and the mercie of God is grounded on Christ: the Patriarkes then, though it were but a temporall promise, which was made, yet in beleeuing of it, did repose their trust vpon Gods mercie in Christ: but both these answers are vnsufficient, for they shew not directly that Abraham was iustified by faith, but onely by a certaine consequence.

3. Therefore the best answer is, that Abraham in this multiplying of his seede did vnderstand Christ: for his faith had respect not onely vnto this promise of the multiplying of his seede, as the starres of heauen, Gen. 15.5. but to the other promises before going, as that in his seede all the families of the earth should be blessed, Gen. 12. And that in these promises the Messiah is vnderstood, thus it may appeare: 1. because so S. Paul expoundeth *seede*, of Christ, Gal. 3. and the Hebrews also doe vnderstand this seede wherein all the families of the earth shall be blessed, of Christ. 2. this multiplying of Abrahams seede, as the sand of the sea, or starres of heauen, was not fulfilled in the carnall seede of Abraham, which contained it selfe within the compasse of Canaan, but it was accomplished in the spirituall seede of Abraham, in the conuersion of the Gentiles to the faith of Christ. 3. neither could that blessing of all the families of the earth be vnderstood of any carnall blessing, but of the spirituall benediction of the Gentiles conuerted to the faith of Christ: as it is said, Isa. 53.11. *My righteous seruant by his knowledge shall iustifie many.* 4. yea in that they are promised to be as the starres of heauen, that is, shall haue celestiall glorie, this promise the seede of Abraham could not attaine vnto but by Christ the king of glorie, Psal. 24.8. 5. our blessed Sauiour saith, that *Abraham was glad to see his day, he saw it and reioyced:* which sheweth, that he had an euident knowledge and expresse faith of Christ. *Parens, Perer.*

4. But *Stapleton in Antidot.* denieth that this faith of Abraham was a speciall faith of the remission of sinnes, but onely the Catholike faith, which is to assent vnto euery word of God. *Contra.* 1. If Abraham did assent vnto the word of God, then also to this word concerning the remission of sinnes in Christ, vnlesse they will denie, that Abraham had any word at all for the remission of his sinnes: whereupon then arised that his singular ioy in Christ, for wherein can a man ioy, then in the remission of his sinnes, and consequently that his name is written in heauen? Luk. 10.20. 2. If they hold the hope, and assurance of remission of sinnes to be no part of the Catholike faith, as indeede the Papists doe not make it, let them keepe such Catholike faith to themselues: we will none of it: what comfort can one haue in that faith, which can not assure him of Gods fauour and of the remission of his sinnes?

7. Quest. *Why Abrahams faith was imputed vnto him at this time, and not before.*

Although Moses then first maketh mention of Abrahams iustification by faith, Gen. 15. 6. yet it hath relation to all other acts of his faith going before, for it was an act of faith, that Abraham obeied God to goe out of his countrey, and to dwell in a strange land, Heb. 11.8. and other promises, as Gen. 12.3. and 13.16. also Abraham beleeued, wherein he shewed his faith: yet Moses reserueth this commendation of Abrahams faith to this place, for these reasons:

1. Moses would not straight vpon the first promise made, Gen. 12. speake of Abrahams iustification by faith, before he had brought forth diuers excellent and glorious works, that his iustification might appeare to be of his faith, not by works, so *Faius*, and *Tolet. annot. 5.*

2. Neither would Moses deferre this testimonie of Abrahams faith vnto that act of his in offering his Sonne to be sacrificed: but he setteth it downe here, as soone as he had receiued an expresse promise concerning his seede, which was Christ: that it might appeare to be faith in Christ, and none other whereby he was iustified: before this Abraham had receiued some generall promises concerning Christ, as that in Abraham all the families of the earth should be blessed, Gen. 12.3. and that his seede should be as the dust of the earth: but the seede out of his owne bowels was not promised vntill now. *Tolet. Faius.*

3. Further, then was his faith commended, because it had at that time beene throughly tried, when he thought that Eliezer his seruant should be his heire.

4. And though Abraham had faith before, yet was it still more perfected: and Abraham was now more certenly perswaded of his iustification, and therefore he is said now first to be iustified, though indeede by the same faith, he had beene iustified before. *Parens, dub. 2.*

8. Quest.

Queſt. 8. *What imputation is, and what to be imputed.*

1. This word is diſtinguiſhed according to that, which is imputed, as ſometime that which is euill is ſaid to be imputed, ſometime that which is good.

1. An euill thing is imputed two wayes, either rightfully, as when a ſinne is worthily imputed to him, that committed it, as Quintilian putteth this caſe, *lib.* 5. *c.* 10. *vtrum cædes ei imputanda ſit, &c.* whether the murther be to be imputed to him, that beganne the ſtrife: or it is imputed wrongfully, as adulterie was imputed to Suſanna her charge without cauſe. 2. a good thing is imputed three wayes. 1. *iure*, by right, as the reward is imputed to the worke by debt, as the Apoſtle vſeth the word here, v.4. but then this word *imputed* is taken for to *giue*, and it is improperly called an imputing. 2. *iniuria*, by wrong, as when innocencie is imputed to a malefactor, which is forbidden, Prou. 17. 15. *to iuſtifie the wicked.* 3. *gratia*, by grace and fauour, a thing is imputed, but not againſt right, *propter alienum meritum*, for an others merit, and ſo are we ſaid to be iuſtified by faith in Chriſt, *Pareus*: like as when a Creditor of grace and fauour accepteth a debt to be paied, and accounteth it diſcharged, when yet the partie indebted is not able to pay it: in this ſenſe is the word taken, Numb. 18.27. *Your offring ſhall be reckoned vnto you, as the corne of the barne*, it ſhall be ſo counted, or be in ſtead of it, though it be not it, *Faius.*

2. This word to be *imputed*, likewiſe is taken either *Phyſice*, in a Phiſicall ſenſe, as when a plant is ſaid to be imputed, that is, ſet in or graft into the ſtocke, or *relate*, by way of relation, when a thing is imputed by way of acceptation and fauour, as when the victorie atchieued by the ſoldiers, is for honors ſake aſcribed vnto the captaine though abſent, or when the captaine to whom the ſpoyle belongeth giueth it vnto the ſouldiers, that did not fight for it: and thus is the righteouſneſſe of Chriſt, which we wrought not our ſelues, imputed vnto vs by faith.

3. And thus for faith to be imputed for righteouſneſſe, or to be iuſtified by faith, of faith, or thorough faith, are with S. Paul taken for one and the ſame thing.

Queſt. 9. *How Abrahams faith was imputed to him for righteouſneſſe.*

1. *Origen* thinketh that Abrahams faith, was imputed to him now for righteouſneſſe, becauſe it was perfect, whereas before vntill now it was onely in part: and hereof it is, that whereas it is ſaid of the Iſraelites, Exod. 14. 31. *they beleeued the Lord, and his ſeruant Moſes*, yet they are not ſaid to be iuſtified by this faith, it was for that their faith was not perfect, as was Arahams: But 1. no mans faith can be perfect here, for as we *knowe in part*, 1. Cor. 13. 12. ſo is our faith in part. 2. that beleeſe, which there Moſes ſpeaketh of, was of an other kind, it was not a iuſtifying faith, which is ioyned with confidence, for they repoſed not their truſt in Moſes: but it was onely a beleeuing and giuing credit vnto God, and his miniſter Moſes.

2. Neither was Abraham iuſtified *merito fidei*, by the merit and worthineſſe of his faith: as by the worke and act thereof, as the Romaniſts teach: and *Origen* gaue occaſion of this error, who thinketh, as it is here ſaid of faith, it was imputed for righteouſneſſe, *idem de aliis vertutibus dici poteſt*, that the ſame thing may be ſaid of other vertues, as humilitie, wiſedome, may be *reputed vnto iuſtice*, &c. But this is a manifeſt error: for faith or any other vertue, as it is a worke cannot iuſtifie, becauſe it is but an act of one vertue, and ſo not obedience and conformitie to the whole lawe: and beſide we are ſaid to be iuſtified by faith without workes, then neither faith nor any vertue iuſtifieth as a worke.

3. Neither yet is faith taken here by a *ſynecdoche*, when one part is taken for all, as including workes, as *P. Martyr* reporteth their error, for faith cannot include that which it excludeth: if faith iuſtifie without workes, then vnder workes, cannot faith be comprehended.

4. Here alſo we refuſe that corrupt note of the ordinarie gloſſe: that to him which beleeueth, *ſi non habet tempus operandi*, if he haue not time to worke, faith onely ſufficeth to righteouſneſſe: but to him that hath time to worke, the reward ſhall be giuen, not according to his beleefe onely, *ſed ſecundum debitum operationis*, but according to the debt of his worke: But two wayes is this gloſſe erroneous, 1. becauſe it flatly contradicteth the Apoſtle, who affirmeth where faith is counted for righteouſneſſe, there is no reward due by any debt, v. 4. 5. 2. it is impoſſible, that he which hath a iuſtifying faith, ſhould be with-

out some workes: as euen the theise vpon the crosse shewed his faith by his workes, in confessing his sinne and honouring Christ.

5. *Tolet* also here is verie nice and curious, he will not haue the word λογίζω, here to be interpreted by the word *impute, to impute*, but by the word *repute*, to repute: the difference betweene the which two is this, *reputatur id, quod tale non est, ac si tale esset, &c.* that is reputed, which is not such, as though it were such: to impute is to make one the cause of some commoditie and discommoditie, *ac si ille talis rei author esset*, as if he were the author of it, &c. 1. so then faith is said not to be imputed but reputed for iustice, because the act of faith is imputed for iustice: for when it doth not bring iustice of it owne nature, *vt est actus hominis*, as it is an act of man, yet it is so accepted of God. 2. and therefore he misliketh the word imputed, because we thereupon gather, that there is no iustice giuen vnto man, whereby he is made iust, but the iustice of Christ reputed: but he affirmeth, that there is a iustice verily giuen vnto man, by faith, which God accepteth for iustice: as the sight of the brasen serpent did verily heale, not by the vertue of the sight, *sed ex diuino beneplacito*, because it so pleased God. 3. for if the word *imputed*, not *reputed* had beene here vsed, the Apostle would haue said, *he imputed vnto him, &c.* not *it was imputed:* to this purpose, *Tolet. annot. 7.*

Contra. 1. We say that iustice is both imputed, and reputed vnto vs by faith, for first Christs righteousnesse is imputed and made ours by faith, and then it is reputed and accepted, as if we had our selues performed it: neither can there be any reputed iustice, but it must first be by imputation. For God in his iustice cannot hold or repute him for iust, that is not iust, vnlesse for an others rigteousnesse he be reputed and counted iust. 2. That figure of beholding the brasen serpent doth make more for imputation of iustice, then reputation onely: for they which looked vpon the serpent, were not reputed as healed, but verily were healed from the biting of the serpent, by the imputation and application of the vertue apprehended by the sight of the serpent: so we are truely healed from our sinnes by the imputation of Christs righteousnesse. 3. that which S. Paul vttereth in the passiue, *it was imputed*, Moses expressed in the actiue, *he imputed*, so that the sense is all one, and seeing *Tolet* following the vulgar Latine readeth, v. 8. *Blessed is the man, to whom the Lord imputeth no sinne*, why should not the same sense of the word be retained here?

6. Wherefore then all these cauills beeing thus remooued, we inferre, that Abraham was iustified by faith, not *materialiter*, materially, as it was an act: but *relate*, and *obiectiue*, as it hath relation vnto the obiect the iustice of Christ, and *organice*, instrumentally, as it applyeth and apprehendeth the righteousnesse of Christ.

Quest. 10. *Whether Abraham were iustified by any thing beside his faith.*

1. It will be obiected, that Genes. 22. 18. after the Lord had tried Abrahams obedience and faithfulnesse in offring his sonne, the Angel said vnto him in the name of the Lord, *because thou hast done this thing, I will surely blesse thee, &c.* here the Lord seemeth to blesse Abraham for his obedience, not because of his faith: to this we answear, that it is not said that Abraham was iustified by this fact: he was iustified long before by his faith: but that the Lord rewarded Abrahams obedience, with ample and large promises: and so the Lord crowneth in mercie the workes and obedience in his servant.

2. *Obiect.* As it is said here that this faith and beleefe was imputed vnto Abraham for righteousnesse: so Psal. 106. 31. Phineas act in killing the adulterer and the adultresse, is said to haue beene imputed to him for righteousnesse.

Answ. There is an vniuersall and particular iustice, that is *personæ*, of the person, the other is *factis*, of some particular fact: so in this place in the Psalme, the Prophet speaketh not of that vniuersal iustice whereby one is counted iust before God, but of the particular iustification & approbation of Phineas his fact: which otherwise might haue seemed to be vnlawful, because he did take the sword being a priuate man, but because he did it in the zeale of Gods glorie, the Lord approoued it: *Phinehas* by that act beeing but one, could not be iustified before God; for the law saith, *cursed is he that continueth not in all things, which are written in the lawe:* one act then of obedience could not iustifie Phinehas before God: but that particular act was accepted and approoued: so Deut. 14. 13. the restoring of the pledge before the Sunne goe downe, is said to be ones righteousnesse: that is, the Lord would accept it as a worke of righteousnesse, pleasing, and acceptable vnto him: But in this

place

place the Apoſtle ſpeaketh of vniuerſall iuſtice, whereby a man is iuſtified and counted iuſt before God: to this purpoſe *Pareus dub. 3. Martyr. Faius.*

Queſt. 11. *How S. Paul and S. Iames are reconciled about the manner of Abrahams iuſtifying.*

S. Paul ſaith here, v. 3. that Abraham beleeued God, and it was counted vnto him for righteouſneſſe: but S. Iames ſaith, c. 2. 23. *Was not Abraham our father iuſtified by works, when he offred his ſonne Iſaac?*

1. *Tolet* would thus reconcile them, that S. Paul ſhould ſpeake of works going before Abrahams iuſtification, and without them he was iuſtified; but S. Iames of workes, that followed after whereby Abraham was iuſtified: But this ſolution will not ſerue his turne: for Abraham before this time, when he is ſaid to haue beene iuſtified by his faith, had done many excellent workes, after he had beleeued Gods promiſes, in obeying his calling, and leauing his countrey, which things he did by faith: and yet he was iuſtified without any ſuch workes: S. Paul then excludeth euen ſuch workes as followed his iuſtification.

2. Wherefore the true reconciling of them is this. 1. that S. Paul and S. Iames ſpeake not of the ſame kind of iuſtification: the one reaſoneth of the manner and cauſes of our iuſtifying before God, the other of the ſignes thereof before men. 2. they ſpeake of a diuerſe ſubiect, S. Paul of Abraham, *iuſtificando*, to be iuſtified, S. Iames *iuſtificati*, of the ſame beeing iuſtified. 3. S. Paul of the iuſtifying of the perſon, S. Iames of the iuſtifying of a particular fact, *Gryneus:* ſee in the former chapter, controv. 21.

Queſt. 12. *Of the explication of the 4. and 5. verſes.*

v. 4. *To him that worketh.* 1. Here are three expoſitions ſet one againſt the other, of him that worketh, and worketh not, but beleeueth: of the debt, and fauour, or grace, of the wages and imputation, *Mart.* and by him that worketh is vnderſtood him, that worketh with an intent therby to merit or to be iuſtified: for he that beleeueth alſo worketh: but he is ſaid not to work. *ſecundū quid*, after a ſort, becauſe he doth it not to that end to merit by it.

2. This the Apoſtle ſpeaketh by way of conceſſion, vſing a ciuill axiome taken from humane affaires: not that indeede before God any wages by debt is due vnto any that worketh, *Beza.* the Apoſtle then ſpeaketh thus by way of ſuppoſition, *ex hypotheſi*, *Faius.*

3. This *Origen* not well vnderſtanding, but ſuppoſing that the Apoſtle indeed ſpeaketh of ſuch as are rewarded for their worke before God: and not ſeeing, *quod vllum opus ex debito remunerationem Dei poſcat*, that any worke by due debt can require reward at Gods hand, he turneth the Apoſtles meaning an other way, and by debts vnderſtandeth ſinnes: as they are called in the Lords prayer, and ſo he alſo thinketh he ſpeaketh of the wages of ſinne, as S. Paul ſaith, Rom. 6. *That the wages or ſtipend of ſinne is death:* But the Apoſtle here ſpeaketh euidently, of the wages due vnto good workes, not to euill: *the wages is not counted by fauour:* but in rendring the wages of ſinne, there is no fauour but iuſtice.

4. The Schoolemen likewiſe are groſſely deceiued, who thinking the Apoſtle doth ſet downe this as a poſitiue rule before God, haue here deuiſed two interpretations. 1. they vnderſtand this working, and not working, of the works following iuſtification: and ſo he that worketh is rewarded not of fauour onely, becauſe of his faith, but for the debt alſo of his workes, *gloſſ. interlin.* but he that worketh not, that is, hath no time to worke is rewarded onely of grace: But this gloſſe is conuinced of many errors. 1. in ioyning faith and workes together, whereas the Apoſtle before, c. 3. 28. aſcribed iuſtification to faith without workes. 2. to ſay that our workes are rewarded by debt, is to make God endebted vnto man for the worke, which is not farre from blaſphemie. 3. he that hath true iuſtifying faith can neuer be without ſome workes or fruits thereof, be his time neuer ſo ſhort, as appeareth in the theiſe vpon the croſſe.

5. *Gorrhan* beſide this expoſition hath an other, to vnderſtand the Apoſtle to ſpeake of workes going before iuſtification: and then he giueth this ſenſe: that to him which doth ſome good workes before faith, if he ſhould be rewarded, the reward ſhould be of debt, which is falſe, for then it ſhould not be of grace: but to him that worketh not any ſuch worke before faith, righteouſneſſe is imputed by faith, &c. Here alſo are diuerſe errors. 1. to imagine, that there can be any good workes at all before faith. 2. he imagineth the Apoſtles ſpeach to be conditionalll, if any reward be giuen, wheras the Apoſtle ſetteth it down abſolutely, the wages is counted not, if it be. 3. the Apoſtle ſpeaketh in all that diſcourſe

of

of all workes whether going before iuſtification, or following after: for all workes of the lawe are excluded, c.3.28. now all good workes are ſuch as the lawe requireth, therefore euen ſuch good workes are ſhut out from iuſtifying, as well ſuch as followe iuſtification, as goe before. 4. all theſe errors ariſe out of the miſvnderſtanding of this place, where the Apoſtle ſpeaketh by way of ſuppoſition, from the ciuill vſe of rewards among men: that if there were any ſuch meritorious working before God, the wages ſhould in like manner be due by debt.

Queſt. 13. *Of the diuerſe kinds of rewards.*

1. Wages or reward is either due by debt, *per proportionem operæ cum re*, by the proportion of the worke with the reward, after a Geometricall kind of proportion: as when a labourer is couenanted with to haue ſo much for his worke, as in a due eſtimation it is valued at: there is a wages which is of fauour by promiſe and not by debt, and then it ſignifieth the ſame thing that *fructus*, a kind of fruit or commoditie that followeth ones labour, as Pſal. 127. the fruit of the wombe is called a reward, and ſo life eternall is called a reward, becauſe the Lord hath promiſed to giue it as a fruit following the labour of his Saints, *Faius*.

2. And further life eternall is called a reward by a certaine ſimilitude, becauſe that as in ciuill workes the reward commeth after the worke is done: ſo life eternall followeth after mens fruitfull labour in this life, *Mart.* and againe it is called a reward, in reſpect of the thing done, not for the manner of the doing: becauſe that as the wages is giuen to the worker of debt, ſo is ſaluation rendred to him, which beleeueth of grace, *Pareus*.

3. But properly eternall life is not a wages or reward, for theſe reaſons. 1. becauſe the things are not equall, which are giuen and receiued, the eternall reward, farre exceedeth the worth of our temporarie and imperfect obedience. 2. he that meriteth the wages, muſt doe it *ex proprio*, of his owne: but we haue nothing which we haue not receiued: it is not our owne. 3. he that meriteth muſt be no way bound vnto him that payeth the wages, for his ſeruice: but all that we doe or can doe, it is our dutie to doe.

Queſt. 14. *How it ſtandeth with Gods iuſtice to iuſtifie the wicked, v. 5.*

v. 5. *But beleeueth in him, that iuſtifieth the vngodly:* this may ſeeme to be contrarie to that Exod. 34.7. where the Lord ſaith, he will not hold the wicked innocent: and Prou. 17. it is called an abhomination to iuſtifie the wicked.

1. *Bucer* hereunto anſweareth, that S. Paul here ſpeaketh of the firſt iuſtification, which if it ſhould not be of the wicked, none at all ſhould be iuſtified, for we are all the children of wrath, and the Lord findeth vs all wicked before we are iuſtified: But Moſes ſpeaketh of him, which continueth in his ſinne and diſobedience afterward.

2. *Gryneus* thus anſwereth, that although it be not lawfull for a man to iuſtifie the wicked, yet God may doe it, that is *omni lege ſuperior*, aboue all lawe: and the reaſon of this difference is, becauſe God onely hath right and power to forgiue ſinnes, becauſe they are committed chiefly againſt him, *Faius*.

3. *Pareus* addeth further, that then it is vniuſt to iuſtifie the wicked when as it is done without cauſe, and againſt the rule of iuſtice, there beeing no ſatisfaction made by the offender himſelfe, or ſome other for him: but with God it is ſo, for he iuſtifieth the wicked, hauing receiued a ſufficient ſatisfaction by the death of Chriſt, who hath payed the price of our redemption.

4. To this alſo may be adioyned, that this muſt be vnderſtood *in ſenſu diuiſo*, in a diuided ſenſe, that God iuſtifieth the wicked: not him that remaineth wicked, but was ſo before he was iuſtified: *Faius. Anſelmus* vnderſtandeth him to be wicked, that beleeueth not: the then which beleeueth, is no longer to be counted wicked: ſo then whom God iuſtifieth he alſo ſanctifieth, and of an vnrighteous man he is made righteous: which righteouſneſſe is imperfect here in this life, and therefore it cannot iuſtifie, *Par. dub.* 4.

Queſt. 15. *How our ſinnes are ſaid to be forgiuen and couered, v. 7.*

1. Firſt it is here to be obſerved, that whereas S. Paul bringeth in this teſtimonie out of the Pſalmes, *Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered*, to proue the former propoſition that *God imputeth righteouſneſſe without workes*: that theſe two to remit and couer ſinnes, and to impute righteouſneſſe, are taken for one and the ſame thing:

thing: for it is the obedience and righteouſneſſe of Chriſt, whereby both our ſinnes are remitted, and iuſtice imputed vnto vs: As Luk. 18. 13. the Publican ſaith, *O God be merciſull vnto me a ſinner*, and it is ſaid of him, v. 14. *that he went home iuſtified, &c.* ſo then for God to ſhewe mercie in forgiuing ſinne, and for man to be iuſtified, doe both concurre together, and the one doth neceſſarily followe the other.

2. Further the priuatiue graces of the ſpirit, as in the remitting of ſinne, the hiding of iniquitie, and the not imputing of ſinne, are not ſeuered from the poſitiue graces, as in the imputing of righteouſneſſe, *Gryneus*.

3. Now ſometime ſinne in Scripture is ſaid to be remitted, ſometime to be hid, and couered, and further to be not imputed, likewiſe to be waſhed away: which are all the ſame in effect, but yet in a diuerſe reſpect: for there are fowre things to be conſidered in ſinne. 1. the firſt is the inordinate act of ſinne, which beeing once done cannot be vndone: this is ſaid to be couered, not as though it were not, but becauſe it is not imputed, the Lord ſeeth it not to puniſh it. 2. there is in ſinne, the offence committed againſt God, which the Lord is ſaid to forgiue and remit, like as one man remitteth and forgiueth the iniurie and wrong done againſt him. 3. there is the blot and ſtaine of ſinne, whereby the ſoule is defiled and polluted, and that is ſaid to be waſhed away. 4. there is the guilt of eternall death, in reſpect whereof ſinne is ſaid not to be imputed, *Faius*.

4. Now the reaſon, why theſe are all one, to impute righteouſneſſe, to remit ſinne, is this: becauſe theſe are immediately contrarie one to the other, to be a ſinner, and to be iuſt: he that is a ſinner is not iuſt, and ſo conſequently he that is iuſt, is reputed no ſinner, *Par. dub.* 5.

Queſt. 16. *In what ſenſe circumciſion is ſaid to be a ſigne, and wherefore it was inſtituted.*

1. It was *ſignum memorativum*, a ſigne of remembrance or commemoration of the couenant, which was made betweene God, and Abraham, and of the promiſes, which he receiued: namely theſe three, 1. of the multiplying of his ſeede. 2. of inheriting the land of Canaan. 3. of the Meſſiah which ſhould be borne of his ſeede.

2. It was *ſignum repreſentativum*, a repreſenting ſigne of the excellent faith of Abraham as it is afterward called, a ſeale of the righteouſneſſe of faith. 3. it was *ſignum diſtinctivum*, a ſigne of the diſtinguiſhing the Hebrewes from all other people. 4. it was *ſignum demonſtrativum*, a ſigne demonſtrating or ſhewing the naturall diſeaſe of man, euen originall ſinne, and the cure thereof by Chriſt. 5. it was *ſignum præſigurativum*, a ſigne prefiguring baptiſme, and the ſpirituall circumciſion of the heart, *Perer.*

Queſt. 17. *In what ſenſe circumciſion is called a ſeale of the righteouſneſſe of faith, v.* 11.

1. *Origen* thinketh, that it is ſo called, becauſe in circumciſion was ſealed, and lay hid and ſecret the righteouſneſſe of faith, which ſhould afterward be reuealed and vnfolded in Chriſt, and that it was a ſigne in reſpect of the beleeuing Gentiles, and a ſeale vnto the vnbeleeuing Iewes, ſhutting them vp in vnbeleefe, vntill they ſhould be called in the ende of the world: But 1. in this ſenſe it was not a ſeale to ſhut vp and keepe ſecret, ſeeing that Abraham was commended for his beleefe, and the iuſtice of faith was not vnknowne, or as an hid and ſecret thing to the fathers. 2. Neither doth S. Paul here ſpeake of vnbeleeuers, but of thoſe which beleeue, whoſe father Abrahaim was.

2. *Chryſoſtome* and *Theodoret* expound circumciſion to be a ſeale, that is, *teſtimonium fidei accepit*, a teſtimonie of faith receiued: but a ſeale ſerueth more then for a witneſſe or teſtimonie, there are witneſſes vſed beſide.

3. *Thomas* thinketh it was called a ſeale, that is, *expreſſum ſignum*, an expreſſe ſigne, hauing a ſimilitude of the thing ſignified: as becauſe hs was promiſed to be a father of many nations, he receiued this ſigne in the generatiue part: But though a ſeale haue the marke or print of the ſtampe, yet is it not called a ſeale for that, but in reſpect of the thing ſealed and ratified.

4. Neither doth it onely ſignifie *ſignum diſtinctivum*, a diſtinguiſhing ſigne of the people of the Hebrewes from others: for it had beene enough to ſay it was a ſigne.

5. But becauſe a ſeale is more then a bare ſigne, it is for confirmation as kings letters patents are ſealed for better aſſurance: circumciſion therefore ſerued as a ſeale, *vt obſignaret iuſtitiam fidei*, to ſeale the righteouſneſſe of faith: by the which ſeale the promiſes of God

cor-

cordibus imprimuntur, are imprinted in the hearts, *Calvin.*

Queſt. 18. *Whether the myſterie of faith in the Meſſiah to come were generally knowne vnder the lawe.*

The occaſion of this queſtion here is, becauſe the Apoſtle ſaith, that circumciſion was the ſeale of the righteouſneſſe of faith: ſeeing then, that all the people were circumciſed, it may ſeeme, that generally all of them had this knowledge of the Meſſiah to come.

1. *Auguſtine* as *P. Martyr* citeth him, ſeemeth to be of opinion, *lib. 3. de doctrin. Chriſtian.* that onely the Patriarkes and Prophets, and more excellent men, being illuminate by the ſpirit did apprehend this myſterie of faith, in the Meſſiah to come, and that the common people did onely knowe in generall, that God was worſhipped by thoſe ſignes and ceremonies, which were preſcribed in the lawe, but the ende and ſcope of them they did not knowe: But by three aguments it may appeare, that the knowledge of the Meſſiah was more generall. 1. the Prophets did euerie where ſhewe the inſufficiencie of the externall ceremonies and ſacrifices, that they were not thoſe things, which God required at their hands: ſo that the people could not be ignorant, by the continuall doctrine of the Prophets that ſome further thing was ſignified thereby. 2. yea the Prophet Iſay hath moſt direct propheſies of the Meſſiah, that by his ſtripes we are healed, and that God had laid vpon him, the iniquities of vs all, c. 53. 3. at the comming of Chriſt it is euident that there was a generall expectation of Chriſt: as Philip ſaid to Nathanael, Ioh. 1. 45. *We haue found him of whom Moſes did write in the lawe, and the Prophets:* and the woman of Samaria ſaid, Ioh. 4. 25. *I knowe well that Meſſiah ſhall come.*

2. But though the knowledge of the Meſſiah, were more generally reuealed, then to the Patriarkes and Prophets onely: yet is it not to be thought, that the people did know in particular the meaning of euerie ceremonie, but onely generally, that they aimed at the Meſſiah: neither yet had all the people this knowledge: there were ſome carnall men among them, which onely did adhere vnto the externall ſignes, *ex Mart.*

Queſt. 19. *Certaine queſtions of circumciſion: and firſt of the externall ſigne, why it was placed in the generative part.*

1. Hereof theſe three reaſons may be yeelded. 1. by that part of being the inſtrument of generation was ſignified the propagation of originall ſinne: that like as the circumciſed parents did yet beget children with their vncircumciſed part: ſo the regenerate parents had children, which had neede to be regenerate. 2. it was a ſigne of Gods couenant both to them and their poſteritie, as the Lord promiſed to be their God, and the God of their ſeed. 3. Chriſt was thereby ſignified, that he ſhould come of the ſeede of Abraham.

2. And though this ſeemed in it ſelfe a meane and baſe ſigne, yet becauſe it was inſtituted by God, it is not to be baſely eſteemed of, as prophane *Celſus* and *Iulian* ſcoffed, becauſe our firſt parents were forbidden to eat an apple: ſo the Iewes and Gentiles derided the croſſe of Chriſt, as a weake meanes vnto ſaluation: like as Naaman deſpiſed the Prophets counſell to be waſhed 7. times in Iordan: but theſe conſidered not, how that in all theſe things not ſo much the externall precept is to be reſpected, as the inſtitution of God.

3. Now why circumciſion was limited vnto the eight day. *Chryſoſtome* rendreth theſe two reaſons, becauſe the infant in his tender age, *facilius doloris circumciſionem ſufferre poſſit*, can more eaſily beare the greiſe of circumciſion: and beſide hereby he ſaith was ſignified *nihil animæ conducere*, that circumciſion was not available any thing at all for the ſoule: *P. Martyr* maketh this the reaſon thereof: 7. dayes he would haue to ſignifie this preſent world, and the 8. day the reſurrection, when all corruption of the fleſh ſhall be laid aſide, which was ſignified by circumciſion: But of theſe three reaſons the firſt is moſt probable: other reaſons there are which are more fully handled and diſcuſſed, *Hexapl. in Gen. c.* 17. whether I referre the ſtudious Reader.

Queſt. 20. *Certaine doubts remooued, and obiections anſweared, concerning circumciſion.*

1. It is doubted how circumciſion was a peculiar marke of diſtinction for the Hebrewes, ſeeing that other nations vſed circumciſion, as the *Arabians, Phenicians, Aegyptians*, and at this day the Turkes: to this it may be anſweared that ſome nations among the Gentiles retained circumciſion by an apiſh imitation of the Hebrewes, but they did abuſe it ſuperſtitiouſly, and did not keepe the rite of inſtitution, as the Lord had appointed it: 1. they did

did abuse it to superstition: for they imagined that by the blood of the infant the euill spirits were chased away, as *Ambrose* obserueth, *lib.* 2. *de Abraham:* And the superstitious Iewes haue the like conceit at this day, when the child is circumcised they hold vnder a vessel of earth, into the which they cast the foreskinne that is cut off, thinking thereby that the deuill hauing his foode (because dust was appointed to be the serpents meate) will depart from the child. 2. The Egyptians vsed to circumcise the females among them as well as the males. 3. the Hebrewes circumcised at 8. dayes old, but the Egyptians at 14. yeares, as doe the Turkes also.

2. It is further obiected, that circumcision was an imperfect signe, because it was appointed onely for the males, the females were not circumcised.

Answ. Yet the priuiledge and benefit of circumcision, was extended also vnto the females, which were counted with the men, the vnmarried with their fathers, the married with their husbandes.

3. But further thus some obiect: if the foreskinne be not according to nature, why is it suffred to growe? *Answ.* As though for the furthering of the spirituall man, it be not lawfull to tame the flesh: as is seene in fasting, abstinence, and other bodily exercises, which serue for the strengthening of the inward man: and so it is fit that in circumcision that part of the bodie should be vsed and employed for the seruice of the spirituall man, *Peter Mart.*

4. *Obiect.* By this hard ceremonie and rite of circumcision, many were terrified from taking vpon them the profession of the Hebrewes: beside it was dangerous for children, and by this cutting off the foreskinne they were in perill of their liues.

Answ. 1. Circumcision was nothing so terrible, as the sufferings of the holy Martyrs: the shedding of their blood for the testimonie of Iesus, was no hinderance or discouragement vnto men to become Christians: but many were prouoked rather by their patience to embrace the Christian faith. 2. It was fit that as infants were subiect to sinne, so they should receiue the sacrament, which was a remedie against it: as *Ambrose* well saith, *vt omnis ætas esset obnoxia peccato, ita idonea est sacramento*, as euerie age is subiect to sinne, so is it meete for the Sacrament: And by this hard entrance into their profession, they were admonished patiently to endure much for faith, and not easily to giue it ouer: God also by his prouidence so brought it to passe, that verie fewe infants died of their circumcision.

Quest. 21. *How Abraham is said to be the father of them which beleeue, ver.* 11. 12.

1. The Apostle here affirmeth two things of Abraham, that he was counted righteous by faith, beeing yet vncircumcised, and that he receiued afterward circumcision as a seale of the righteousnesse of faith: and so accordingly he is said to be the father of all that beleeue, both the vncircumcised, because he was vncircumcised, when he first beleeued, and of the circumcised, because he also receiued circumcision as a seale of his righteousnesse, which was by faith.

2. Now he is said to be the father of them which beleeue, not *effectiue*, as effecting in them faith and beleefe: for so God onely is the father of beleeuers, working in them faith, and euery good gift by his spirit: but he is their father onely *analogice*, by a ceraine analogie, that as fathers doe transmit ouer their inheritance vnto their posteritie, so Abraham should leaue one example of beleeuing for them to followe, *Parens.*

3. And though many of the fathers also were beleeuers before Abraham, yet none of them are said to be father of the faithfull, as Abraham was, because to none of them was made the like promise concerning their posteritie as to Abraham, *Tolet.*

4. Now in that Abraham is said to be the father of them which beleeue, thereupon the Apostle inferreth, that they which are the children of faithfull Abraham must also be iustified by the same faith: for the fathers doe leaue vnto their children their priuiledges and inheritance: like as then Abraham left vnto his caranll seede his temporall inheritance, namely the possession of the land of Canaan, so vnto his spirituall children he bequeathed the spirituall inheritance of iustification by faith.

Quest. 22. *How Abraham is said to be the father of circumcision, ver.* 12.

1. *Lyranus* vnderstandeth the spirituall circumcision of the heart, but by the words following, *not vnto them only which are of the circumcision, but vnto them also that walk in the*

steppes, &c. it is euident that he speaketh here of the outward circumcision which is not sufficient, vnlesse it be accompanied with the inward circumcision of the heart, which is by faith.

2. *Anselmus* thinketh that the Apostle reporteth here that which he said before, that Abraham is the father of them which beleeue, though they be vncircumcised: but he toucheth here rather the other part, that Abraham is the father of the circumcision also: which he further explaineth, that he meaneth not such as onely haue the carnall circumcision, but such as walke in the steppes of Abraham.

3. By *walking in the steppes*, the Apostle vnderstandeth not here the fruites and effects of faith, but rather faith it selfe, in which respect Abraham is said to be the father of the faithfull, *Beza annot.* And herein they must followe the steppes of Abraham. 1. he was not counted iust, not by any merits or workes of his, but by faith. 2. this faith was ioyned with a constant and full assurance: herein they must be like vnto Abraham.

4. *Origen* here obserueth, that though at this time he were called Abram, not Abraham, when he was pronounced iust by faith, Gen. 15. yet the Apostle retaineth that name, which was afterward imposed by the Lord, *quod enim diuinitus sumitur, obseruari in posterum conuenit*, for that which is once appointed of God, it is fit afterward to be obserued.

Quest. 23. *How and where Abraham was promised to be heire of the world, v.13.*

1. *Grynæus* by the world vnderstandeth (by a Synecdoche of the whole taken for a part) the land of Canaan, which was promised to Abraham and his seede: but the Apostle speaketh here not of a temporall, but of a spirituall promise.

2. *Faius, Osiander*, with others, doe apply it vnto Canaan also, but mystically, as it was a type and figure of the kingdome of heauen.

3. *Lyranus* will haue this fulfilled in Christ, to whom was giuen all power in heauen and earth: so also *Peter Martyr*, and *Calvin*, who alleadgeth that place, Heb. 1.2. *Whom he hath made heire of all things.*

4. *Pareus* by the world vnderstandeth the world of the faithfull, and beleeuers dispersed ouer the world: and so in effect it is the same, which he said before that Abraham should be the father of all which beleeue, whether of the circumcision or vncircumcision: So also *Origen* here referreth vs vnto that promise, Gen. 15. that in Abraham all the kinreds of the earth should be blessed: likewise *Beza*.

5. As this last seemeth to be the fittest interpretation, so I thinke it best to ioyne both these last together: that Abraham was made heire of the world, that is, the father of all beleeuers in the world: yet so, as this was chiefely performed in Christ: as it is said Psalme 2. *I will giue the heathen for thine inheritance, and the vttermost parts of the earth for thy possession:* And so S. Paul also Galath. 3. vnderstandeth the seede of Abraham, vnto whom the promise was made of Christ: to this purpose the ordinarie glosse, that Abraham was *heres mundi secundum propositum exemplum*, heire of the world in respect of his example of beleeuing: but Christ *secundum potestatem*, in regard of his power.

Quest. 24. *Wherein Abraham was made heire of the world, and wherein this inheritance consisted.*

1. This inheriting of the world is not meant of any temporall dominion, which should fall vnto the posteritie of Abraham, as the Iewes dreamed, for the obiect of faith is spirituall, not temporall: as it is defined by the Apostle to be the euidence of things that are not seene, Heb. 11.1.

2. It must therefore be referred vnto Christ. 1. Abraham in Christs right is promised the inheritance of the world, which should be chiefely accomplished in the celestiall inheritance. 2. and now in the earth this spirituall inheriting of the world is vnderstood of the Church of Christ, which is dispersed thorough the world. 3. and beside the faithfull onely haue true right and interest vnto the temporall things of this life: which the wicked doe hold as vsurpers: as the Apostle saith, 1. Cor. 3.21. all things are yours, and ye Christs, and Christ Gods, *Pareus*.

Quest. 25. *How faith is said to be made voide, if they which are of the lawe, be heires.*

1. *Haymo* by the promise here vnderstandeth the blessing which was promised to Abraham, should in his seede come vpon all nations: so that if they which were of the lawe

lawe and circumcision should onely be heires vnto Abraham: that promise should not be accomplished, that all nations should in his seede be blessed.

2. *Origen* thus expoundeth, *evacuabitur id*, that should be evacuated and made voide, that Abraham was iustified by faith: his meaning is, that the word of God should not be found true: so also *Osiander* taketh here faith, for the constancie of Gods promises: it would follow that God did not stand to his promise: seeing the promise was made to the faith of Abraham: but faith is not taken in that sense in this chapter: but thereby is meant beleefe in God, and the relying vpon his promises.

3. *Bucer* and *Calvin* giue this sense, that seeing faith is ioyned with an assured confidence and trust: if the promise were made to the keeping of the law, which beeing a thing impossible, would make doubtfulnesse and distrust in the minde, this were contrarie vnto the nature of faith: and so in this respect faith should be made voide.

4. *Tolet* here referreth vs to that place, *Galat.* 3.17. where the Apostle reasoneth from the time: that the lawe, which came 400. yeares after the promise, could not make voide the promise which was made before, but if the inheritance came by the lawe, then should the promise which was made first, be of no effect, which were verie absurd and inconuenient.

5. But the Apostle rather reasoneth here from the contrarie and diuerse nature of the lawe, and promise: for the lawe requireth workes, and so the reward is of due debt, the promise is of faith, and so the reward is of grace and fauour: these then doe one destroy an other: for that which is of fauour cannot be of desert, and due debt: if the inheritance then come by the lawe of workes, the lawe of faith is made voide, and so Gods promise should be frustrate, which is impossible, *Pareus in ver.* 14.

Quest. 26. *How the lawe is said to cause wrath.*

1. This is not brought in as an argument and proofe of the former speach, that the promise is of no effect, if the inheritance were by the lawe: but it is a new argument to prooue that inheritance is not by the lawe, by the contrarie effect, because the promise procureth a blessing, but the lawe wrath and so malediction, therefore the inheritance is not by the law.

2. *Origen* by the lawe vnderstandeth the lawe of the members, which maketh vs captiue vnto sinne, and indeede causeth wrath: and where this law is not, there is no transgression: *Haymo* thinketh it may be of the lawe of nature: but it is euident that the Apostle speaketh of the written lawe of Moses: as he calleth the Iewes, Abrahams seede of the lawe, v.16. that is, which had receiued the lawe.

3. By wrath, some would vnderstand the wrath and indignation in the transgressor, his contumacie and rage against God, who hath by lawe restrained him of his licentious liberties: *Origen* and *Haymo* referre it to the penaltie of the law, as an eye for an eye, a tooth for a tooth: but it rather signifieth the wrath and indignation of God in iudging and punishing of sinne, not onely temporally but eternally, *Calvin.*

4. Now the lawe worketh wrath, not of it selfe, for it is holy, iust, and good, but in respect of the weakenes and corruption of man, which taketh occasion by the lawe as contrarie vnto it, to be the worse: as we see that in nature, one contrarie by the resistance of an other, becommeth so much the more violent: as expereince sheweth in the breaking out of lightening and thunder, and in the terrible noise of gunshot, where two contraries meete together, the fierie hoat nature of the brimstone, and the cold qualitie of the saltpeter both tempered together in the gunpowder, *Mart.*

5. But although the lawe *occasionaliter*, by way of occasion procureth wrath: yet it hath an other ende, and effect vnto the godly: for vnto them it is a schoolemaster to bring them vnto Christ: so that Christ is the ende of the lawe, not onely because he hath abolished the ceremonies of the lawe, and so is the ende and fulfilling thereof: but because the law directeth vs vnto Christ, who hath fulfilled the lawe for vs, which it was impossible for vs to keepe.

6. Now the holy Apostle doth of purpose thus speake of the law, as saying, that by it commeth the knowledge of sinne, that it causeth wrath, that it is the ministerie of death; that by this meanes he might abate that great opinion and estimation of the law, which the Iewes conceiued of it, hoping thereby to be iustified: but otherwise, as the law is considered in it selfe, he giueth it the due commendation, as afterward is shewed in the 7. chapter: like as now the Preachers of the Gospel doe giue vnto good works their due praise and

commendation, but yet they detract from them, as not beeing able to iustifie vs. *Mart.*

26. Quest. Of the meaning of these words, v. 15. *Where no law is, there is no transgression.*

1. *Origen* here obserueth, that the Apostle saith not, where is law, there is transgression: for then all those holy men, which liued vnder the law, should be held to be vnder transgression: but he saith in the negatiue, where there is no law, there is no transgression. But this collection is not good, for the contrarie must be inferred out of the Apostles words: *where there is no law, there is no transgression*, therefore, *where there is a law, there is transgression*, or els there should be no coherence in the Apostles words: whereas this is added, as a proofe of the former clause, *that the law causeth wrath.*

2. Now touching the coherence: *Gorrhan* maketh here two arguments why the inheritance can not be by the law, because by it, there is neither *remissio pœnæ*, remission of the punishment, the law causing wrath, nor yet *remissio culpæ*, remission of the fault, because by the law commeth transgression. *Gryneus* maketh this the coherence, because *idem est iudex, &c.* there is the same foreshowne both of the transgression and punishment, namely the law: But thus better doth the sentence hang together: the Apostle prooueth that the law causeth wrath, by the cause thereof, for that it causeth transgression: so then transgression is set in the middes betweene the law, and wrath: for the law bringeth forth transgression, and transgression wrath. *Pareus.*

3. But this should seeme to be no good argument: *no law, no transgression*, therefore *where there is law, there is transgression*: as it followeth not, *no creature, no man, Ergo, a creature, a man. Ans.* The Apostle here reasoneth not *à genere ad speciem*, from the *genus* to the *species*, as in the instance proposed: but from the contrarie, by the like connexion of the causes and effects: as this followeth well in the like; where the Sunne *is not risen, there is no day light*, therefore *the Sunne beeing risen, it is day. Pareus.*

4. Now concerning the meaning of these words, *Haymo* thinketh it may be vnderstood either of the lawe of nature: and so infants not yet hauing vnderstanding of this lawe, cannot be transgressors against it: or of the *Evangelicall lawe*, which the Pagans not hauing are not held to be so great offenders, as they which haue reciued it: or of the morall lawe of Moses, where that lawe is not *non est tanta prævaricatio, neq; sic imputatur*, there is not so great transgression, neither is it so much imputed. This latter sense is to be preferred: for thoroughout this chapter the Apostle vnderstandeth the lawe of Moses.

5. And further for the true vnderstanding of these words, it must be obserued, 1. that the Apostle saith not, where is no lawe, there is no iniquitie: for the old world and the Sodomites committed iniquitie, before the lawe was written: but he saith there is no transgression, which is referred to the lawe written, *gloss. ordin.* 2. this is simply true of things indifferent, as were the ceremonies, before they were commanded by lawe, for then it was no sinne to omit them: but of things euill in their owne nature it must be vnderstood after a sort, that there was not so great transgression before the law was giuen, as after, *Lyran.* 3. and hereof these two reasons may be giuen, both *quia homines nituntur in vetitum*, men are most bent vnto that which is forbidden, and so by the prohibition of the lawe, the stubbornenesse of mans heart was increased: as also because by the lawe came the knowledge of sinne: and so the seruant that knoweth his masters will and doth it not, is worthie of more stripes, *Lyran.* 4. So then the Apostle denieth not, but that sinne which is committed against the conscience, euen where there is no lawe, is sinne, *non est rei tanta transgressionis, &c.* he is not guiltie of so great transgression, as he which knoweth the lawe and breaketh it, *Calvin.*

Quest. 27. *Who are meant by Abrahams seede, which is of the Lawe, v. 16.*

1. The Apostle in this verse vrgeth two arguments, to proue that the inheritance is not of the law, but of faith: because it is of grace, for to be iustified by faith, and by grace, with the Apostle, are all one: and because the promise is firme: but if it were by the law, it should be vncertaine and not firme, because of mans weaknes, who is not able to performe the law: *Calvin. Chrysostome* further saith, that the Apostle here speaketh of two chiefe good things, or benefits: the one is *quod quia data sunt, firma sunt*, the things which are giuen, are firme: the other, *quod vniuerso semini data sunt*, they are giuen to the whole seede of Abraham.

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2. By the seede which is of the law, 1. *Origen* vnderstandeth them that vnto the naturall law, doe ioyne also faith: so that he would haue one and the same seede here vnderstood, which is of the law, and of faith also: but it is euident, that the Apostle saying, *Not to that onely which is of the law, but to that which is of faith, &c.* doth make a manifest distribution and distinction, of those which are according to the law, and of those which are not, but of faith. 2. Some vnderstand this clause of that seede, which *de operibus legis præsumit*, doth presume of the works of the law: *glosse interlin. ordinar.* but vnto such as depend vpon the works of the law, the promise appertaineth not at all. 3. Therefore, by those of the law, he meaneth the beleeuing Iewes, to whome the law was giuen: and the same before he called v. 12. them which were of the circumcision, *Parens*: and he meaneth not those which were onely of the law, but of faith also, that is, were beleeuers though of the circumcision: for here is a distinction of the seede of Abraham (now none are his seede, which haue not faith) whereof some are beleeuers of the circumcision, and so of the law: some are beleeuers onely, and are not of the circumcision. *Beza. annot.*

3. But here the words stand thus in the originall, τῷ ἐκ πίστεως Ἀβραάμ, *to that of faith, Abraham: Erasmus* would referre the article τῷ, that, not vnto *seede*, but vnto *Abraham*: and so he maketh two Abrahams, one which was iustified by faith beeing vncircumcised, the other iustified by faith when he was circumcised: like as the Scripture maketh two Adams one heauenly, an other earthly: But the Scripture no where setteth before vs two Abrahams: and the Apostles meaning is euident, that he speaketh distributiuely, of the seede of Abraham, one of the law, and the other onely of faith. *Beza.*

Quest. 28. Of the meaning of these words, v. 17. *I haue made thee a father of many nations, before God.*

1. *Oecumenius* ioyneth this with the former words, *as it is written*, as though the meaning should be this, *it is written before God:* and therefore it is worthie to be receiued: but it was euidently, that this testimonie was taken out of Scripture, and so the testimonie of God himselfe.

2. *Origen* interpreteth thus, *before God*, that is, *by God*, he was appointed to be a father of many nations: but this were superfluous: for the words themselues, *I haue made thee a father*, doe euidently shew without any other addition, that it was God that had made him, and called him to be a father, &c.

3. *Chrysostome, Theophylact, Theodoret*, doe take the preposition κατέναντι, (which signifieth as *well against*, or *answerable*, or *before*) here in the first sense, that Abraham was made the father of many nations, *instar vel ad exemplum Dei*, like, or after the example of God: and that in two respects; both because as God was an vniuersall father, not of one nation, but of all, so was Abraham: and as God was a spirituall father, not by carnall generation, so was Abraham also: thus also *Martyr* and *Parens*: But learned *Beza* obserueth, that this word κατέναντι, *against*, is no where in the new Testament taken in that sense for ὁμοίως, like.

4. *Lyranus* with the *glosse* vnderstandeth it of Abrahams righteousnes and vprightnes, that he walked vprightly before God, as the Lord said vnto him, Gen. 17. 1. *Walke before me, and be thou vpright*: But the Apostle thoroughout this discourse insisteth vpon Abrahams righteousnes by faith, not by works.

5. *Haymo* referreth it to Abrahams faith, and so maketh this difference of those which beleeue; that some beleeue God, but not *before God*, because their faith is onely in outward shew, and profession, and not in heart: but they beleeue before God, that beleeue and trust in him, with all their heart: but the words are not, *he beleeued before God*, but *before God, whom he beleeued*: so that this is not meant personally of Abrahams faith, but of his calling to be the father of many nations.

6. *Anselme* likewise hath relation to the faith of Abraham, as it is set against the carnall generation: that by faith, not in the flesh he obtained to be the father of many nations.

7. But it rather sheweth the manner how, then the cause, why he was made the father of many nations: namely before God, by a spirituall generation, not by a carnall in the sight of men, *Calvin, Beza.* that although it appeared not so vnto men, that he was the father of many nations: yet before God he was appointed to be the father of many nations by faith, *Osiander.*

Queſt. 29. Of the meaning of theſe words, v. 17. *Who quickneth the dead, and calleth thoſe things which be not, &c.*

1. *Origen* vnderſtandeth this of the quickning of thoſe which are dead in their ſinnes, and thinketh it to be ſpecially meant of the Iewes, which were raiſed by Chriſt from their ſinnes: but in the end of the chapter, ver. 24. the Apoſtle ſpeaketh of the corporall raiſing of Ieſus from the dead.

2. *Oecumenius* and *Ambroſe* haue ſpeciall reference vnto Abraham whoſe bodie is afterward ſaid to be dead: yet it was quickened, that is made liuely, and apt for generation: But this the Apoſtle ſpeaketh of afterward, ſo that it ſhould ſeeme a needeleſſe repetition if it had beene touched before: and it is an improper ſpeach, to call the reviuing of an olde decayed bodie, the quickening of the dead.

3. Some expound this place by that, Heb. 11.19. of Abrahams faith, when he offred vp Iſaac, *He conſidered, that God was able to raiſe him vp euen from the dead:* and this they will haue vnderſtood of that act of Abrahams faith, *Tolet. annot. 18. Faius:* But this act of Abrahams faith, to beleeue that he ſhould be the father of many nations, went long before the other act of his faith in offring vp of his ſonne.

4. But the beſt interpretation is, that Abraham beleeued in Gods omnipotencie, and all-ſufficiencie, which is deſcribed by two effects, the one in cauſing that to be, which neuer was, as in the creation: the other, in making that to haue a being againe, which had ceaſed to be, as in the reſurrection, *Pareus.* And ſo *Chryſoſtome* alſo vnderſtandeth it of the reſurrection of the dead: but as Abraham beleeued thus generally concerning the power of God, yet there was a particular application to his owne ſtate at that preſent: that God could raiſe him a poſteritie, euen out of his dead bodie: for ſo the Apoſtle ſaith, Heb. 11.29. *that he receiued Iſaac from the dead*, after a ſort, *Beza. Bucer.*

Queſt. 30. *How God is ſaid to call thoſe things which be not, as though they were.*

1. Concerning the diuerſe vſes and acceptations of this word, *to call*, it is taken in Scripture ſpecially fowre wayes. 1. it ſignifieth the firſt motion, whereby God calleth any vnto the knowledge of ſaluation, as Rom. 8. 30. *whom he predeſtinated, he alſo called.* 2. it betokeneth the profeſſion of Chriſtianitie, as the Apoſtle exhorteth, Epheſ. 4. that they ſhould walke worthie of their calling. 3. it ſignifieth to bid, command a thing to be, which was not, as Pſal. 105. God is ſaid to haue called for a famine vpon the whole land. 4. it is vſed for the diſtinct and exact knowledge of God, as Pſal. 147. he numbreth the ſtarres, and calleth them all by their names: ſo the Lord ſaith to Moſes, *I haue called thee by name:* But here it is taken the third way: the Lord *calleth things that are not, as though they were*, that is, cauſeth them to be, *Perer.*

2. Concerning the meaning of theſe words. 1. *Origen, Haymo, Anſelmus* doe vnderſtand this to be ſpoken of the Gentiles, which in reſpect of their infidelitie were no people before, as c. 9. 25. the Apoſtle in this ſenſe alleadgeth out of the Prophet *Hoſea, I will call them my people, which are not my people:* to the ſame purpoſe, *Lyranus* with the interlinearie gloſſe, I will call the things which are not, that is the Gentiles, which are of no reputation, and make them as the things that are, that is as the Iewes: But as yet the Iewes were not a conſtituted people, Abraham had at this time no ſeede at all, and therefore they were no more a people, then the Gentiles.

2. *Ambroſe* likewiſe vnderſtandeth here the Gentiles, but in an other reſpect: they were not of the ſeede of Abraham, and yet they ſhould be counted his children, as though they were of his ſeede: But the Apoſtle ſpeaketh here of all Abrahams ſeede, that he beleeued he ſhould be the father of many nations, not onely of the Gentiles but the Iewes alſo.

3. So likewiſe *Beza* in his *annot.* and *Bucer* in his commentarie do diſtinguiſh these two clauſes: that the firſt, *which quickeneth the dead*, ſhould be vnderſtood of the circumciſed Iewes, which came out of Abrahams loynes, beeing in a manner dead: the other *which calleth things that are not, &c.* of the Gentiles, that of no people, were made a people: like as Iohn Baptiſt ſaid, that God out of the verie ſtones was able to raiſe vp children to Abraham: But we refuſe this alſo vpon the former reaſon, becauſe the Apoſtle ſpeaketh here of the whole poſteritie of Abraham, whether Iewes or Gentiles, he as yet hauing no ſeede at all, and therefore it could not be diſtinguiſhed.

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4. The ordinarie gloſſe hath reference here to Gods election, *elegit qui non ſunt*, he elected thoſe, which as yet were not: they were not yet to whom the promiſe was made, *ſed quibus promiſſum eſt, & ipſi promiſſi ſunt:* but they are alſo promiſed to whom the promiſe is made: But the Apoſtle ſpeaketh not here of Gods election, which was before all time, but of a promiſe made vnto Abraham in time, which he beleeued, that he ſhould be the father of many nations.

5. It remaineth then, that the Apoſtle here hath reference vnto the creation of the world, when all things were made of nothing: which is deſcribed by the name of calling, *vt maiorem eius rei facilitatem in Deo declaret*, to ſhewe the greater facilitie and eaſines of this worke in God: with whom it is as eaſie to make a thing to be, as for vs to name or call it: thus *Chryſoſtome, Faius.* But this faith of Abraham concerning Gods creating power, hath here a ſpeciall accõmodation: that as God was able to make the things that are of nothing, ſo Abraham doubted not, but that God was able to giue vnto him a ſeede, as the ſtarres of heauen in multitude, he yet hauing no ſeede at all: this I take to be the true meaning.

Queſt. 31. *Whether it be peculiar to God onely to quicken, and raiſe the dead.*

1. It will be here obiected, that this ſeemeth not to be peculiar vnto God to quicken the dead, ſeeing not onely Prophets and Apoſtles haue raiſed the dead, but the Pythoniſſe alſo called vp Samuel: and in forren hiſtories, *Æſculapius* is reported to haue by medicine reuiued two, *Capaneus* and *Lycurgus*, and *Polyitus* raiſed *Glaucus Minoes* ſonne, and *Draco* raiſed an other *Draco*, *Apollodor. biblioth. lib.* 3. p. 134.

Anſw. 1. This power of quickning the dead is peculiar vnto God, for as he was the firſt author, and Creator of life, ſo he onely is able to reſtore life: the Scripture ſaith, Ioh. 5. 26. as *the father hath life in himſelfe, ſo he hath giuen to the Sonne to haue life in himſelfe:* this power then to giue and communicate life vnto others, is onely in him, that is the fountaine of life, that hath life in himſelfe.

2. The Apoſtles and Prophets indeede verily raiſed vp the dead, yet not in their owne power, but by the vertue and power of Chriſt: as Peter ſaith, Act. 3. 12. *Why looke ye on vs, although by our owne power or godlineſſe, we had made this man goe.*

3. Concerning thoſe forren reports, they are either to be held meere fables or els illuſions of Sathan: as that was of the appearing of Samuel, which was not the Prophet in his owne perſon, but the deuill in his likenes, *Pareus. dub.* 7.

Queſt. 32. *How Abraham is ſaid againſt hope to haue beleeued vnder hope.*

1. *Faius* will not haue the preproſition παρὰ, to be interpreted *contra*, againſt, but *præter*, beſide: for faith, though it be (ſaith he) aboue nature, yet it is not againſt nature: but for an olde man to beget a child of an old woman after childbearing, it was againſt the ordinarie courſe of nature.

2. Some read *aboue hope*, *Geneuenſ.* the ſenſe is good, for Abrahams hope was from beyond the expectation of nature: but the word παρὰ, will not properly beare that interpretation.

3. The *Syrian* interpreter readeth *abſq; ſpe*, without hope, but not ſo properly, for Abraham though he ſawe no likelihood in nature of ſeede, yet was not without hope.

4. They which read, *contra ſpem*, againſt hope. 1. Some haue reference vnto his former hope, which he had of children, when as yet he was young, and his wife young alſo: this hope of hauing a child, both of them beeing old was contrarie to that hope, *gloſſ. ordinar.* 2. *Origen* diſtinguiſheth the times: that whereas Abraham had no hope of any iſſue, thus complaining vnto God, Geneſ. 15. 2. *behold I goe childleſſe*, yet afterward vpon Gods promiſe he conceiued hope. 3. but rather the diuerſe kinds or obiects of this hope are to be diſtinguiſhed, then the times: for Abraham at one and the ſame time, againſt hope beleeued vnder hope, as *Chryſoſtome* expoundeth, παρ' ἐλπίδα ἐπ' ἐλπίδι, beſide or againſt hope: *contra ſpem naturæ, in ſpem gratiæ*, againſt all hope of nature, he beleeued vnder the hope of grace, and of the power of God, *Haymo. Lyran.*

5. Hence then appeareth the greatneſſe of Abrahams faith: 1. both by the nature thereof, which was againſt reaſon, and the vſuall and ordinarie courſe. 2. and by the difficultie of the thing promiſed, to be the father of many nations. 3. by the vnlikelihood of the obiect

iect set before his eyes: that his seede should be as the starres of heauen in multitude, *Par. omnia difficultatem sonant*, all things were full of difficultie, both *actus fidei*, the act of his faith, which was of things that appeared not: and *modus*, the manner, it was against hope, and *fructus*, the fruit and ende, which was to be the father of many nations, *Gorrh.*

Quest. 33. *How Abrahams bodie is said to be dead, verse 19.*

Whereas Abraham 37. yeares after this begat diuerse children of *Keturah*, whom he married after Sarah, it is questioned, how Abrahams bodie at an 100. yeare old is said to be dead, that is, vnapt for generation.

1. *Origen* to dissolue this doubt, vnderstandeth this deadnesse of Abrahams bodie of his spirituall abstinence and mortification, such as the Apostle speaketh of, *mortifie your earthly members:* But if in this sense Abrahams bodie be said to be mortified now, then it would followe, that it was not so mortified afterward, when he had children at a greater age, by an other wife.

2. *Pererius* hath one solution, in his questions vpon the 18. of Genesis, that this deadnesse of Abrahams bodie, was onely in respect of his owne opinion: for it is said, *he considered not his owne bodie*, but this deadnes and vnaptnesse of his bodie was not in his owne opinion, but verily and in deede, as appeareth by the reason, which is yeelded, because he was an hundred yeare old.

3. *Augustine* bringeth in two solutions, *lib. 16. de ciuit. c.* 28. the first is that Abrahams bodie was not simply dead, and vnfit for generation, but onely in respect of Sarah: he might be able to beget children of a younger woman, though not of Sarah, so *Lyranus Gorrhan*, with others: But then this deadnes had not beene in Abrahams bodie, but in Sarahs: whereas the Apostle setteth downe both the deadnes of Abrahams bodie, and of Sarahs wombe, as two seuerall impediments.

4. *Augustine* hath an other solution, though he preferre the other: that Abrahams body was indeede dead, and vnapt for generation: but his bodie was reuiued, and he receiued a generatiue facultie of God by faith, which continued also after Sarahs death: thus answereth also *Thomas*, vpon this place, *Tolet. annot.* 21. *Calvin, Beza, Martyr.*

But it will be thus obiected against this interpretation. 1. *Augustine* thus reasoneth, that it is not like Abrahams bodie was dead for procreation at an 100. yeares, seeing that although now, a man of these yeares cannot beget a sonne: yet it was not vnlike then: for many not yeares onely, but ages after Abrahams time, no lesse then a 1700. yeares, *Plinie* writeth of *Cato*, and king *Massinissa*, that begat children after 80. yeares, and I haue known an old man in this age at those yeares to haue begotten children.

Answ. 1. If for a man at an 100. yeares to beget children, were not then vnusuall, when the age of man extended neere vnto 200. yeares: the like might be said also of Sarah, that it was not vnusuall for women to beare at 90. *Tolet.* 2. It must be considered that Abraham was worne with labour and trauaile, and so he might the sooner growe old, and his bodie weake, *Calvin:* as we see in these dayes some mens bodies are as weake at 60. yeares as some mens at 70. or 80. *Tolet.* 3. and further the disuse and discontinuance of Abrahams bodie all his life time in that generatiue facultie, made it more vnapt now in his old age for procreation.

2. *Obiect. Pererius* thus obiecteth: that the Apostle maketh this an act onely of Sarahs faith, not of Abrahams, *that she receiued strength to receiue seede*, Heb. 11. 11. whereas if Abrahams generatiue facultie had beene decayed, the Apostle would also haue noted it, to be an act of faith in him.

Answ. 1. In matters of fact it is no sound reasoning from the Scriptures negatiuely; it followeth not, that if a thing be found not rehearsed in some place of Scripture, that therefore it was not done. 2. that may be omitted in one place of Scripture, which is supplied in an other; as both Genes. 17. 17. Abraham pondeth vpon both these difficulties, that a child should be borne vnto him at an hundred yeares, and Sarah should beare at ninetie; and the Apostle setteth downe both these as impediments in this place, the deadnesse of Abrahams bodie, and of Sarahs wombe; the Scripture then noting both as difficulties, and lettes, we are not curiously to take exception to the contrarie.

Now although elsewhere, *Hexapl. in Gen.* c. 17. quest. 7. 8. I seemed to encline vnto *Augustines* first solution; yet now vpon better ground, and plaine euidence of Scripture,

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I approoue the latter rather, that Abraham had *effœtum corpus*, a bodie vnapt for generation indeede, *Haymo, Beza:* and herein I ſubſcribe vnto *Chryſoſtome*, who rehearſeth foure impediments and difficulties, which yet Abrahams faith ouercame. 1. he beleeued, *contra ſpem*, againſt hope, becauſe *non habebat alium quempiam, &c.* he had not any other, whom he knewe in that manner to haue receiued children: whereas they which followed afterward of Abrahams poſteritie, had the example of Abraham ſet before them. 2. then Abraham had himſelfe, *corpus emortuum*, a dead bodie, this was a ſecond impediment. 3. 4. then Sarahs wombe was dead, which he calleth the third and fourth impediment: which *Theophylact* thus expoundeth, that Sarahs wombe was two wayes mortified, *ſenio, & ſterilitate*, with old age, and barrenneſſe.

Queſt. 34. *What promiſe of God made to Abraham it was whereof he is ſaid, not to haue doubted, v. 20.*

1. *Tolet annot.* 22. thinketh that the Apoſtle hath reference in this place, vnto three promiſes renewed to Abraham, the laſt is mentioned firſt, v. 17. when he offred vp Izaak without doubting, beleeuing God who quickneth the dead: the firſt, v. 18. which was made concerning the number of his ſeede, Gen. 15. and then the renewing of the promiſe, that he ſhould haue a ſonne of Sarah, Gen. 17. the Apoſtle inferreth v. 19. and of that promiſe the Apoſtle ſpeaketh here: But if the Apoſtle in the firſt place ſhould haue mentioned the laſt promiſe made at the offring of Izaak, it had beene out of order, to mention the laſt firſt: and it hath beene ſhewed before, that there the Apoſtle toucheth the firſt promiſe made to Abraham concerning his ſeede, queſt. 29.

2. Some thinke that the Apoſtle here onely aymeth at the ſecond promiſe made concerning Izaak: as the Latine tranſlator readeth, *in repromiſſione*, in the repromiſſion or promiſe renewed, and ſo *Lyran. Gorrhan* take it: but the Apoſtle addeth, v. 22. *it was imputed to him for righteouſneſſe*, which imputation was at the firſt promiſe concerning Izaak, Gen. 15. when Abraham beleeued.

3. Neither yet is this to be reſtrained onely to the firſt promiſe: for at that time, no mention was made of Sarah, but Abraham is promiſed a ſonne onely out of his owne bowels, Gen. 15. but the Apoſtle ſaith here, that *he conſidered not his owne bodie, &c. nor the deadneſſe of Sarahs wombe.*

4. Wherefore the Apoſtle in this place ioyneth both theſe promiſes together, the one as touching a ſonne out of his owne bowels, in whom his ſeede ſhould be multiplyed as the ſtarres of heauen, Gen. 15. and the other, that he ſhould haue this ſonne by Sarah, Gen. 17. and although it be not ſaid there that Abraham beleeued God, and it was imputed to him for righteouſneſſe: yet becauſe Abraham did not onely beleeue that promiſe which was made, Gen. 15. but other promiſes alſo, that came afterward, the Apoſtle applyeth the ſame teſtimonie vnto other acts of his faith: for Abrahams faith, as *Tolet* well ſaith *annot. 24. non proceſſit in omnes actus, niſi occaſione data*, did not ſhewe it ſelfe in euerie act, but as occaſion was giuen.

Queſt. 35. *Whether Abraham doubted of Gods promiſe.*

It may ſeeme at the firſt viewe of that ſtorie, Gen. 17. where Moſes ſheweth how Abraham, when the Lord promiſed him a ſonne of Sarah his wife, laughed to himſelfe, and thus ſaid, ſhall a ſonne be borne to one that is an hundred yeare old, and ſhall Sarah beare beeing 90. yeare olde: and he prayeth in the ſame place, that Iſmael might liue in Gods ſight: for the ſolution of this doubt there are diuerſe opinions.

1. *Chryſoſtome hom. 6. de pœniten.* and *Hierome lib. 3. cont. Pelagian.* are of opinion, that Abraham offended by incredulitie, and *Chryſoſtome* addeth further, that for this his ſinne of incredulitie Abrahams poſteritie was puniſhed with 400. yeares ſeruitude. But this is contrary to the Apoſtle here, who freeth Abraham from all doubting and vnbeleefe: And *Chryſoſtome* himſelfe returneth this opinion, *hom. 40. in Gen.* there ſhewing, that Abraham did not wauer any thing at all in faith.

2. *Ioannes Arboreus* as *Pererius* citeth him, *diſput. 9.* thinketh that Abraham at the firſt doubted of Gods promiſe, but afterward beeing ſtrengthened and confirmed by the Lords words, he beleeued and caſt away all doubting: of the ſame minde ſeemeth *Baſil* to haue beene before, *homil. de pœniten. Abraham fidelis inventus eſt, & tamen inuenire eſt, vbi hæſerit*, Abraham (in the end) was faithfull, but we may finde where he did ſomewhat

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sticke and doubted: But the Apostle cleareth Abraham from all doubting and vnbeleefe both first and last, *Neither did he doubt of the promise of God, through vnbeleefe.*

3. *Caietan* in his commentarie here thinketh that Abraham doubted not at all of the truth of Gods promise, but he was vncertaine onely how the Lords speach should be taken, whether properly or figuratiuely: But it is euident that Abraham vnderstood the Lord to speake properly without any figure or mysticall sense: for he saith, shall a Sonne be borne to him that is an hundred yeare old?

4. *Ambrose* and *Augustine* doe free Abraham from all manner of doubting: and thinke that his laughter and his question which he mooued, was not *diffidentis, sed demirantis omnipotentiam Dei*, of one which doubted, but rather admired the omnipotencie of God: to this purpose, *Ambrose lib. 1. de Abraham. c. 9. Augustine lib. 16. de ciuit. Dei, c. 26.* But it appeareth that Abraham did cast some doubts in his mind: when after God had promised him a Sonne by Sarah, yet he desired that Ismael might liue in his sight.

5. Wherefore we neither with the first impute vnto Abraham any incredulitie, who though he laughed, as Sarah did afterward, yet he vpon an other occasion: it was in him a signe of spirituall ioy, but in the other of womanly vanitie and lightnesse: and therefore she is rebuked of the Angel, but Abraham is not reprehended: neither yet doe we say, that Abraham was at the first incredulous, but afterward vpon better reason was swayed: nor yet doe we ascribe so perfect a faith vnto Abraham, as though he had no doubts at all. But that he had a conflict at one and the same time in himselfe: he did wrestle with his own reason, but stayed not there, he presently by faith ouercame all difficultie: and that interrogation which he made proceeded not of doubting, but of a desire to be further instructed, how that thing should be, & so to be confirmed in faith: like as the virgin Marie at the time of the annuntiation propounded the like question, not of any incredulitie or curiositie, but onely of a desire to be further confirmed in her faith: like as Gedeon and Hezekiah asked signes of God for their confirmation, wherein they were heard and their desire graunted: whereas *Ahaz* was reproued for his peruersenes, because he refused a signe, when it was offred of God: to this purpose *Martyr*, *Calvin:* for *fides non respuit media à Deo instituta, licet non est illis penitus addicta*, faith refuseth not the meanes appointed of God, although it be not altogether addicted vnto them, *Faius*, so also *Gorrhan, non fuit quæstio dubitationis, sed admirationis*, it was not a question of doubting, but admiring: see more of this question, *Hexapl. in Gen. c. 17. quest. 11.*

Quest. 36. *How Abraham is said to haue giuen glorie vnto God. ver. 20.*

This phrase to giue glorie vnto God is taken two wayes in Scripture, and vttered of two sorts of men, either of the righteous, or of the wicked: when it is vsed of the righteous, it sometime signifieth the acknowledging of his truth and power, as Ioh. 3. 33. he that receiued his testimonie hath sealed, that God is true: or it is taken for giuing thankes, in acknowledging thankefully the benefits receiued, as Luk. 17. 18. *there is none returned to giue God praise saue this stranger:* when this phrase is vttered of the wicked, it either signifieth an acknowledging of Gods iustice in punishing, as 1. Sam. 6. 5. the Philistims in sending a present to the God of Israel, are said to giue glorie vnto him: that is, to confesse, that it was his hand and none other, that was vpon them: or els it signifieth to stand in awe of God, and to knowe that he is the reuealer of secrets, and so to confesse the truth, and not to lie in his presence: as Iosuah when he vrged Achan to confesse the truth, bid him giue glorie vnto God, Ios. 7. so they say in the same sense to the blind man, Ioh. 9. 24. that he should giue glorie vnto God: Now in what sense the Apostle saith, that Abraham gaue glorie vnto God, it is diuersly scanned.

1. *Chrysostome* and *Oecumenius* thus expound it, *non curiose agere Deum glorificare est*, not to deale curiously is to glorifie God: as curously to enquire is to dishonour God. But this rather is a sequel and effect of giuing glorie to God not to be curious, to giue glory goeth before, as the cause of the other.

2. *Gorrhan* and *gloss. interlin.* taketh it for praising God, *de fidei suæ constantia*, for the constancie of his faith. 3. *Haymo de acceptis beneficijs*, for the benefits receiued. 4. *Ofiander, tribuens ei laudem veritatis*, giuing him the praise of the truth, for he that beleeueth nor Gods promises, taketh him in effect not to say the truth, and so dishonoureth him. 5. *Tolet, nihil impossibile Deo credidit*, he beleeued that nothing was impossible vnto God. 6.

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Lyranus: he ascribed the promise not vnto his merit or worthinesse, but vnto the goodnesse of God. 7. But with *Beza* I ioyne all these together, *agnito & collaudato Deo, &c.* he acknowledged and praised God that he is true and gratious: so *Bucerus*, *illum verum, omnipotentem credis, illum, invocas, colis, &c.* he beleeueth him to be both true and omnipotent, and doth call vpon him, worship, and adore him.

Thus Abrahams faith is set forth, *quod credidit confidenter*, that he beleeued confidently, *He did not doubt of the promise of God through vnbeleefe: gratanter*, he beleeued thankefully, because he gaue God the glorie: and *certainely*, he was fully assured, *Gorrham.*

Quest. 37. *What was imputed to Abraham for righteousnesse.*

v. 22. *Therefore euen it was imputed to Abraham for righteousnesse.* 1. *Tolet* will haue this referred not simply vnto Abrahams faith, to proone that not his workes, but his faith were imputed vnto him for righteousnesse, but vnto the qualitie of his faith which was perfect, because he was assured: he beleeued confidently: But seeing the Apostle addeth that it was not written for Abraham onely but for vs also, that faith should be imputed to vs for righteousnesse, it is euident, that the Apostle hath not relation vnto the particular qualitie of Abrahams faith, but generally vnto the condition and nature of faith, whereby all that beleeue are iustified: for otherwise none should be iustified, but they which haue the like perfect faith, as Abraham had.

2. *Origens* collection here also is not sound: that because the Greeke coniunction καὶ, *and*, is here vsed, inferreth, that the like may be said of other his vertues, as pietie, mercie, chastitie, *quod reputata est ad iustitiam*, that it was reputed vnto him for iustice: But this glosse is contrarie vnto the text, which saith *Abraham beleeued God, and it was counted vnto him for righteousnesse:* this iustice is imputed vnto his faith, not to any other of his vertues: for it is the office onely of faith to beleeue, and not of the rest: now the Apostle inferreth the coniunction, *and*, because the sentence is so expressed by *Moses*, which dependeth on the other clause, *Abraham beleeued God*, then it followeth, *and it was counted to him for righteousnesse.*

Quest. 38. Of these words, *Now it is not written for him onely, &c. ver.* 23.

1. Here then is confuted their error, who thinke that the Prophets did write vpon speciall and particular occasions onely for that age, wherein they liued: But the Apostle sheweth, that this Scripture was written for our vse: as he saith againe, c. 15. 4. *Whatsoeuer is written, is written for our learning, Pareus.*

2. But all things which are written of Abraham, are not written for our imitation: as his arming of himselfe to recouer Lot, that was taken captiue, his offring vp of his sonne in sacrifice, and such like acts: for we must distinguish betweene the vniuersall or generall calling of those holy men, which was to be worshippers of God, and their particular, which was for some speciall seruice: in their generall calling the holy Patriarkes are by vs to be imitated, and in such actions, as thereunto belonged, as Abraham is set forth to vs an example for beleeuing: but the particular acts, which they did by some speciall and extraordinarie direction of the spirit, are not by vs to be imitated, *Martyr.*

3. Yet there is somewhat to be obserued euen in the singular and extraordinarie acts of the fathers, worthie of our imitation: As in Abrahams readinesse to sacrifice his sonne, thus much we learne, that as he preferred the commandement of God before the life of his sonne, so we should preferre the will of God before all other things, *Martyr.* And so *Origen* here obserueth well, *est viri sapientis, &c.* it is the part of a wise man to obserue, *quomodo vnumquodq; opus, quod de Abrahamo scribitur, &c.* how euerie worke which is written of Abraham, may be fulfilled in him.

4. The same *Origen* also here hath an other good obseruation, not onely the things written of Abraham, are written for vs, *sed qua de Isaac scripta sunt, similiter accipienda, &c.* but the things written of Isaac, are so to be taken likewise, and so of Iacob, &c. for the Apostles rule is generall, as is alleadged before: that whatsoeuer is written, is written for our learning.

Quest. 39. *How Abrahams faith is to be imitated by vs.*

v. 24. *But also for vs, to whom it shall be imputed, &c.* 1. Here the Apostle sheweth that

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our faith must be answerable vnto Abrahams in these three things. 1. first in the benefit of imputation of righteousnes: as iustice came vnto Abraham by imputation, so also it is giuen vnto vs: the same kind of iustice before was alwaies in the Church, from the beginning of the world to the ende. 2. he sheweth to whom this benefit of imputation is imputed, namely, vnto beleeuers such as Abraham was: vnbeleeuers then are excluded. 3. what must be beleeued: euen the same thing which Abrahã beleeued of God, that he was able to quicken the dead: so we must beleeue in God, that raised vp Iesus from the dead: in which faith two things are contained, the manner we must beleeue in God, which noteth a firme and stedfast assurance, and the matter which sheweth three things, the *author*, God that raised, Iesus that is raised, and the end, in confessing him to be our Lord, that is, our Sauiour, Mediator, and Redeemer.

2. But it will be obiected, that Abrahams faith is inimitable, because it was great and miraculous, and a perfect faith. *Answ.* 1. It was a perfect faith in comparison of ours, but not perfect in it selfe: for there is no mortall mans faith so perfect, but it is mingled with some doubting. 2. we are not required to imitate his faith in the quantitie and greatnesse thereof, but in the qualitie that we beleeue in God as he did: *Faius*: and yet Abrahams faith was a great faith rather in respect of the fathers which liued vnder the old Testament, then of the faithfull vnder the newe.

Quest. 40. *Wherein Abrahams faith and ours differ, and wherein they agree.*

1. They differ *in promissionis specie*, in the kind and qualitie of the promise: for Abraham was promised, beside the spirituall blessing in the Messiah, the possession of the land of Canaan, the multiplying of his seede, the victorie of his enemies, the inheritance of the world: to vs is onely promised the inheritance of the kingdome of God. 2. *in obiecto fidei*, in the particular obiect of faith: Abraham beleeued in him which doth quicken the dead: but we beleeue in him, that raised Iesus from the dead: which particular point of faith was not so plainly reuealed to Abraham. 3. Abrahams faith was exemplarie for vs to followe, and he is made in that respect the father of the faithfull: but the faithfull and beleeuers now are onely the children of faithfull Abraham.

2. Now Abrahams faith and ours herein agree. 1. in the generall obiect, which is God, that quickeneth and raiseth the dead: 2. in the manner, condition, and qualitie: for Abrahams faith was firme and certaine, he was fully perswaded: and such must our faith be. 3. the end and scope of his faith and ours is the Messiah, the promised seede. 4. the effect is the same, the imputation of righteousnesse, *Parens.*

Quest. 41. *How Christ is said to haue beene deliuered vp for our sinnes, v.25.*

Christ was diuerse wayes, and by diuerse deliuered vp. 1. he was deliuered vp by the determinate counsell of God, Rom.8.31. *he spared not his owne sonne, but gaue him vp for vs all vnto death.*

2. He was deliuered vp by himselfe, Galath. 2.20. *Who hath loued me and giuen himselfe for me. Ephes.* 5.25. as *Christ loued his Church and gaue himselfe for it.*

3. By Iudas: Matth.26.21. *One of you shall betray me.*

4. He was deliuered vp by the Iewes: as Pilate saith vnto Iesus, Ioh.18.35. *thine owne nation, and the high Priests haue deliuered thee vnto me.*

5. He was also deliuered vp by Pilate to be crucified, *Ioh.* 19.16.

6. And lastly, he was deliuered vp by Sathan, Ioh. 13. 2. the deuill had put it into the heart of *Iudas* to betray him, *Gorrhan, Tolet.*

So then Christ was deliuered vp *à patre permittente*, of his father permitting: *à seipso saltutem hominis procurante*, of himselfe procuring mans saluation: *à Iuda prodente*, of Iudas betraying him: *à Iudæo inuidente*, of the Iewes enuying him: *à Pilato iudicante*, of Pilate iudging him: *à diabolo suggerente*, of the deuill suggesting, *Gorrh.*

But the Apostle here speaketh of the first kind of deliuering vp by God his father. 1. that the ineffable counsell of Gods wisedome, and mercie toward vs may appeare. 2. that it might be knowne that Christ died not by chance, or of any weakenesse or imbecilitie, but by the counsell of God, wherein appeareth Christs great loue in willingly offring himself for vs, *Parens*: 3. that the same author may be knowen both of Christs deliuering to death and of his raising againe: God raised him vp, v. 24. *Tolet.*

Quest. 42

42. Quest. *Why the Apostle thus distinguisheth the benefits of our redemption, ascribing remission of sinnes to Christs death, and iustification to his resurrection.* v. 25.

v. 25. *Who was deliuered vp for our sinnes, and is risen againe for our iustification:* here the Apostle seemeth to ascribe our iustification vnto the resurrection of Christ: where he must not be so vnderstood, as though Christs death onely merited for vs remission of sinnes, and not iustification also: for elswhere this our Apostle doth place our iustification in our redemption by the death of Christ: Rom. 3. 24. *We are iustified freely by his grace, thorough the redemption that is in Christ Iesus:* and S. Peter likewise saith, 1. epist. 2. 24. *Who his owne selfe bare our sinnes in his bodie on the tree, that we beeing deliuered from sinne, might liue vnto righteousnes, &c.* Diuers interpretations then, are giuen of these words, to remooue this doubt.

1. Some doe giue this reason of this distinction: that Christ is said to be risen for our iustification, that is, to be an example of newnesse of life: as *Augustine* applieth this sentence, *super Psalm. 101. & ser. 2. pasch. serm. 2. Christus crucifixus est, vt ostenderet veteris hominis occasum, &c. & resurrexit vt in vita sua ostenderet vitæ nostræ novitatem*, Christ was crucified to shew in vs the dying of the old man, and he rose againe to shew in his liuing againe our newnes of life, &c. to the same purpose *Origen*, and *Anselme* vpon this place; and likewise *Thomas* 3. *part. quest.* 56. *artic.* 2. that *quantum ad efficientiam*, in respect of the efficacie both the passion and resurrection of Christ, are the causes of both, *sed quantum ad exemplaritatem, &c.* but in respect of the exemplarie vertue and force, the passion of Christ is the cause of remission of sinnes, and his resurrection the cause of newnes of life: this interpretation is approoued by *gloss. ordinar. Gorrhun. Bellarm. lib. 2. de effect. sacram. c. 9. resp. ad argum. 5. Pererius disput. 10. numer. 49.* and by *Stapl. Antidot. pag. 259.*

But *Tolet annot. 25.* misliketh this sense vpon this reason; because as the one clause of this sentence is to be taken, so is the other: but the Apostle saying, *who was deliuered (to death) for our sinnes*, insinuateth a satisfaction made by his death for our sinnes, not an example shewed of mortification: therefore in the other part he must be vnderstood likewise to speake of the cause of our iustification, not of an example onely. And further there is difference betweene iustification, and newnesse of life: the Apostle saith, c. 6. 4. *As Christ was raised from the dead, &c. so we should walke in newnesse of life:* here the Apostle speaketh of the exemplarie imitation of Christs resurrection in newnes of life, which is our sanctification and regeneration, but iustification is a diuers thing from sanctification, which is as the fruit, and the other, the cause thereof.

2. *Caietane* thus expounderh, we are said to be iustified by Christs resurrection, because we are iustified by faith, which is confirmed by Christs resurrection; and so *productè sumus ad iustificationem, per fidem resurrectionis*, we are brought vnto iustification, by the faith of the resurrection. And they adde further, that our faith is specially directed vnto Christs resurrection: for the Iewes and heathen did confesse that Christ died, but not, that he rose againe: to this purpose *Vatablus*, Christ rose for our iustification, that we should beleeue him to be the Sonne of God, and so by that faith be iustified: to the same purpose *Faius*.

But *Peter Martyr* refuteth this opinion, because our faith must as well aime at the death of Christ, as at his resurrection: and although the Iewes knew that Christ died, yet they did not acknowledge, that he died for our sinnes. *Tolet* addeth this reason further, that like as the death of Christ was not an argument onely, and confirmation of our faith, but the very cause of the remission of our sinnes: so his resurrection must be held to be not an argument, and proofe of our faith, but the very cause of our iustification.

3. *Tolet* here bringeth in an other exposition, which he doth father vpon *Theodoret:* Christ rose for our iustification, *vt communem omnibus resurrectionem procuraret*, to procure the common resurrection of vs all: for vnlesse Christ had risen againe, we should not haue risen againe.

But 1. no where in Scripture is our resurrection called by the name of iustification: 2. and our resurrection was as well merited by Christs death, as by his resurrection. 3. if Christ indeede had not risen at all, neither should we haue risen: but his bodie might haue beene kept incorruptible in his graue vnto the ende of the world, and then he might haue

risen, and we with him, but then should we haue beene iustified: he rose therefore for our iustification, not for our resurrection.

4. Some will haue these two benefits, of remission and iustification, to be indifferently referred as well to the death, as to the resurrection of Christ: as *Theophylact*, *mortuus est & exsitatus à morte, &c.* he died, and was raised from death, to free and exempt vs from our euill works, and to make vs iust: to the same purpose *Haymo, vt credentes eum passum, &c.* that beleeuing him to haue suffered for our saluation, and to haue risen from the dead: *per hanc fidem mereamur iustificari*, we may be counted worthie to be iustified by this faith: So *Emmanuel Sa, vtrunq; factum propter vtrunque*, both of these were wrought by both these. But if both these benefits were in like sort and manner wrought by both these actions of Christ, there should appeare no reason of this distinction which the Apostle vseth.

5. An other exposition is, Christ rose for our iustification, that is, *ad eam demonstrandam*, for the manifestation and demonstration of it, *Piscator*: he had purchased indeede both our redemption from our sinnes, and our iustification by his death and passion: but *resurrectione gloriosa testatus est*, he witnessed by his resurrection, that he had ouercome hell and death for vs, *Osiand.* But the Apostle sheweth the very reall cause of our iustification, not the testification onely thereof by Christs resurrection, as his deliuering to death, was the very cause of the remission of our sinnes.

6. Some giue this sense, he is said to haue risen for our iustification, *quia salutis praedicatio, & redemptionis applicatio generalis, &c.* because the preaching of saluation, and the generall application of redemption, was to followe after the resurrection, *Tolet. annot. 25.* to the same purpose, *Pet. Martyr*, our redemption was purchased by the death of Christ, but that the same might be applyed vnto vs, *spiritu sancto opus fuit*, it was needefull the spirit of God should be sent. These by iustification vnderstand the application, publication, and preaching of iustification. But this seemeth not be so fit neither: for as in the one part of the sentence the Apostle toucheth the true working and efficient cause of the remission of sinnes, Christs deliuering vnto death, and not the application or publication, so must the other part of our iustification be vnderstood: And Christ might if it had pleased him haue giuen his Apostle a commission to preach his death and passion before his resurrection: yet had we not beene fully iustified, vntill he had risen againe.

7. But among the rest that exposition, which goeth vnder the name of *Ambrose* in the commentarie vpon this place, seemeth to be most vnreasonable: that the Apostle thus deuideth these benefits, to shewe, that as many as were baptized before the passion of Christ, *solam remissionem peccatorum accepisse*, receiued onely remission of sinnes: but after Christs resurrection, as well they which were baptized before, as after, *esse omnes vere iustificari*, were all truely iustified: This one place doth giue iust occasion of suspition, that those commentaries were not composed by *Ambrose*: for remission of sinnes cannot be separated from iustification: whosouer hath the one, hath likewise the other, because they are pronounced blessed whose sinnes are remitted before, ver. 7. but there can be no blessednesse without iustification.

8. *Hugo* is somewhat curious to shewe the reason, why remission of sinnes is ascribed vnto Christs passion, and iustification vnto his resurrection: first, he saith, that Christs passion, is both *causa, meritum, figura*, the cause, merit, and figure or forme of remission, but it is the cause, and merit onely of iustification, and newenesse of life, not the forme: it is the cause mouing, that we should liue in sinne, for which Christ hath died, and Christ by his death merited forgiuenesse of our sinne: and he hath giuen in his death a forme, that as he died in respect of his bodily life, so we should die vnto sinne: now of newenesse of life Christs death is both the cause mouing, and meriting of newenesse of life, but not a figure: so it agreeth in three points with the remission of sinnes: and in two onely with iustification.

Likewise Christs resurrection was both the cause mouing vnto newenesse of life, and the forme and figure, that as Christ rose againe, so we should rise vnto newenesse of life: but of remission of sinnes it was onely the cause mouing, not the forme: but of neither was it any meritorious cause, for Christ hauing put off his mortall bodie in the resurrection, was not *in statu merendi*, in the state of meriting: so the resurrection of Christ is

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greeth with iuſtification in two points, in beeing the cauſe and figure or forme, but with remiſſion of ſinnes onely in one, in beeing the cauſe, therefore iuſtification is rather aſcribed to Chriſts reſurrection, then vnto his paſſion: to this purpoſe *Hugo:* But he faileth in this his ſubtile and curious diſtinction. 1. for ſeeing that the paſſion of Chriſt in two points, as he himſelfe obſerueth, agreeth with iuſtification, namely, in beeing the cauſe and merit thereof, and the reſurrection in two likewiſe, in beeing the cauſe, and figure or forme: iuſtification ſhould rather in this regard be aſcribed vnto Chriſts paſſion, becauſe it was merited by it, and not by the other: and the rather, becauſe the Apoſtle hath nothing to doe with the exemplarie forme of the one or the other, but to ſhewe the true cauſes: and ſo the paſſion of Chriſt ſhall agree in two reſpects with iuſtification, and the reſurrection of Chriſt, but in one.

9. To drawe then this queſtion to an ende, there are two anſwers which I inſiſt vpon as the beſt, and ſo I will ioyne them both together.

1. The Apoſtle doth put iuſtification vnto the reſurrection of Chriſt, becauſe although it were merited by his death, yet it had the complement and perfection by the reſurrection of Chriſt: for if Chriſt had not riſen againe, he had not ſhewed himſelfe conquerour of death, and ſo the worke of our redemption had beene vnperfect: thus *Calvin*, *Beza*, *Gualter:* and to this purpoſe *Rolloeus* diſtinguiſheth well betweene *meritum & efficacia*, the merit of iuſtification in reſpect of Chriſt, and the efficacie thereof in reſpect of vs: Chriſt did meritoriouſly worke our iuſtification and ſaluation by his death, and paſſion: but the efficacie thereof, and perfection of the worke to vs-ward dependeth vpon his reſurrection: the like diſtinction the Apoſtle vſeth ſaying, Rom. 10. 10. *With the heart man beleeueth vnto righteouſnes, and with the mouth man confeſſeth to ſaluation:* not really diſtinguiſhing them in the cauſes, one from the other, but ſhewing that the complement and perfection of the worke, conſiſteth in both.

2. Hereunto adde, that although theſe two benefits of our redemption, remiſſion of ſinnes, and iuſtification, are in themſelues, and in the vſe of them common and vndeuided, and are indifferently ſometime aſcribed to Chriſts death and paſſion, Rom. 3. 24. Epheſ. 1. 7. and ſometime to his reſurrection, Rom. 10. 9. yet in reſpect of their proper cauſes they are diſcerned, rather then diſtinguiſhed, as the remiſſion of ſinnes is properly referred to Chriſts paſſion, iuſtification to his reſurrection, *Pareus:* and the reaſon is yeelded by *Thomas: effectus habet aliqualiter ſimilitudinem cauſæ*, the effect hath in ſome ſort the ſimilitude of the cauſe, our mortification in the remiſſion of ſinne, anſweareth to Chriſts death, our iuſtification and ſpirituall life, to Chriſts riſing againe to life, *Mart.* Thus the workes of our creation, redemption, ſanctification, are indifferently aſcribed to the whole Trinitie, as works of their deitie, and yet are diſcerned in reſpect of their ſeuerall perſons: And this ſhall ſuffice of this intricate and difficult queſtion.

4. *Places of doctrine.*

Doct. 1. *Iuſtification by workes ſheweth pride and vaine-glorie.*

v. 2. *If Abraham were iuſtified by workes, he hath wherein to reioyce, or glorie, &c.* It is euident then, that for one to ſtand vpon the iuſtice of his workes, it commeth of pride and vaine boaſting: it maketh a man to extoll and advance himſelfe againſt the grace of God: but God reſiſteth the proude, and giueth grace to the humble: the proud Phariſie was not iuſtified, but the humble Publican: then let proud Phariſies, and vaine-glorious Papiſts knowe, that as long as they ſtand vpon the merit of their workes, they ſhall neuer be truely iuſtified: But yet whereas the Apoſtle addeth, *he hath wherein to reioyce, but not with God:* we learne that all reioycing in good workes, and in the keeping of a good conſcience, is not denyed, we may modeſtly profeſſe and proteſt before men, what the grace of God hath wrought in vs, but we muſt not glorie therein, as thereby iuſtified before God, as the Apoſtle elſe where ſaith, 1. Cor. 4. 4. *I knowe nothing by my ſelfe, yet am I not thereby iuſtified, Pareus.*

Doct. 2. *Of the nature and ſubſtance of the Sacraments.*

v. 11. Circumciſion is called, *the ſeale of the righteouſnes of faith*, this is not proper and

peculiar to circumcision, but it sheweth the vse and end of all sacraments, which is to seale & confirme vnto vs the promises of God in Christ: So here are collected all the causes of the Sacraments: 1. the efficient cause and author is God onely, because he onely is able to giue efficacie and vertue vnto the sacraments, as God was the author of circumcison, so of all other the Sacraments both of the old and newe Testament. 2. the materiall cause is the visible and externall signe. 3. the forme is the rite and manner of institution. 4. the ende to seale vnto vs the promises of God for remission of our sinnes in Christ, *Faius pag.* 238.

Doct. 3. *Of the baptisme of infants.*

From the circumcision of infants in the old Testament, is inferred the baptisme also of infants vnder the newe: for there is the same reason of both the Sacraments: and S. Paul doubteth not to call baptisme circumcision, Col. 2. 11. And if, circumcision beeing graunted to infants then, baptisme should be denied nowe, this were to make God more equall vnto the Iewes and their seede, which were the carnall offspring of Abraham, then vnto beleeuing Christians, which are the spirituall sonnes of Abraham.

If it be obiected, that we knowe not whether infants haue *rem sacramenti*, the thing represented in the Sacrament, neither should we put to the signe: we answear 1. that this were to reason against God, for the same question may be mooued concerning circumcision, 2. no more doth the minister know the minde aud intention of all those which communicate, in the Lords Supper. 3. infants are baptized though they haue no vnderstanding as yet of the Sacrament, to shewe, that they belong vnto the couenant of grace, whence their salution dependeth, and not of the outward signe: and both presently the Church receiueth edifying, when they see infants baptized, and the children themselues are admonished and stirred vp, when they come to yeares of discretion, to learne the true signification, and vse of their baptisme which they receiued in their infancie, *Peter Martyr.*

Doct. 4. *Of the vnitie of the Church, and the communion of Saints.*

v. 11. *That he should be the father of all them that beleeue:* In that Abraham is called the father of all that beleeue, whether of the circumcision, or vncircumcision, hence it is euident, that there is but one Church, and one way of iustification, for all whether circumcised or vncircumcised, vnder the Lawe, or the Gospel: and that there is a communion and common fellowship of all beleeuers, as beeing all brethren and children of faithfull Abraham: So the Apostle saith, Ephes. 4. 4. *There is one bodie, one spirit, &c. one Lord, one faith, one baptisme.*

Doct. 5. *Faith requisite in those which are made partakers of the Sacraments.*

v. 11. *The seale of the righteousnesse of faith which he had:* Circumcision profited not Abraham without faith: neither can any Sacrament, to them which are of discretion and able to vnderstand and discerne, be of any force without faith: and therefore S. Pauls rule is, 1. Cor. 11. 28. *That a man should examine himselfe, when he commeth to the Lords table,* and to this examination it belongeth, *to proone, whether they be in faith,* 2. Cor. 13. 5.

Doct. 6. *The faithfull are the true owners and heires of the world, the wicked are vsurpers.*

v. 13. *The promise to be heire of the world,* was made to Abraham thorough faith, to them then that beleeue, who are the right seede of faithfull Abraham doe the promises belong, both of this life, and of the next, as the Apostle saith, 1. Tim. 4. 8. *That godlinesse hath both the promise of this life, and of that which is to come:* the faithfull then may vse the blessings of this life with a good conscience, as pledges of the life to come: but the wicked are vsurpers, and therefore defile themselues in abusing the things of this life, *Grynæus.*

Doct. 7. *The difference betweene the true God and the false.*

v. 17. *He beleeued God who quickeneth the dead.* Hence are gathered three arguments of the Godhead. 1. his omnipotencie, both in giuing a beeing vnto things which are not, *he calleth the things that are not as though they were,* and in restoring vnto things the beeing which they had. 2. his eternitie, he is the first and the last, both at the first he created all things, and shall in the last day raise them vp to life againe. 3. his *omniscience,* he can foretell things to come, in calling them, that is, giuing them a beeing, which yet are nothing: These things cannot idols doe, nor any strange gods: by these arguments the Prophet Isay confoun-

confoundeth the Idols of the heathens, shewing that they are not like vnto the true God. Isa.44.6. *I am the first and the last, and without me there is no God: who is like me? shall call and declare it, &c. and what is at hand, and what things are to come, &c.*

Doct. 8. *Of the nature, condition, and properties of faith.*

v. 13. *Who aboue hope beleeued vnder hope:* faith then is a grace and gift of God, whereby we giue a firme and sure assent vnto his promises in Christ, euen aboue and against naturall reason: in faith then these things are considered. 1. the author thereof God, faith of Gods gift, Ephes. 2. 8. 2. the object or matter of faith in generall is the word of God, but the particular and proper object, which is called *obiectum adæquatum*, is the promise of saluation in Christ. 3. the qualitie and property which maketh the forme of faith, is to be firme and sure without wauering, and to beleeue euen beyond and against the apprehension of naturall reason, *Pet. Martyr.*

5. Places of controversie.

Controv. 1. *That the Apostle excludeth all kind of workes from iustification.*

v. 2. *If Abraham be iustified by workes:* The Romanists are here of opinion, that the Apostle onely excludeth such workes as were done onely by the strength of nature without faith in the Mediator: so *Staplet. Antid. pag. 46.* who vrgeth this reason among other to confirme his opinion: the Apostle onely excludeth such workes, which expect not an eternall reward with God: but the workes done in faith doe expect an eternalll reward: therefore such workes he excludeth not.

Contra. 1. But the contrarie is euident that the Apostle shutteth out all workes whatsoeuer from the matter of iustification: 1. he speaketh of the workes of Abraham, now a faithfull man not an vnbeleeuer: 2. he mentioneth workes in generall without any distinction, denying iustification vnto them, and ascribing it vnto faith. 3. euerie thing which is rewarded *ex debito*, of due debt, is excluded from iustification, but to euerie worke is the wages due of debt, as vers. 4. *To him that worketh the wages is counted by debt*, therefore euerie worke is excluded.

2. Concerning his reason: if he vnderstand the reward which is due of debt, and not giuen by fauour, then euen the workes of faithfull men cannot expect such a reward: if he meane a reward giuen by fauour, then as well the workes which are so rewarded, as those which shall not, are excluded.

3. And as the workes of faith are excluded together with workes done before and without faith: so also not onely doth the Apostle speaking of workes meane the rewardes onely, but euen the workes of the morall law also: for the Apostle nameth workes in generall: and he directly afterward speaketh of the morall law, v. 15. *The law causeth wrath, and where no law is, there is no transgression:* which though it be true of euery law in generall, yet this generally is seene in the morall law.

Controv. 2. *Whether blessednesse consist onely in the conuersion of sinners.* v. 7.

The Romanists here obiect, that as the Apostle out of the Psalmes ascribeth beatitude to the remission and forgiuenesse of sinnes, so elsewhere in Scripture it is giuen vnto innocencie of life and to other vertues, as Psal. 119. *Blessed are the vndefiled in heart*, and Matth. 5. *Blessed are the mercifull, blessed are the pure in heart, &c.*

1. *Peter Martyr* answeareth here by a distinction of beatitude, which is either *inchoata*, begunne onely, and that is in our iustification, or *perfecta*, it is perfect and absolute in the kingdome of God: so he will haue the Apostle here to speake of the blessednesse which is begunne in our iustification: but in the other places the blessednesse in the next life is promised.

2. *Calvin* saith that all these beatitudes which are pronounced doe presuppose the happinesse, which is in beeing iustified by faith, without the which, all the other promises are in vaine.

3. But the more full answear is, that the Apostle here sheweth the cause and manner of our iustification, which is by faith in Christ: but in the other places it is onely declared, to whom this iustification belongeth: and who they are that shall be blessed, namely, the

mercifull and vndefiled in heart: but the Apoſtle ſheweth, why they are bleſſed, becauſe they beleeue in Chriſt, *Pareus. dub.* 5.

Controv. 3. *Whether ſinne is wholly purged and taken away in the iuſtification of the faithfull.*

The Romaniſts are of opinion that not onely the guilt of ſinne is taken away in iuſtification, but ſinne it ſelfe is altogether purged: and ſo for ſinnes to be couered, *idem plane valet atq; eſſe ſublata & nulla prorſus relicta*, is all one, as to be taken away, and not to remaine at all, *Perer. diſput.* 3. *numer.* 11. *Tolet. annot.* 10. and they impute this opinion to the Proteſtants, *peccata non auferri, &c.* that ſinnes are not taken away in iuſtification, but remaine the ſame they were, onely they are not imputed after iuſtification: their reaſons are theſe.

1. It was the opinion of the Pelagians confuted by *Auguſtine*, that in baptiſme there is not giuen remiſſion of all ſinnes: *nec auferre crimina, ſed radere*, and that it doth not take away ſinne, but onely prune it as it were, and pare it: the roote remaineth ſtill: *Auguſt. lib.* 1. *contra* 2. *epiſt. Pelagian. c.* 13. like vnto this error they make the opinion of Proteſtants, *Perer. ibid.*

2. It were no iuſtice in God, if ſinne remained ſtill, not to impute it, not to impute ſinne vnto the ſinner, ſeemeth not to ſtand with the rule of equitie, *Tolet. ibid.*

3. The Scripture ſo ſpeaketh of the remiſſion of ſinnes, as though they were wholly remooued, as Iſaiah 44. *I haue taken away thine iniquitie as a cloud*, 1. Cor. 6. *but ye are waſhed, ye are ſanctified*, Ioh. 1. *Behold the lambe of God that taketh away the ſinnes of the world*: Iſaiah 1. *If your ſinnes were as redde as ſcarlet, they ſhould be made white as ſnowe*: Hoſ. 14. 3. *Take away all iniquitie, and receiue vs graciouſly*: Coloſſ. 2. 14. *Putting out the handwriting of ordinances, that was againſt vs*: theſe and the like places are produced by *Tolet*, and *Pererius*, in the foreſaid places, to prooue the full remooving and aboliſhing of all ſinne in our iuſtification.

4. Otherwiſe Chriſts merit ſhould be of leſſe force and efficacie then the ſinne of Adam, if it ſhould not wholly remooue and take away ſinne brought in by Adam, *Tolet.*

5. *Pererius* inferreth as much out of the Apoſtles words here: if our ſinnes be hid and couered, then are they not ſeene of God: *ſi non videntur à Deo, nulla vtiq; ſunt*, if they are not ſeene, then are they none at all: for if ſinne ſtill remained in the faithfull, which God hateth, then he ſhould finde ſomewhat in them worthie of hatred, and ſo what he hateth conſequently he puniſheth, *Perer. numer.* 11.

Contra. 1. Our aduerſaries doe not truely propound the ſtate of this queſtion betweene them and the Proteſtants: for we affirme not that the ſame ſinnes remaine before iuſtification and after: there is great difference between *peccatum inhabitans & regnans*, ſinne dwelling in vs, and raigning in vs: before iuſtification it both dwelleth in the faithfull and raigneth, but after it dwelleth but raigneth not: againe, before the righteous are iuſtified by faith, there is no ſanctitie in them, but vpon their iuſtification preſently followeth ſanctification, whereby they are become holy and full of good workes, though ſome reliques of ſinne remaine. There are three things then ſpecially here to be conſidered in ſinne, *macula, culpa, pœna*, the blot of ſinne, the fault or offence, and the puniſhment: now after we are iuſtified by faith, the fault is remitted, the puniſhment acquited, but ſome blot and blemiſh remaineth: Now that in the iuſtified and regenerate remaineth ſome ſeede and reliques of ſinne, it thus is manifeſt. 1. The Apoſtle confeſſeth that there was ſinne dwelling in him, Rom. 7. 20. 2. Dauid when he thus ſpake, Pſal. 32. *Bleſſed is he, whoſe wickedneſſe is forgiuen*, had now many yeares beene the ſeruant of God: and yet he confeſſeth he had ſinnes which had neede of forgiueneſſe, *Bucer.* 3. the verie word it ſelfe of not imputing of ſinne, preſuppoſeth a being of ſinne: for that which is not at all, cannot be ſaid not to be imputed; for of that which is not, there can be neither action nor paſſion, *Faius*: and that which is couered appeareth not, not becauſe it is not, but becauſe it is couered.

2. Now for anſwear vnto the arguments obiected. 1. the error of the Pelagians rather cleaueth vnto the Romaniſts, then the Proteſtants, who affirme that in baptiſme there is ſealed remiſſion of all ſinnes as well going before baptiſme as following after, whereas the Papiſts extend the vertue of baptiſme vnto the ſinnes onely before going: neither doe we ſay that the ſprigges onely of ſinne are pruned, the roote remayning ſtill, but that the very roote thereof is killed, though ſome ſprigges doe ſprout ſtill, yet they ſhall neuer branch out to beare the like bitter fruit as before: And as we are free herein from the error of the Pelagi-

Pelagians, ſo let them take heede, that the error of *Origen* be not here worthily faſtened vpon them: who vpon this place of the Apoſtle writeth to this effect; that when the ſoule of a ſinner leaueth and forſaketh ſinne, then his iniquities are ſaid to be remitted: and when it beginneth to doe well, then it hideth and couereth ſinne, *bonis recentibus*, with newe good things: But when it is come to perfection, *vt nullum in ea veſtigium inueniri poſſit nequitiæ*, that not a footeſteppe of ſinne can be found in it, &c. then the Lord is ſaid not to impute ſinne, &c. Here *Origen* concurreth with the Romaniſts, or they rather with him, that there remaineth no relique of ſinne in the faithfull after iuſtification, and that they couer and hide their ſinnes by their good workes: which doth quite ouerthrowe and peruert the Apoſtles ſenſe: who alleadgeth theſe teſtimonies out of the Pſalmes to prooue that righteouſneſſe is imputed without workes: which were no proofe at all, if ſinnes were couered and hid by good workes, *Beza annot.*

2. Not to impute ſinne vnto a ſinner continuing and remaining ſtill in the ſtrength of his ſinne, were indeede no iuſtice; but to a ſinner that repenteth of his ſinne, and amendeth, it is iuſt with God not to impute ſinne for the worthineſſe of Chriſt.

3. All theſe teſtimonies produced of the taking and waſhing away ſinne are vnderſtood, of remitting the fault and offence, and acquitting the puniſhment: it followeth not, but that there remaineth ſome blot and blemiſh ſtill.

4. Chriſts merit is as effectuall to take away ſinne, as Adam was to bring it in: and in the ende Chriſt ſhall vtterly aboliſh the verie relikes and remainder of ſinne: which though Chriſt by his infinite power could effect all at onee, yet it pleaſeth him to worke it by degrees, to beginne our iuſtification here, and to finiſh it in his kingdome.

5. How our ſinne is couered in Gods ſight, and how the Lord is ſaid not to ſee it, *Auguſtine* ſheweth well, *ſi texit peccata Deus, noluit advertere, ſi noluit advertere, noluit animadvertere, ſi noluit animadvertere, noluit punire, &c.* if God haue hid our ſinne, he would not marke it, if he would not marke it, neither would he chaſtice it, if not chaſtice it, then not puniſh it, neither muſt ye ſo vnderſtand, that the Prophet ſaid, our ſinnes are hid, *quaſi ibi ſunt, & viuunt*, as though they be there, and are aliue, &c. to this purpoſe *Auguſtine*, who by the hiding, and Gods not ſeeing of our ſinnes, vnderſtandeth his not ſeeing them vnto puniſhment.

And although ſinne in it ſelfe be hated and deteſted of God, yet it followeth not that the faithfull ſhould be hated for ſinne, dwelling in them, becauſe they hate it, and iudge it in themſelues; ſinne then is to be conſidered two wayes, in it ſelfe, and as it cleaueth and adheareth to the perſon; yet ſeeing the perſon of the faithfull, wherein it is found, is not addicted and wholly enclined vnto it, but likewiſe hateth and abhorreth it; the Lord loueth their perſon accepted in Chriſt, though he hate that which is euill in them, as they themſelues alſo doe.

Controv. 4. *Againſt workes of ſatisfaction.*

v. 8. *Bleſſed is the man to whom the Lord imputeth not ſinne.* The opinion of the Romaniſts is here confuted, that after remiſſion of the offence in ſinne, and the guilt of eternall death, there remaineth yet ſome temporall puniſhment to be ſatisfied for: and yet there is full remiſſion of ſinne: for the temporall puniſhment is *extra ſubſtantiam peccati, &c.* is not of, or belonging to the ſubſtance of ſinne, but as an adiunct, and a thing annexed to it, *Perer. diſput. 3. numer. 13.*

Contra. 1. It followeth neceſſarily, that where ſinne is puniſhed it is imputed, and laid vnto the ſinners charge: But vnto them that are iuſtified nothing is laid vnto their charge: as the Apoſtle ſaith, Rom. 8. 33. *Who ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth:* therefore where ſinne is not imputed and remembred no more, there it is not thought of to be puniſhed; for how ſhould it ſtand with equitie for God to puniſh the ſinne which is remitted.

2. No puniſhment is properly of the nature and ſubſtance of ſinne, but neceſſarie conſequents and effects thereof: euerlaſting puniſhment it ſelfe, is not belonging to the ſubſtance of ſinne: as *Pererius* confeſſeth, that *ineſt peccato ſecundum ſubſtantiam*, it belongeth to ſinne in reſpect of the ſubſtance thereof, for God hath appointed and decreed eternall death, as the iuſt puniſhment of ſinne, but no ſubſtantiall part of ſinne hath God ordained, for then he ſhould ordaine that which is euill: If then one part of the puniſhment of ſinne

be discharged, then the other also: or else there should not be a full remission of sinne.

Controv. 5. *Of imputatiue iustice against inherent righteousnesse.*

v. 8. *Blessed is the man to whom the Lord imputeth not sinne:* This is an euident place, for imputatiue righteousnesse: that our iustice before God consisteth in the not imputing vnto vs the sinnes which we had done, and in imputing vnto vs the righteousnesse of Christ, which we had not done or performed in our selues: But against this imputation of Christs righteousnesse, for inherent iustice thus it will be obiected.

1. *Obiect.* The Apostle saith, 1. Ioh. 3.2. *We knowe, that when he appeareth we shall be like him*, but God is iust by a iustice inherent in himselfe, we shall be like him, therefore we also are iust by such an infused and inherent iustice.

Answ. 1. We are like vnto God who is iust, because he reputeth vs for iust in Christ: 2. and then we shall be like him in holinesse and pureness, when all corruption shall be taken away in his kingdome. 3. this likenesse is vnderstood of the fruition of that great glorie, which the faithfull shall haue, as it followeth in the same place; *We shall see him, as he is.*

2. *Obiect.* As our iustification is, such is our happines, if then iustification be by imputation onely, then so shall our happinesse be imputatiue also, not verily and in deede.

Answ. 1. The proposition is not true, for it followeth not that because iustification is by imputation, that our blessednesse should be so also: the blessednes promised is the reward, and must really be performed: imputatiue iustice is the condition required: like as a creditor may forgiue his debter, though his debt be payed by another: here he enioyeth his true and reall libertie, though he did not really in his owne person pay the debt: so though our iustice be by imputation: yet Christs iustice and obedience, which is by faith imputed, was really and actually performed, *Faius.*

Controv. 6. *That the Sacraments doe not conferre grace by the externall participation onely.*

v. 11. *The seale of the righteousnesse of faith:* Hence it euidently appeareth that the Sacraments are not effectuall without faith, and that the verie receiuing of them, *ex opere operato*, by the worke wrought, doth not conferre grace, as the Romanists hold: for Abraham was iustified by faith beeing yet vncircumcised: circumcision then did not conferre vpon him that grace, which he had not, but did confirme and establish him in the grace and faith receiued: the sacraments then, *non instituta sunt iustificandis sed iustificatis*, are not instituted for those which are to be iustified, but for them which are alreadie iustified. *Parens.*

Here then two errors are to be taken heede of, one that we ascribe not too much to the outward signe in the sacrament: as to attribute vnto it remission of sinnes, collation of grace, and such other spirituall benefits: for this were not farre from Idolatrie: If sometime the Scriptures and the auncient writers doe seeme to speake of the Sacraments, we must vnderstand that to be spoken of the signe, which indeede belongeth to the thing signified. An other error is, if any doe extenuate the Sacraments, making them but bare signes, as the Anabaptists onely take baptisme and the Lords supper to be signes of our Christian profession: for then they should be no more then badges and cognisances, whereby families, and seruants are one distinguished from another: but the Sacraments doe not onely represent, but exhibite also the thing signified, not by any vertue annexed to the signe, but by the grace of the spirit concurring in the Sacrament, and offring it selfe to the faith of the receiuer, *Martyr.*

Controv. 7. *That there is the same substance and efficacie of the Sacraments of the old and newe Testament.*

An other error of the Romanists is, that the Sacraments of the old Testament did not exhibite the graces of the newe Testament, as our Sacraments nowe doe, but were meere shadowes obscurely representing them, so that their opinion is, that there is not the same substance of the old and newe sacraments, nor the same spirituall graces exhibited.

But the contrarie is euident. 1. out of this place: the Apostle calleth circumcision the seale of the righteousnesse of faith, and so are our Sacraments: 2. the Apostle saith, they did all eat the same spirituall meate, and drinke the same spirituall drinke, as there the Apostle saith, and so is he ours. 3. this also appeareth in that the Apostle giueth vnto their Sacraments the same names: he saith they were all baptized in the cloud, and in the Sea, 1. Cor.

Cor. 10. 2. the Apoſtle doubteth not to call it baptiſme, which it could not be, if there were not the ſame ſpirituall ſubſtance of their baptiſme and ours: And as the Apoſtle doubteth not to giue the names of the Sacraments of the newe Teſtament to the old, ſo alſo he calleth the newe Sacraments of the goſpel by the names of the old: as baptiſme he calleth circumciſion made without hands, Coloſſ. 2. 11.

But it will be thus on the contrarie ſide obiected. 1. *Ob.* The Sacraments of the old Teſtament, were but ſhadowes of that truth which is exhibited in the newe: therefore there was not the ſame ſubſtance in them: but they differ as much as the bodie and the ſhadow.

Anſwer. It followeth not, becauſe they were but ſhadowes of things to come, that they had not in ſome part the things themſelues: But like as, when a picture is firſt drawne with lines and ſhadowes, therein is ſhadowed forth the ſame thing, though darkely and obſcurely, that afterward is expreſſed in colours: ſo the ſame truth and ſubſtance is more obſcurely ſhadowed forth in the Sacraments of the old Teſtament, which is more clearly manifeſted in the newe: the difference then is not in the ſubſtance, but in *diſpenſationis modo*, in the manner of diſpenſation, *Faius.*

2. *Obiect.* The Apoſtle ſaith, Heb. 8. 13. *In that he ſaith the newe, he hath abrogate the old, for that which is diſanulled, and waxed old, is readie to vaniſh.* If the old Teſtament then be abrogated, how can there be the ſame ſubſtance of the old and newe Teſtament?

Anſw. This aboliſhing and abrogating of the old Teſtament, muſt be vnderſtood onely of the changing of the ceremonies, which as ſhadowes were to giue place to the bodie: as the Apoſtle ſaith, *which are a ſhadowe of things to come, but the bodie is in Chriſt:* but the ſubſtance of the old Teſtament is not aboliſhed: as the Apoſtle ſaith, c. 13. 8. *Ieſus Chriſt yeſterday and to day, and the ſame alſo is for euer.*

3. *Obiect.* But *Auguſtine* ſaith, that the old Sacraments, *promiſiſſe ſeruatorem*, did but promiſe the Sauiour, *noſtra exhibere*, and ours doe exhibite him, *in Pſal. 73.*

Anſw. Auguſtine ſaith not, that their Sacraments ſhewed one thing and ours another: but that they did both demonſtrate Chriſt, yet after a diuerſe manner: for the old Sacraments did ſhadow Chriſt then to come, ours doe exhibite Chriſt alreadie come, *Mart.* ſee more hereof *Synopſ. Centur. 2. err. 97.*

Controv. 8. *That circumciſion was not onely a ſigne ſignifying or diſtinguiſhing, but aſeale confirming the promiſe of God.*

Pererius taketh vpon him here to confute the Proteſtants opinion, that the ſacraments are ſeales to aſſure vs of Gods promiſes made in Chriſt, and that they ſerue for the ſtrengthning and confirmation of our faith: his beſt reaſon is this, *qualis obſecro fides eſt, quæ vacillat, &c.* what manner of faith is that I pray you, which wauereth and had neede to be confirmed: if by faith we are aſſured of Gods promiſes, what vſe is then of the Sacraments to aſſure vs of that, whereof we are by faith aſſured alreadie? *Perer. diſput. 4. numer. 22.* to the ſame purpoſe *Staplet. Antid. pag. 225.*

Contra. 1. The truth of our opinion, that the Sacraments are ſeales to aſſure vs, and meanes to confirme our faith is euident both by the Apoſtles words, who calleth circumciſion not onely σημεῖον, a ſigne, but σφραγῖδα, a ſeale, which is more then a ſigne: for a ſeale is added for confirmation: ſecondly, the ſame is prooued by the nature of ſignes, giuen in couenants, which is to aſſure the parties of the truth and conſtancie of the couenant made: now circumciſion was a ſigne of the couenant betweene God and his people, and therefore a ſigne of aſſurance and certaintie.

2. And although it be the ſpeciall office of faith to aſſure vs of Gods promiſes, which on Gods behalfe are moſt ſure, and neede no ratification, yet becauſe our faith is here weake and imperfect, it hath neede of proppes to confirme and ſtrengthen it, *Mart.*

Controv. 9. *Whether circumciſion were auayleable for the remiſſion of ſinnes.*

1. Diuerſe of the auncient and learned fathers are of opinion, that circumciſion had no ſpirituall vſe, but onely ſerued as a marke of diſtinction to diſcerne Abrahams poſteritie from other nations, and to be a ſigne vnto them, what faith Abraham was of, whom they ſhould imitate: and of this opinion theſe reaſons are yeelded.

1. *Iuſtinus Martyr dialog. cum Tryphon:* and *Epiphanius hæreſ. 30.* doe giue this reaſon, why circumciſion was not giuen, *ad iuſtificationem*, for iuſtification, or *ſanctificationis gratia*,

tiâ, for ſanctification: becauſe it was a ſigne giuen onely vnto the men, and not to the women, *quicquid ad iuſtitiam & virtutem pertinet, &c.* whatſoeuer belongeth vnto iuſtice and vertue, was giuen vnto women, as well as men, *Iuſtine.*

2. *Tertullian* ſaith, that circumciſion was giuen as a ſigne for thoſe times, *non in ſalutis prærogatiuum*, not to be a prerogatiue of ſaluation, becauſe *Abraham ante placuerat Deo, quam circumcideretur*, had pleaſed God before he was circumciſed, *lib. aduerſ. Iudæos.*

3. *Chryſoſtome* proueth, *quod circumciſio nihil ad animæ virtutem conduceret*, that circumciſion did nothing avayle for any vertue of the minde, by this reaſon, becauſe it was appointed to be miniſtred vnto infants vpon the eight day: that it might thereby appeare, that it did *nihil animæ conducere*, nothing profit the ſoule, *hom. 39. in Geneſ.*

4. *Theodoret* ſaith, *corporalis circumciſio ſolius obtinet locum ſignaculi*, corporall circumciſion is onely in ſtead of a ſeale: his reaſon is, that circumciſion is called carnall, and it was a corporall thing; and therefore had no ſuch ſpirituall vſe.

5. Vnto theſe reaſons may be added, that the Iſraelites were not circumciſed for the ſpace of 40. yeares in the wilderneſſe, which ſheweth, that it was no ſpirituall remedie, for then they ſhould not haue beene ſuffered to want it ſo long.

6. Beſide *Ioſephus* and *Philo*, who haue written moſt diligently of the ceremonies of the Iewes, and the ſignification thereof: neither of them make mention of remiſſion of ſinnes ſignified thereby.

Contr. But theſe reaſons are eaſily anſweared. 1. Though the women were not circumciſed, yet were they not therefore excluded from the couenant: *Pererius* thinketh that there might be ſome other meanes prouided for the women: but if there had beene any ſuch thing preſcribed to women, ſuch as circumciſion was for men, the Scripture would not haue beene ſilent therein: *Peter Martyr* anſweareth better, that although circumciſion were only enioyned vnto the men, yet the vſe and fruit thereof alſo was extended to the women, becauſe they were numbred and counted with the men, the virgins belonged to their fathers, and the married women to their husbands.

2. True it is, that Abraham pleaſed God, and was iuſtified before he receiued circumciſion: this prooueth that Abraham indeede was not iuſtified by circumciſion: not that thereby was not ſealed the remiſſion of ſinnes.

3. And the circumciſion miniſtred vnto infants vpon the 8. day doth not take away the ſpirituall vſe thereof, for then neither ſhould baptiſme haue any ſpirituall vſe concerning the cleanſing of the ſoule, becauſe infants which haue yet no diſcretion, are baptized: The Sacrament of circumciſion then, and of baptiſme now, is giuen vnto infants to conſecrate them vnto God, that thereby they may be put in minde of their profeſſion, when they come to yeares of diſcretion.

4. And whereas S. Paul calleth it circumciſion in the fleſh: he there ſpeaketh of circumciſion as ſeparate from faith, as it is onely vnto carnall men: whereas the right circumciſion, beeing receiued according to the inſtitution, conſiſteth both of the carnall and externall circumciſion of the fleſh, and of the internall and ſpirituall circumciſion of the heart.

5. The omitting of circumciſion 40. yeares in the wilderneſſe ſheweth, that iuſtification and remiſſion of ſinnes was not tied to the ſigne: that it was no ſigne of ſpirituall grace in the remiſſion of ſinnes, it prooueth not: for them, which died in the wildernes vncircumciſed, it may be affirmed, that they were in like caſe with thoſe which died before circumciſion was inſtituted, or with children, which died before the eight day of circumciſion: the want of the ſigne in theſe caſes was not preiudiciall vnto them.

6. *Ioſephus* and *Philo* might conceale this ſecret, that circumciſion was a ſeale of remiſſion of ſinnes, leaſt the Gentiles, into whoſe hands they knew their writings ſhould come, might thereby haue taken occaſion to haue ſcorned and derided the myſteries, which they vnderſtood not.

2. A ſecond opinion is of the Romaniſts, who make this difference betweene circumciſion, and other Sacraments of the old Teſtament, and baptiſme in the newe: that in baptiſme grace is conferred; but in the other there was onely *ſignificatio gratiæ, non effectio*, a ſignifying onely not an effecting of grace: ſo *Pererius* out of *Thomas*, *diſputat. 6. numer. 32.*

Contra. But beſide that we ſhewed before, controv. 7. that there was the ſame ſpirituall effect of the Sacraments of the old and newe Teſtament, they differed onely in reſpect of

of the more cleare light and liuely repreſentation in the newe Sacraments, then in the olde: there was more then a bare ſignification onely of ſpirituall grace in circumciſion, for it is called a ſeale not a ſigne onely.

3. Yet ſome other of the Romaniſts, as diuerſe of their Schoolemen, as *Alexander, Gabriel, Bonaventure, Scotus*, as they are cited by *Bellarmine lib. 2. de effect. Sacramentor. c. 13.* are of opinion, *circumciſionem ex opere operato contuliſſe iuſtificationem*, that circumciſion by the very worke wrought did conferre iuſtification: But this is euidently contrarie to the Apoſtle in this place, who directly noteth, that Abraham was iuſtified by faith, when as yet he was vncircumciſed: and vpon this *Iuſtinus Martyr* inferreth, that Abraham had not receiued circumciſion *ad iuſtificationem*, for his iuſtification, becauſe he was iuſtified before by faith, whereby he beleeued God, *dialog. cum Tryphon.* And *Irenæus* vrgeth the ſame argument, *adverſ. hæreſ. lib. 4. c. 30.* that Abraham was not iuſtified by circumciſion, becauſe *ſine circumciſione placuit Deo*, he pleaſed God without circumciſion.

4. As theſe doe aſcribe too much vnto circumciſion, ſo *Ambroſe* ſeemeth to detract too much from it, inferring thus, that becauſe Abraham receiued circumciſion as a ſigne of the righteouſneſſe of faith, *non ergo habet circumciſio aliquid dignitatis, ſed ſignum eſt tantum*, therefore circumciſion hath no dignitie at all, but is onely a ſigne: to this purpoſe *Ambroſe* in his commentarie here.

5. Wherefore the beſt opinion is, that circumciſion, though it did not conferre remiſſion of ſinnes, yet it was more then a bare ſignifying ſigne: it was a ſeale and pleadge, whereby the promiſes of God were ratified and confirmed, and ſpecially concerning remiſſion of ſinnes in Chriſt: And therefore the Apoſtle ſaith, it was not onely a ſigne, but a ſeale, which ſerueth to confirme and ratifie: ſee before of this controv. 8.

And herein we miſlike not the opinion of *Thomas* and other ſchoolemen, that in circumciſion there was conferred grace, *non virtute circumciſionis, ſed fidei paſſionis Chriſti*, not by vertue of circumciſion, but of faith in the paſſion of Chriſt, whereof circumciſion was a ſigne: *Perer. diſput. 6. numer. 2.* ſaving that they thinke that in the newe Sacraments there is an actuall collation of grace by the verie externall participation of the Sacrament.

But that circumciſion was as much an inſtrument of grace, not by the vertue of the Sacrament but of faith, whereof it was a ſeale as baptiſme is, *Auguſtine* directly teſtifieth, writing to this purpoſe; that circumciſion, which was then a ſeale of the righteouſneſſe of faith, *ad ſignificationem purgationis valebat, &c. ſicut & baptiſmus, &c.* was avayleable for the purgation of ſinne, as baptiſme was availeable vnto regeneration, after it was inſtituted, &c. to this purpoſe *Auguſtine de Nupt. & concupiſcent. c. 11.* Likewiſe *Gregorie, quod apud nos valet gratia baptiſmatis, hoc agit apud veteres, &c.* that which the grace of baptiſme is avayleable vnto amongſt vs, to the ſame ende ſerued in the old Teſtament, either faith alone for children, or for the elder ſort the vertue of ſacrifices, for thoſe which came of Abrahams ſtocke, the myſterie of circumciſion, *Gregor. lib. 4. Iob.*

Controv. 10. *Of the preſumptuous titles of the Pope calling himſelfe the father and head of the faithfull.*

Abraham is called the father of thoſe which beleeue, becauſe he gaue them an example both of the true iuſtifying faith, and of holy obedience: If the Pope would be the father of the Church and of beleeuers, he muſt goe before them in puritie of faith and manners: and yet if he did ſo, he ſhould thinke it his greateſt honour to be counted the child of faithfull Abraham: he muſt not arrogate vnto him the title, which the Scripture giueth vnto Abraham, to be the father of the faithfull: But ſeeing they which are Abrahams children, muſt walke in the ſteppes of Abrahams faith, which is to be iuſtified without workes: the Pope holding iuſtification by the merit of workes, cannot be ſo much as the child of faithfull and beleeuing Abraham.

Controv. 11. *Againſt the Chiliaſtes or Millenaries that hold that Chriſt ſhould raigne a 1000. yeares in the earth.*

v. 13. *The promiſe that Abraham ſhould be the heire of the world:* The *Chiliaſtes* whoſe opinion was, that Chriſt after the reſurrection ſhould raigne in the earth in all externall happineſſe and pleaſure for a thouſand yeares, doe apply this place to their owne conceit, that this ſhould be the inheritance of the world promiſed to Abraham: As likewiſe they vrge that place, Luk. 22. 30. of eating and drinking with Chriſt in his kingdome, and that

Apocal.

Apocal.20.4. how the Saints ſhould raigne with Chriſt a 1000. yeares in the earth: of this opinion were *Papias*, *Ireneus*, *Tertullian*, *Lactantius*, with others: *Lactantius* dreameth, that in thoſe thouſand yeares, the rockes ſhall droppe honie, and the riuers runne with wine and milke.

Contra. But theſe are mens dreames and fanſies. 1. the Apoſtle ſaith that the kingdome of God, is not meate and drinke, Rom. 14. 17. therefore we muſt not imagine that Chriſt ſhall raigne with his Saints in any ſuch carnall pleaſure. 2. whereas the Scripture ſpeaketh of eating and drinking in the kingdome of heauen, thereby *Ambroſe* vpon Luke well vnderſtandeth *communicationem æternæ felicitatis*, the communicating and participating of euerlaſting felicitie and happineſſe: as the Scripture vſeth by ſuch phraſes taken from temporall and earthly delights to expreſſe ſpirituall ioyes. 3. by the thouſand yeares mentioned Apocal. 20. *Auguſtine* vnderſtandeth all the time of the flouriſhing of the Goſpell here in earth: during which time Sathan is bound, and his kingdome deſtroyed by the preaching of the Goſpell: ſo alſo *Pet. Martyr* thinketh that a certaine time is there taken for an indefinite and vncertaine: But becauſe all ſuch propheticall predictions doe note a certaine limitation of time and yeares, I ſubſcribe rather vnto their opinion, who thinke, that a thouſand yeares preciſely are ſpoken of, wherein Sathan ſhould be bound: which *Iunius* will haue to ende at the time of *Hildebrande*: but they rather ende ſome 300. yeares after: for otherwiſe Sathan ſhould be held to be bound, in the 300. yeares of perſecution, vnder the Pagan Emperours, which is not to be admitted.

Controv. 12. Of the certaintie of faith, v. 16. *That the promiſe might be ſure.*

1. This is an euident place againſt that Popiſh vncertaintie of remiſſion of ſinnes: for they hold it a preſumption for a man to be ſure of Gods fauour, and of their iuſtification by faith in Chriſt: but this is contrarie to the Scriptures, the Apoſtle ſaith, Rom.8. 16. *The ſpirit beareth witneſſe with our ſpirit, that we are the children of God:* but nothing is more certaine, then the teſtimonie of the ſpirit: Againe, the ſame Apoſtle ſaith, *Being iuſtified by faith, we are at peace with God:* but the conſcience cannot be at peace, and ſetled, if it were not ſure of the remiſſion of ſinnes in Chriſt: S. Paul alſo himſelfe is perſwaded that nothing could ſeparate him from the loue of God in Chriſt, Rom.8.38. which perſwaſion was not peculiar to the Apoſtle by any ſpeciall reuelation, but wrought in him by faith, as it is in others, as he ſheweth, 2. Timoth. 4.8.

2. This certaintie of our aſſurance is builded vpon theſe two grounds. 1. the firmenes and ſtableneſſe of the word and promiſe of God, which cannot faile. 2. the nature of faith which is to giue an vnfained and vndoubted aſſent, vnto the promiſes of God, *Mart. Origen* giueth this reaſon: thoſe things are ſaid to be firmer, which are by grace, then thoſe things which are by the law: *quia illa extra nos ſunt, hæc intra nos, &c.* becauſe thoſe things are without vs written in tables of ſtone, theſe are within vs, *vero ſpiritu Dei inſcripta*, being written by the verie ſpirit of God.

3. But it will be thus obiected againſt this aſſurance and certaintie.

1. *Obiect.* Gods promiſes as likewiſe his menaſings are conditionall, as that of Ionas, that Nineveh ſhould be deſtroyed within fortie dayes: and that pronounced by Iſay to king Hezekiah, that he ſhould die.

2. No man is ſure of perſeuerance, and continuance to the ende.

3. Vnleſſe a man were ſure to be without ſinne, which is impoſſible in this life, he cannot be certaine of his ſaluation.

4. There is not the perfecteſt man, but ſometime he feeleth his mind to be full of doubting.

Contra. 1. Some promiſes and threatnings of God are conditionall, and they hold not, the condition not beeing kept: ſuch are theſe giuen in inſtance, but ſome are without condition of our obedience, but are of Gods meere grace, which require nothing but a liuely faith to apprehend it.

2. The faithfull doe pray for perſeuerance in all their prayers: but prayer as S. Iames ſheweth, muſt be made without heſitation, or doubting: therefore the faithfull may be in time, and in the ende are aſſured of their perſeuerance to the ende.

3. Not the aſſurance to be without ſinne, but that our ſinnes are forgiuen vs is required: for then neither S. Paul, who was not without ſinne, could haue beene aſſured of Gods fauour in Chriſt, as he was.

4. The

4. There may riſe doubts in the minds of the faithfull, from the weakneſs and infirmitie of the fleſh, and yet they may notwithſtanding haue a perſwaſion: for theſe doe ariſe and ſpring of diuers cauſes, and beginnings: the infirmitie of the fleſh may cauſe one ſometime to doubt, and yet the ſpirit of grace, may worke aſſurance in the minde, which in the ende preuaileth and ouercommeth all doubts: Like as reaſon doth tell a man that the Sunne is bigger then the whole earth, and yet his ſenſe may cauſe him to doubt of it: *Martyr. Origen* to this purpoſe vpon theſe words, v. 19. *and he not weake in faith, &c.* inferreth, that there may be then an infirmitie, and weakneſs in faith, *quod ſi eſt infirmitas, eſt ſine dubio & ibi ſanitas*; and if there be infirmitie, there is alſo health and ſanitie.

Now this doubting, which riſeth in the minde, proceedeth not from the nature of faith, but from mans infirmitie: like as there is nothing more certaine in any ſcience, then the principles and axiomes in the Mathematicks, yet one may doubt thereof, not of any defect in the art, but thorough his owne vnskilfulnes: ſo a faithfull man may doubt, not becauſe in faith, there is any vncertentie, but it is raiſed by his owne infirmitie: which infirmitie is of two ſorts, either when one is perſwaded of that which he knoweth, but there remaine yet other things to be knowne, which he comprehendeth not, or when he knoweth and beleeueth the things which are ſet before him, but thorough his weakneſs can not giue full aſſent vnto them: the firſt of theſe is a fayling in his vnderſtanding, the ſecond in his heart and affection: But the ſpirit of God ſubdueth at the laſt all theſe defects and doubting and worketh a full perſwaſion in the heart: The argument then followeth not, a faithfull man may ſometime caſt doubts in his minde, therefore by faith he can not be aſſured: for neither doth a faithfull man doubt *totaliter*, wholly, *dubitatio proficiſcitur ex infirmitate*, his doubting proceedeth of his infirmitie, *certitudo ex fide*, but his aſſurance is of faith: nor yet *finaliter*, this his doubting is not finall, at length by faith he ouercommeth all ſuch infirmities: *Martyr.*

13. Controv. *Whether faith be an act of the vnderſtanding onely.*

Bellarmine vpon theſe words, v. 19. *not conſidering his owne bodie*, and v. 21. *pleniſſime ſciens*, fully knowing, inferreth, that faith is not a certaine fidence, confidence, or aſſurance, but onely an act of the vnderſtanding: for *to conſider*, belongeth to the vnderſtanding, and ſo doth a full and firme knowledge. *Bellarm. lib. 1. de iuſtificat. c. 6.*

Contra. 1. In that Abraham conſidered not his bodie, it ſheweth that his faith ouercame all impediments, yea it euen preuailed againſt his naturall reaſon: this maketh rather againſt *Bellarmine*, for here an act of the vnderſtanding, which is to haue conſidered the weakneſſe of his bodie, is denied, *he conſidered not*: and yet if this proued any thing, it ſheweth onely that faith ioyned with the conſideration, and vnderſtanding of the minde, not that it conſiſteth onely of it.

2. Concerning the other word πληροφορηθεὶς, it is better tranſlated, beeing fully aſſured and perſwaded, then fully knowing: perſwaſion is not onely a certaine knowledge and apprehenſion of the minde, but a full aſſent alſo of the will grounded vpon the firme and reſolute iudgement of the vnderſtanding: and in this ſenſe doth the Apoſtle vſe the word πληροφορία, certentie, full perſwaſion, 1. Theſſ. 1. 5. where he ſaith, *our Goſpel was not vnto you in word onely, &c. but in the holy Ghoſt, and much aſſurance:* as he deliuered vnto them the moſt euident and certaine doctrine of the Goſpel, ſo it wrought in them a ſteadfaſt and ſetled aſſurance of their ſaluation.

3. And that this perſwaſion which Abraham had was ioyned with a confidence and aſſurance, the words euidently ſhew, v. 20. *Neither did he doubt of the promiſe through vnbeleefe*: which the Latine tranſlator readeth, *non hæſitauit*, he ſtaggered or ſtucke not: And that faith hath alwaies aſſurance and confidence ioyned with it, Saint Iames alſo teſtifieth, chap. 1. 6. *Let him aske in faith, and wauer not*: ſee more hereof *Synopſ. Centur.* 4. *tr.* [illegible]. 45

14. Controv. *That iuſtifying faith is not a generall apprehenſion or beleeuing of the Articles of faith, but an aſſurance of the remiſſion and forgiuenes of ſinnes in Chriſt.*

Bellarmine further collecteth vpon this place, v. 20. *Beeing fully perſwaded, that he which had promiſed, was able to doe it, &c.* that this faith, whereby Abraham was iuſtified, was

not any assurance of the remission of sinnes, but *fides dogmatica vel historica*, a dogmaticall or historicall faith, a beleefe of the omnipotencie of God: *Bellar. lib. 1. de iustif. c. 11.* to the same purpose the Rhemists give here the like note, that Abrahams faith was a beleefe of an article reuealed vnto him from God: and so inferre that it shall be sufficient for vs to beleeue the articles of Christs death and resurrection, without any such confidence, which they call a sound faith.

Contra. 1. That Abrahams faith was not onely a generall beleefe or assent that Gods speach was true, and that he was able to effect, that which he promised, but that he had also a particular confidence of his acceptance with God, and remission of his sinnes in the Messiah promised, doth euidently appeare by these two arguments. 1. The Apostle saith, that Abraham was partaker by faith of that blessednesse, which the Prophet Dauid speaketh of, v. 7. *Blessed are they whose iniquities are forgiuen*, then it followeth, ver. 9. *Came this blessednesse vpon the circumcision or vpon the vncircumcision?* 2. the like faith was imputed to Abraham for righteousnesse, which is imputed to vs, v. 23. but our faith is to beleeue that Christ was put to death for our sinnes and rose for our iustification, v. 25. therefore Abrahams faith, was an assurance of remission of his sinnes in Christ.

Controv. 15. *That faith doth not iustifie by the merit or act thereof, but onely instrumentally, as it applyeth and apprehendeth the righteousnesse of Christ.*

Bellarmine hath an other sophisticall collection vpon these words, v. 22. *therefore it was imputed to him for righteousnesse*: here saith he, the Apostle rendreth the reason, why faith was imputed to Abraham for righteousnesse, because he in beleeuing gaue glorie vnto god: therefore he was iustified *merito fidei*, by the merit or worthinesse of faith, which notwithstanding was his grace and gift, *Bellar. lib. 1. de iustif. c. 17.*

Contra. 1. Abraham was not iustified because he in beeleuing gaue glorie vnto God: that indeede was an act and fruit of his faith: but it was his faith onely, for the which he was iustified: as the Apostle saith afterward v. 24. *it shall be likewise imputed to vs for righteousnes, which beleeue, &c.* 2. the Apostle saith, *to him that worketh not, but beleeueth, &c. faith is counted for righteousnesse*: then it will follow, that where faith is counted or imputed for righteousnesse, there is no worke: faith then iustifieth not as a worke by the act of beleeuing: for then faith should not iustifie without works, which is the scope of all the Apostles discourse, *that by faith righteousnes is imputed without workes*, v. 6. faith then doth not iustifie actiuely, as it is a worke, but passiuely, as it apprehendeth the righteousnesse of Christ. 3. If faith be the gift of God, as *Bellarmine* confesseth, then can it not merit, for he that merited must merit of his owne: where there is grace and fauour as in the bestowing of gifts freely, there is no merit, v. 4. 4. I will here oppose against *Bellarmine* the iudgement of *Tolet*, and so set one Iesuite against an other, and a Cardmall against his fellowe: he thus ingeniously writeth vpon these words, *non existimes Paulum merito fidei ascribere iustitiam, &c.* thinke not that Paul ascribeth righteousnesse to the merit of faith, as though because he beleeued he was worthie of the righteousnesse of God, but he signifieth, *Deum ex gratia accepture fidem nostram in iustitiam*, that God of grace and fauour accepteth our faith for righteousnesse.

Controv. 16. *The people are not to be denied the reading of the Scriptures.*

v. 23. *Now it is not written for him onely, but for vs, &c.* Hence it is euident that the Romanists offer great wrong vnto the people of God, in barring them from the reading of the Scriptures: for they are to be admitted to the reading of the Scriptures, for whom they are written: but they are written for all that beleeue in Christ: the reading then of the Scripture serueth to cōfirme our faith, therfore they belong generally vnto the faithfull. *Par.*

But it will be obiected, that the vnlearned doe not vnderstand the Scriptures, and therefore they are to depend vpon the fathers of the Church for the vnderstanding of them, and not to venture vpon them themselues.

Answ. 1. Nay the sense of the Scripture is most safely taken from the Scripture, which is the best interpreter of it selfe. 2. the Fathers and expositors are to be heard, and consulted with, so farre forth as they agree with the Scriptures: but the sense of the Scripture must not depend vpon their fancies, which haue no warrant by Scripture: as *Hierome* vpon the 23. chap. of Mathew, giueth instance of a certaine interpretation of one of the Fathers that

that Zacharias the sonne of Barachias mentioned there v. 35. to haue beene slaine betweene the Temple and the Altar, was Zacharie the father of Iohn Baptist: And *Hierome* searching our, which of the Fathers had made this interpretation, found that it was *Basil:* and then he concludeth this, seeing it hath no warrant out of the Scriptures, *eadem facilitate contemnitur, qua probatur*, is as easily reiected, as it is affirmed: See further of the vulgar reading of Scripture, and of the manner of interpreting the same. *Synops. Centur. 1. err. 3. and err. 9.*

Controv. 17. *Against the heretikes, which condemned the old Testament, and God the author thereof.*

v. 24. *Which beleeued in him, that raised vp Iesus &c. Origen* very well inferreth vpon these wordes, that seeing the God, whom Abraham beleeued was able to quicken the dead, was the same, that raised Iesus from the dead, *non erat alius Deus legis, alius Domini nostri Iesu Christi. &c.* there was not then one God of the law, and another of our Lord Iesus Christ: &c. But there was the same God of the old and new Testament: which is obserued by *Origen* against the wicked Marcionites, and Manichies, who condemned the old Testament, and the author thereof.

So also, whereas the same heretickes vrged these wordes of the Apostle. v. 15. *where no law is, there is no transgression:* and thereupon inferring the contrarie, *where there is a law, there is transgression*, would thereby conclude that the law is the cause of transgression, and so condemne the law: *Origen* doth thus returne this their collection vpon themselues: that as where the law is, there is transgression of the law, so where faith is, there is transgression against faith: but as faith is not the cause, *vt quis prævaricetur à fide*, that one transgresse against faith: neither shall the law be the cause of transgression against the law.

Controv. 18. *Whether iustification consist onely in the remission of sinnes.*

v. 25. *Who was deliuered to death, for our sinnes, and is risen againe for our iustification: Pererius* taketh occasion here to inueigh against Protestants, thus affirming of vs: *qui omnem vim iustificationis ponunt in sola remissione peccatorum, donationem vero iustitiæ, &c.* which doe place all the force of iustification onely in the remission of sinnes, but the donation of iustice whereby the minde is rectified, and newenesse of life wrought in vs, they do reiect and abandon, *Perer. disput. 10. err. 49.* and to the same purpose *Bellar. lib. 2. de iustif. c. 6.* and the Rhemists take vpon them to confute the Protestants, because they hold iustification, to be onely remission of sinnes, and no grace inherent in vs, *annot. in 4. ad Rom. Sect. 6.*

Contra. 1. It is a false imputation, that we place iustification onely in the remission of sinnes: for we hold also with S. Paul the imputation of Christs righteousnesse by faith: as S. Paul saith Philip. 3. 9. *That I may be found in him, not hauing mine owne righteousnesse, which is by the lawe, but that which is of the faith of Christ, &c.* 2. But though we graunt as well an imputation of righteousnes as a not imputation of sinne concurring vnto iustification, yet we denie, that any inherent iustice or renouation of life, is any part of this iustification: neither doth the Apostle meane any such iustification here: Christ rose for our iustification, not thereby onely to giue vs an example of newenesse of life, as *Bellarmine*, and *Pererius* expound it, wherein *Tolet* his owne fellowe Iesuite and Cardinall, is against him, as is before shewed, qu. 42. but Christs resurrection is the cause and ground of our iustification, which is imputed by faith: as *Ambrose* expoundeth, *resurrexit, &c. vt nos gratia iustificationis donaret*, he rose againe to endue vs with the grace of iustification: *vt iustitiam credentium confirmaret*, to confirme the iustice of those which beleeue, saith *Hierome: ista resurrectio credita nos iustificat*, this resurrection beeing beleeued, doth iustifie vs, saith *Augustine.* 3. an inherent iustice we confesse, which is our sanctification, the fruit and effect of our iustification by faith, but because it is imperfect in vs, and not able to satisfie the iustice of God, we denie, that we are thereby iustified in his sight.

Controv. 19. *Against Socinus corrupt interpretation of these words,* v. 25. *Was deliuered vp for our sinnes.*

Socinus will not haue this phrase to signifie any satisfactiō made by Christ for our sinnes, but onely to betoken the cause or occasion of Christs death: as the Lord is said *to giue Israel vp for the sinnes of Ieroboam, who sinned and caused Israel to sinne*, 1. king. 14. 16. thus wicked *Socinus de Sernat. part. 2. p. 108.*

Contra. 1. Though sometime this phrase signifie the cause, yet it is false that it so onely signifieth: for the Scripture speaketh euidently, that Christ was our reconciliation, and that we haue redemption in him, Rom. 3.24,25. our sinnes then onely were not the cause or occasion of his death, but he so died for our sinnes, as that he by his blood satisfied for them. 2. It was the Pelagian blasphemie, that Christ died for our sinnes, to be an example onely vnto vs to die vnto sinne: for thus the power and force of Christs death is extenuated, which indeede causeth vs to die vnto sinne, it doth not teach vs onely, and shew vs the way: this were to extoll the power of mans corrupt will against the grate of God. 3. The instance of Ieroboam is altogether impertinent: Israel was deliuered vp for Ieroboams sinnes, which they imitated and followed: if Christ were so deliuered vp for our sinnes, then they must make him also to be a sinner with vs, and to be polluted with our sinnes. *ex Pareo dub.* 8.

20. Controv. Piscators *opinion examined, that our sinnes are remitted onely by Christs death, not for the obedience and merit of his life.*

These are *Piscators* words in his annotation vpon the 25.v. *Omnia nostra peccata expiata sunt per solam mortem Christi*, all our sinnes are expiated onely by the death of Christ: and therefore neither originall sinne is purged by his holy conception, nor the sinnes of omission by his holy life, but by Christs death onely: to this purpose many places of Scripture are cited, and alleadged by him: as, Matth. 20. 28. *The Sonne of man came to giue his life a ransome for many:* Matth. 26. 28. *Which (namely, blood) is shed for many for the remission of sinnes:* Act. 20.28. *Christ hath purchased his Church by his blood.*

Likewise he affirmeth, that by Christs obedience in his death, and vpon the crosse, *partum esse nobis vitam æternam*, euerlasting life is obtained for vs: as Hebr. 10.19. *By the blood of Iesus we may be bold to enter into the holy place:* and other places are cited to the same effect.

Contra. 1. It is true, that Christ onely by his death, and other his holy sufferings, paied the ransome, and bare the punishment due vnto our sinne: but seeing Christs blood had beene of no value, if he had not beene most perfectly righteous, his obedience and righteousnes must as well concurre vnto the remission of sinnes, as his death: and this is that which S. Peter saith, 1. Pet. 1.19. *We are redeemed with the pretious blood of Christ, as of a Lambe vndefiled, and without spot:* and, c. 3. 18. *Christ hath once suffered for sinnes, the iust for the vniust:* the innocencie then and integritie of Christ must be ioyned with Christs blood, to make it an acceptable sacrifice.

2. Whereas there are two parts of our iustification, the remission and not imputing of sinnes, and the imputation of Christs righteousnes: which two are not separated, neither can the one stand without the other, neither can there be any remission of sinnes, vnlesse Christs righteousnes be imputed: as S. Paul saith, 1. Cor. 5. 21. *He hath made him to be sinne for vs, that knew no sinne, that we should be made the righteousnes of God in him:* the merit of Christs obedience and righteousnes must needes concurre in the remission of sinnes: yea *Piscator* in his annotation vpon the 4. v. confesseth that these words, *blessed are they whose iniquities are forgiuen, idem valere*, to be as much in effect, as to say, *blessed are they to whom iustice is imputed.*

3. But that seemeth to be a more straunge assertion, to denie, that *possessio vitæ æternæ tanquam effectum adscribitur obedientiæ Christi*, the possession of eternall life is ascribed, as an effect to Christs obedience: which is directly affirmed by the Apostle, Hebr. 7.26. *Such an high Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:* what hath made Christ higher then the heauens, but his holines, perfection, integritie? and therefore *he is able perfectly to saue them, that come vnto God*, v. 25.

4. And further, that we are iustified by Christs obedience, the Apostle sheweth, Rom. 5. 13. *As by one mans disobedience many were made sinners; so by the obedience of one shall many be made righteous:* here the Apostle saith directly, that we are made righteous by the obedience of Christ. *Piscator* here answereth, that by Christs obedience here is vnderstood his obedience in submitting himselfe willingly vnto death, in which it was his fathers will he should suffer for vs. *Contra.* Our iustification consisteth of two parts, of the remission of our sinnes, and the making of vs iust before God: the one is procured by Christs death, the

the other is purchased by his obedience and righteousnes: and that the Apostle speaketh not onely of Christs obedience vnto death, but generally of his whole course of righteousnes, both in life and death, is euident, because he calleth it *the gift of righteousnes*, v. 17. and *the raigning of grace by righteousnes, thorough Iesus Christ*, v. 21. And further this is yet more euident, where the Apostle saith, Rom. 4. 25. *Christ was deliuered to death for our sinnes, and is risen againe for our iustification:* whence it is gathered, that iustification is more then remission of sinnes onely: which as it was wrought by his death, so the other was compassed by all other his holy actions: *Piscator* answereth, that *iustification* is here affirmed of the resurrection, *because it is an euident demonstration of our iustification which was obtained by the death of Christ.* But I preferre rather *Augustines* interpretation, *lib.* 10. *cont. Faust. c.* 10. *Ista resurrectio credita nos iustificat, &c.* this resurrection of Christ being beleeued doth iustifie vs, *non quod reliqua opera & merita Christi excluduntur, &c.* not that the rest of his merits and works are excluded, *sed omnia consummantur, &c.* but because all was perfected and finished in his death and resurrection: here *Augustine* affirmeth two things, both that all Christs merits and works concurre in our iustification, as also that the beleeuing of Christs resurrection is as verily a cause of our iustification (not a demonstration onely) as his death was of the remission of our sinnes. See before this place more fully expounded, quest. 42. and *Piscators* exposition refuted. *artic.* 5.

So then to finish this matter, if Christs death onely effected and wrought our iustification, then should the rest of his workes and actions be superfluous: whereas, whatsoeuer he did, in life or death, was wrought for vs: as *Thomas* in his commentarie vpon this place alleadgeth out of *Damascen: omnes passiones & actiones illius humanitatis fuerunt nobis salutifere, vtpote ex virtute diuinitatis prouenientes*, all the passions and actions of his humanitie did tend vnto our saluation, as proceeding from the vertue of his Diuinitie.

6. *Morall obseruations.*

v. 7. *Blessed are they whose iniquities are forgiuen: Peter Martyr* here noteth well, that our sinnes onely doe hinder our blessednes: for *iustificatio est inchoata beatitudo*, our iustification is an happines inchoate or begun: so then when our sinnes shall be fully taken away, then our beatitude and blessed estate shall no longer be deferred: as our happines begunne bringeth with it the remission of sinne, so when it is finished, all our sinnes with the remainder of them, shall be cleane purged.

1. Observ. That our sinnes hinder our beatitude.

v. 13. *The promise, that he should be heire of the world.* Although the faithfull haue the promises of this life, so farre as the Lord seeth it to be expedient for them; yet their peculiar inheritance is the kingdome of heauen: the children of God therefore must comfort themselues in the hope and expectation of their proper inheritance, though in the meane time they be stripped and dispossessed of the things of this life: As Abraham had the land of Canaan promised him, and yet he himselfe had no inheritance in it, no not the breadth of a foote, Act. 7. 5. so we must be reuiued with the hope of our celestiall inheritance, though we possesse little in this world: as Abraham was promised to be heire of the world, not so much of that present, as of that to come.

2. The hope of our celestiall inheritance should qualifie our outward wants in this world.

v. 18. *Abraham aboue hope beleeued vnder hope.* This teacheth vs, that we should neuer despaire, or cast off our hope, but comfort our selues in God, though we see no meanes, as Abraham beleeued Gods promise, concerning the multiplying of his seede, though he saw no reason thereof in nature: such a godly resolution was in Iob, cap. 13. 15. *Though he slay me, yet will I trust in him.* Then God sheweth himselfe strongest, when we are weakest: and his glorie most appeareth, when he helpeth vs beeing forsaken of all other worldly meanes.

3. Neuer to cast off our hope, or to distrust in God.

v. 20. *And gaue glorie vnto God.* As Abraham praised and glorified God for his mercie and truth, so we ought to magnifie God, and set forth his praise for all his mercies toward vs: the Lord is not so well pleased with any spirituall sacrifice and seruice, as when he returne vnto the praise of euery good blessing: as the Prophet Dauid saide, Psal. 116. 12. *What shall I render vnto the Lord for all his benefits, I will take the cuppe of saning health, and call vpon the name of the Lord:* this is all the recompence, that either God expecteth at our hands, or we are able to performe, to giue him thanks for all his benefits.

4. We must giue glorie and praise to God for all his benefits.

v. 23. *Now it was not written for him onely, &c. but for vs, &c.* Seeing then that the

5. The Scriptures are diligently to be searched of all.

Scriptures are written generally for all the faithfull, we haue all interest in them: and therefore euerie one of Gods children should hereby receiue encouragement, diligently and carefully to search the Scriptures, as appertaining and belonging euen vnto him: as our Sauiour saith, Ioh. 5. 39. *Search the Scriptures, for in them you thinke to haue eternall life:* who would not search his ground verie deepe, if he thought he should finde gold there? so much more should we be diligent in searching the Scriptures which shewe vs the way to eternall life, which is farre beyond all the treasures of the world.

6. Our true consolation is, that our sinnes are pardoned in Christ.

v. 25. *Who was deliuered to death for our sinnes:* Seeing then that Christ died not in vaine, but brought that worke to perfection, for the which he died, this now maketh much for the comfort of Gods children, that their sinnes are verily done away in Christ, and blotted out in his death: this was S. Pauls comfort, *that Christ came into the world to saue sinners, of whom he was the chiefe*, 1. *Tim.* 1. 15.

7. Christ dying for sinne, doth teach vs to die vnto sinne.

This also teacheth vs to die vnto sinne, which was the cause that Christ was giuen vp vnto death, as *Origen* well obserueth, *quomodo non alienum nobis & inimicum omne ducimus peccatum, &c.* how shall not euerie sinne seeme strange, and as an enemie vnto vs, for the which Christ was deliuered vp vnto death?

The fifth chapter.

1. *The text with the diuers readings.*

v. 1. Then beeing iustified by faith, we haue peace (not *let vs haue peace, S. L.*) toward God, thorough our Lord Iesus Christ:

2 By whome also we haue had accesse thorough faith into this grace, wherein we stand (*by the which we stand. Be.*) and reioyce vnder the hope *Be. G. V.* (*in the hope, L.S.*) of the glorie of God. (*of the sonnes of God. L. but this is added.*)

3 Neither *that* onely, but also we reioyce in tribulation, knowing that tribulation (or *affliction. V. S. oppression. Be.*) bringeth forth patience, (*worketh, G. in vs, S. but this is not in the originall.*)

4 And patience proofe, *B. S. L. V.* (or *experience, Be. G.* δοκιμὴν. *Gr.*) and proofe (or *experience*) hope,

5 And hope maketh not ashamed, because the loue of God is shedde abroad in our hearts by the holy Ghost, which is giuen vnto vs:

6 For Christ, when we were yet weake, at *his* time *B. G.* (that is, *the appointed time, S. according to the time, Gr.*) died for the vngodly. (not, *to what ende, when we were yet weake did Christ for the vngodly? L. it is not put interrogatiuely, but passiuely in the originall.*)

7 Doubtlesse one will scarce die for a righteous man: but yet for a good man (for one *which is profitable to him, Be. he readeth the sense, not the words*) it may be one dare die:

8 But God setteth out his loue toward vs, seeing that while (not *seeing, if that while, S.*) we were yet sinners, Christ died for vs.

9 Beeing iustified therefore by his blood, much more shall we be saued thorough him from wrath.

10 For if when we were enemies, we were reconciled to God (*God was reconciled to vs, S.*) by the death of his Sonne, much more beeing reconciled we shall be saued (*liue, S.*) by his life.

11 And not onely *so*, but we also reioyce in God, thorough our Lord Iesus Christ, by whome we haue obtained *V. Be.* (*receiued, Gr.*) reconciliation: (*atonement, B. G.*)

12 Wherefore as by one man sinne entred into the world, and death by sinne, and so (*euen so, B.*) death went ouer all men, in whome (namely *Adam, Be.* not *in as much as. S. V. B.*) all men haue sinned.

13 For vnto the time of the law, was sinne in the world, but sinne is not imputed, while there is no law.

14 But death raigned from Adam vnto Moses, euen ouer them, that sinned after the like manner (*after the similitude, Gr.*) of the transgression of Adam, which was the figure of him, that was to come:

15 But yet not as the offence, so *is* also the gift: for if by the offence of that one, many be

be dead, much more the grace of God, and the gift by grace, which *is* of one man (*by one man, B. G.*) hath abounded vnto many.

16 And not, as *that which entred by one* which ſinned: (not, *as the ſinne of one. S. L. for the word is ἁμαρτήσαντος, ſinning, or that ſinned:* or, *as by one that ſinned*, death entred, *V. for that followeth in the next verſe*) ſo is the gift: for the fault (*ſinne, B. not, iudgement, S. L. V. becauſe of the words following, to condemnation, κρίμα, Gr.*) *came* of one *offence* (*which muſt be ſupplied out of the next clauſe*) vnto condemnation: but the gift *is* of many offences to iuſtification.

17 For if by one offence *Be.* (better *then by the offence of one, B. G. S. V. L.*) *for ſo much is expreſſed in the words following*) death raigned thorough one: much more ſhall they, which receiue the abundance of grace (*that abundance of grace, G.*) and of the gift of righteouſnes, raigne in life thorough one, *that is*, Ieſus Chriſt:

18 Likewiſe then, as by one offence *Be.* (not *the offence of one, cæter. ſee the former verſ.*) *the fault came* vpon all men to condemnation, ſo by one iuſtification *Be.* (not *the iuſtification of one, B. G. cum cæter. for the word ἑνὸς is put in the firſt place, otherwiſe it ſhould be put after, as in the next verſe*) *the benefit redounded* vnto all men to the iuſtification of life:

19 For as by the diſobedience of one, many were made ſinners; ſo by the obedience of one many ſhall be made righteous.

20 Moreouer, the Law entred thereupon, (*by the way, V. in the meane time, B.*) that the offence ſhould encreaſe: *B. Be.* (*abound, V. G.*) but where ſinne increaſed, grace abounded much more:

21 That as ſinne had raigned vnto death (*in death, V. S. L. ſo is the word in the originall vſed, but he meaneth vnto death, as appeareth by the other oppoſite part*, vnto eternall death) ſo might grace alſo raigne by righteouſnes vnto eternall life, thorough Ieſus Chriſt our Lord.

2. The Argument, Methode, and Parts.

In this chapter the Apoſtle purſueth the former propoſition, wherewith he concluded the fourth chapter, that Chriſt died for our ſinnes: and now he ſheweth the manifold benefits, which we haue by the death of Chriſt, with an ample proofe and demonſtration of the ſame.

So then this chapter is deuided into two parts, the firſt containing a reherſall of the benefits which we haue by Chriſts death, to v. 6. the ſecond a proofe and demonſtration thereof, to the ende of the chapter.

1. In the firſt part there is 1. ſet forth the foundation of all other benefits, which we obtaine by Chriſt, namely iuſtification by faith, v. 1. 2. then the benefits and graces, either *internall*, which are theſe fowre, peace of conſcience, bold acceſſe to Gods preſence, perſeuerance, hope of glorie, v. 2. or *externall*, which is conſtancie and reioycing in tribulation: which is amplyfied both by the effects, patience, experience, hope, which is deſcribed by the effect, it maketh vs not aſhamed, v. 5. and by the efficient cauſe thereof, the loue of God ſhed in our hearts by the holy Ghoſt, v. 5.

2. Then followeth the probation hereof, which conſiſteth of two arguments, the one taken from the ſtate and condition of ſuch, as were reconciled by Chriſt, they were enimies, this argument is handled from v. 6. to 12. the other argument ſtandeth vpon a compariſon, and collation betweene Adam and Chriſt, the loſſe which we had by the one, and the benefit which we are made partakers of by the other: from v. 12. to the ende.

In the firſt argument there is 1. the propoſition, that Chriſt died for the vngodly; v. 6. 2. the illuſtration thereof *à diſſimili*, by an vnlike compariſon betweene man and God: the firſt part is expreſſed, v. 7. that a man will not die for an vnrighteous man, and an enemie: which is ſhewed by the contrarie, becauſe hardly for a righteous man will one die, vnleſſe he be alſo a friend, much leſſe for an vnrighteous man and an enemie: the other part of the compariſon followeth, 1. ſhewing that Chriſt died both for vs beeing vnrighteous, v. 8. and enemies alſo, v. 10. 2. then he inferreth two concluſions. 1. the certaintie of our ſaluation beeing now iuſtified and made friends, v. 9. 10. 2. the ioy and conſolation which ſpringeth and ariſeth hereof, v. 11.

The second argument consisting of a comparison betweene Adam and Christ, is thus handled: there is the *proposition* concerning Adam, shewing wherein he was like, wherein vnlike vnto Christ, to v. 18. then the *reddition* or second part concerning Christ, v. 18. to the ende.

First Adam is like in three things. 1. in his person, he was but one and yet the author of sinne to all. 2. in the obiect, his sinne was communicated to all, though himselfe but one. 3. in the effect and issue, this sinne brought forth death: all this is propounded, v. 12. that sinne entred by one man into all the world: then it is prooued by 3. arguments. 1. by the office of the lawe, which is not to bring in sinne, but to impute sinne, v. 13. therefore though sinne were not so much imputed before the lawe, as after, yet was it in the world before. 2. by the effects, death was in the world before the lawe, and it raigned also vpon infants, that had not sinned actually as Adam had done, and therefore sinne much more which brought forth death, v. 14. 3. Adam was a figure of Christ, therefore as Christs righteousnesse is extended euen vnto those, before the lawe, so also was Adams sinne, v. 14.

Then the Apostle sheweth wherein Adam is vnlike vnto Christ: namely, in these three things. 1. in the efficacie and power, the grace of God in Christ is much more able to saue vs, then Adams fall was to condemne vs, v. 15. 2. in the obiect, Adams one offence was sufficient to condemne, but by Christ we are deliuered from many offences, v. 16. 3. in the ende, Adams sinne brought forth death, but Christs righteousnesse doth not onely deliuer vs from sinne and death, but bringeth vs vnto righteousnesse and life, yea and causeth vs to raigne in life: it restoareth vs to a more glorious kingdome and inheritance, then we lost in Adam, v. 17.

The reddition or second part of this comparison sheweth, wherein Christ of whom Adam was a type and figure, is answearable vnto Adam: namely, in these three things propounded, v. 12. first in the singularitie of his person, one mans iustification saueth vs, as one mans offence condemned vs, v. 18. 2. in the obiect, as Adams sinne was communicated to many, so is Christs obedience, v. 19. And here the Apostle by the way preuenteth an obiection: that if sinne came in by Adam, why entred the lawe? he answeareth, to the ende, that sinne might the more appeare and be increased, not simply, but that thereby the grace of God might abound the more. 3. in the ende as sinne had raigned vnto death, so grace might raigne vnto eternall life.

3. *The questions and doubts discussed.*

Quest. 1. *What peace the Apostle meaneth, ver. 1.*

v. 1. *Beeing iustified by faith, we haue peace toward God.* 1. *Oecumenius*, whom *Haymo*, and *Anselme*, *Lyranus*, *Hugo* followe, doe reade here in the imperatiue, *habeamus*, let vs haue, not *habemus*, we haue: and they vnderstand peace with men: that the Iewes should no longer contend with the Gentiles about their lawe, as though iustification came thereby, seeing the Apostle had sufficiently prooued alreadie, that we are iustified by faith: But this exposition cannot stand. 1. because the Apostle speaketh of such peace, as we haue with God, not with man. 2. he speaketh in the first person, *we haue*, but S. Paul was none of these which did contend about the Lawe.

2. *Origen*, *Chrysostome*, *Theodoret*, vnderstand it of peace with God, but in this sense: let vs beeing iustified by faith take heede, that we offend not God by our sinnes, and so make him our enemie; *mihi videtur* (saith *Chrysostome*) *de vita & conuersatione disserere*, the Apostle seemeth vnto me now to reason of our life and conuersation: so *Origen*, let vs haue peace, *vt vltra non aduersetur caro spiritui*, that our flesh no longer rebell against the spirit: But the Apostle here exhorteth not, *sed gratulatur eorum felicitati*, he doth rather set forth with ioy the happines of those, which are iustified: *Erasmus:* and it is not an exhortation, but a continuation rather of the former doctrine of iustification, *Tolet annot.* 1. and here he sheweth the benefits of our iustification, whereof the first is peace of conscience, *Pareus:* and this is further euident by the words following, *By whom we haue accesse*, which words beeing not vttered by way of *exhortation*, but of *declaration*, shewe that the former words should so likewise be taken, *Erasmus.*

3. *Ambrose* reading, in the *Indicatiue*, *habemus*, we haue, expoundeth this peace of the tranquilitie and peace of conscience, which we haue with God, beeing once iustified by faith

faith in Chriſt: thus the Apoſtle himſelfe expoundeth this peace, v. 10. *When we were enemies we were reconciled to God, by the death of his Sonne*, for they are our ſinnes which make a ſeparation betweene God and vs: this ſenſe followe *Tolet annot.* 1. and in his commentarie, *Pareus*, *Gryneus*, *Faius*, with others.

4. This then is reſolued vpon, that the Apoſtle ſpeaketh here not of externall, but internall peace: there is *pax temporis*, and *pax pectoris*, a temporall, and a pectorall or inward peace: the other Chriſt giueth, but through the malice of Sathan, and the corruption of mans heart it may be interrupted, and therefore Chriſt ſaith, Matth. 10. 34. *That he came not to ſend peace, but the ſword:* but the other which is the inward peace of conſcience Satan himſelfe can not depriue vs of: no man can take it from vs.

But whereas there is a threefold combate within vs, the fight betweene reaſon and affection, betweene the fleſh and the ſpirit, and a wreſtling with the terrors of Gods iudgements: in the two firſt we cannot haue peace here, but in part: for ſtill in the ſeruants of God there remaineth a combat betweene reaſon, and affection, the fleſh and the ſpirit, as S. Paul ſheweth, that it was ſo with him, Rom. 7. 23. he ſawe another lawe in his members rebelling againſt the lawe of his minde: and therefore we are not to hope to haue ſuch peace, *vt non vltra caro aduerſetur ſpiritui*, that the fleſh ſhould no more rebell againſt the ſpirit, as *Origen* thinketh: but this inward peace is in reſpect of the terrors which are cauſed in vs by the feare of Gods iudgement againſt ſinne: from this terror we are deliuered by Chriſt, *Beza:* yet ſo, as ſometimes there may ariſe ſome feare, doubts, and perplexitie in the minde of the faithfull: as it is written of *Hilarion*, that beeing 70. yeare old, and now neere vnto death, he was ſomewhat perplexed and troubled in minde: yet faith in the end ouercommeth all theſe dangers, that we fall not vpon the rockes, to make ſhipwracke of our faith, and a good conſcience.

5. And we muſt here diſtinguiſh betweene, *pax conſcientiæ, & ſtupor conſciendæ*, the peace of conſcience, and a carnall ſtupiditie: for the one neuer felt the terror of Gods iudgements, and therefore can haue no true peace, the other hath felt them, and is nowe by faith deliuered from them, *Calvin.*

6. Now whereas it is added, *We haue peace with God, or toward God*, theſe things are here to be obſerued. 1. all the cauſes are here expreſſed of our iuſtification: the materiall which is remiſſion of our ſinnes included in iuſtification, the formall, *by faith*, the finall, *to haue peace with God*, the efficient, through our Lord Ieſus Chriſt, *Gorrhan:* 2. and in that he ſaith, *toward God: Origen* noteth that this is added to ſhewe, that they haue neither peace in themſelues, becauſe of the continuall combate betweene the fleſh and the ſpirit: nor yet with Sathan and the world, which continually tempt vs: but with God we haue peace who is reconciled vnto vs in Chriſt: and he ſaith *toward God, or with God*, to ſignifie that reconciliation is not onely made with God, but that it is pleaſing, and acceptable vnto him, that ſuch a reconciliation is made, *Tolet.* and further hereby is ſignified, that this is a perpetuall peace, becauſe it is toward God, with whom there is no change nor mutabilitie, *Faius.*

Thorough Ieſus Chriſt: 1. *Chryſoſtome* ſeemeth thus to vnderſtand the Apoſtle, that Chriſt Ieſus, is our preſeruer in this ſtate to keepe vs in peace: which is true, but it is not all, we rather vnderſtand with *Origen*, *Theodoret*, *Ambroſe*, that this our peace and reconciliation, was wrought and effected by Chriſt, not continued onely and preſerued. 2. neither doe we vnderſtand by this phraſe, that Chriſt in reſpect of his humanitie was *inſtrumentum coniunctum*, a ioynt inſtrument of this our peace, as *Lyranus.* But Chriſt is the true author and efficient cauſe of this our peace, as συναίτιος & σύνεργος, a ioynt cauſe, and fellowe worker with his father: for he ſaith, Ioh. 16. 33. that in him we haue peace, as the foundation thereof: and therefore he is ſaid to be our peace, Epheſ. 2. 14. the worker and effector thereof, *Faius.* And here we may obſerue the oppoſition betweene the effects and fruits of iuſtification by the lawe, and by faith: for they which looke to be iuſtified by the lawe, haue not wherein to reioyce with God, c. 4. 1. but they which are iuſtified, by faith, haue peace with God, and ſo matter of reioycing, *Tolet.*

Queſt. 2. *Of the ſecond benefit proceeding of our iuſtification, which is to ſtand and perſeuere in the ſtate of grace.*

2. *By whom we haue acceſſe thorough faith.* 1. This is an amplification of the former bene-

benefit of reconciliation: that we haue not peace onely with God by faith, but are admitted also vnto his presence, to his grace and fauour: one may be reconciled to his Prince, and yet not be brought into his presence, *Pareus:* as *Absalom* was a long time kept from his fathers presence after he was reconciled: but by faith we are both reconciled, and restored the fruition of the fauour and gratious presence of God. 2. But we must take heede here of *Origens* note, that this gate whereby we haue accesse vnto God, is not onely faith, but *ostium hoc iustitia, ostium humilitas*, righteousnesse is this gate, humilitie is this gate: whereas the Apostle directly saith, *We haue accesse thorough faith.* 3. Neither is this accesse taken onely for a bare entrance and beginning: as *Gorrhan* thus alludeth, *accedere est incipientium, stare proficientium, &c.* to haue accesse is of beginners, to stand, of proceeders, to glorie of such as are perfect: but here it signifieth not an entrance as it were to the threshold, but an admittance into the verie chamber of the spouse, *Faius.*

2. *Vnto this grace.* 1. Not the grace of a good conuersation, *gloss. interlin.* for the Apostle speaketh of the iustifying grace, wherewith we are formally made iust, *Lyran:* 2. neither by grace are vnderstood the second graces and gifts of the spirit, whereof the Apostle speaketh, 1. Cor. 15. 10. *I laboured more aboundantly then they all, yet not I, but the grace of God, &c. Origen:* for the Apostle speaketh not of any such speciall and particular graces which Paul had, but of the common iustifying grace. 3. this grace then is that whereof he speake before, c. 3. 24. *We are iustified freely by his grace:* and it signifieth both the originall of our iustification, which is the free mercie and grace of God, and the state and condition whereunto we are called, *Pareus.*

3. *Wherein we stand.* 1. Some haue reference vnto our fall in Adam, *gloss. interlin.* 2. some oppose it to the gesture of sitting or lying, as set against the lawe, wherein we stood not, but were as pressed downe with the burthen of ceremonies. 3. *Tolet annot.* 3. thinketh thereby to be signified, *progressum ad vlteriora bona*, a progresse and proceeding to further good things: so *Perersius* saith, that standing betokeneth *hominem erectum ad aspectum*, a man setling himselfe to looke vp to behold heauenly things.

4. But *Chrysostome* better obserueth the stedfastnesse of spirituall graces, *neq; finem nouit isthac Dei gratia*, this grace of God knoweth no ende: And beside it sheweth as the stedfastnes of Gods grace in it selfe, so the certaintie which we haue thereof by faith: for faith is like vnto Iacobs staffe wherewith he went ouer Iordan, Gen. 32. 10. it is that whereby we stand, Rom. 1. 24. whereby we walke, 2. Cor. 5. 7. thorough this vaile of miserie, *Faius:* we then stand in the state of grace, beeing sure by the Lords assistance neuer to fall away from thence, *sic Calvin, Pareus*, with others.

Quest. 3. *Of the third benefit of iustification, the hope of euerlasting glorie.*

v. 2. *And reioyce vnder the hope of the glorie of God.* 1. *Tolet annot.* 3. will haue the word *reioyce* referred vnto the former clause, *wherein we stand and reioyce, vnder the hope, &c.* and his reason is; because there are two prepositions vsed in the Greeke, ἐν, ἐπὶ, *in*, and *of* or *vnder*, with the former is the same word *reioyce*, ioyned in the next verse, we *reioyce*, ἐν, *in tribulation:* but this a needelesse contention, for howsoeuer the word be ioyned, the matter of this reioycing is the hope of eternall life.

2. The Latine translator addeth, *the glorie of the sonnes of God*, which some vnderstand of the Angels, *Hugo Card.* some of the Saints in heauen, *Lyran.* but there are no such words in the originall, though this glorie belong vnto the sonnes of God, not onely them which are alreadie glorified in heauen, but those which are the sonnes of God by grace, yet militant in earth: as it is called, *The glorious libertie of the sonnes of God*, c. 8. 21.

3. *Origen* is here somewhat curious: making three kinds of glory, one which was seene, the glorie of Moses countenance, which is passed away, another glorie which appeared in the incarnation of Christ, *Iob.* 1. 14. *And we sawe the glorie thereof, as of the onely begotten sonne of God:* the other is the glorie of the next life: whereof the Euangelist speaketh, Matth. 25. 31. *When the Sonne of man commeth in his glorie:* And whereas the Apostle speaketh here onely of the hope of glorie, that is, glorie hoped for, and yet elsewhere he saith, 2. Cor. 2. 18. *We behold the glorie of the Lord with open face, and are changed into the same image from glorie to glorie:* as though he had possession alreadie of this glorie: the Apostle must be vnderstood to speake of two kinds of glorie, one now enioyed in the state of grace, but the more full glorie is hoped and expected for in the kingdom of heauen.

4. *Chry-*

4. *Chryſoſtomes* note here is good, that faith extendeth it ſelfe not onely vnto things preſent, as the Apoſtle ſpeaketh of grace, *wherein we ſtand*, but vnto things alſo to come, namely, the glorie which is hoped for: And beſide he noteth the certaintie of this glorie, which is hoped for, becauſe we glorie in this hope: now ſaith he *gloriamur in iis quæ iam exhibita ſunt*, we glorie in the things which are alreadie exhibited: if then the hope of things to come were not as certaine, as the things which are alreadie paſt, we could not glorie in it.

5. Here the Apoſtle ſpeaketh not ſo much of that abſolute glorie, which God hath in himſelfe, as of that, whereby he ſhall glorifie vs, *Pareus*.

Queſt. 4. *How we are ſaid to reioyce in tribulation.*

v.3. *Neither that onely, &c.* *Origen* referreth this clauſe to all the particulars before expreſſed, as iuſtification by Chriſt, peace with God, and hauing acceſſe vnto him by Chriſt: but it is better reſtrained vnto the former clauſe, that we doe not onely reioyce becauſe of the future hope of eternall glorie, but euen in tribulation alſo, *Eraſmus*: for it might haue beene obiected, that the condition and ſtate of the children of God, is for the preſent time moſt miſerable: the Apoſtle then preuenteth this obiection, ſhewing that the children of God are euen in their afflictions moſt happie.

2. As before then he ſhewed the internall effects of iuſtification in the ſpirituall graces of the minde: ſo here is declared what iuſtification worketh in vs euen in temporall and externall things: which is ſeene in theſe three points: 1. the faithfull reioyce in tribulation. 2. why, becauſe tribulation bringeth forth patience. 3. and this is not in vaine, for hope maketh them not aſhamed, *Gorrhan*.

3. *Chryſoſtome* here ſheweth a difference betweene the ſtriuing for a temporall and euerlaſting crowne: for there in the labour, that is ſuſtained, there is no pleaſure till they come to the reward: but here *non minus iucunditatis adferunt ipſa certamina, &c.* the very ſtriuing hath no leſſe pleaſure, then the reward which we ſtriue for.

4. But here we muſt vnderſtand not euery tribulation, but ſuch as are endured for Chriſts cauſe: for the euill alſo doe ſuffer tribulation, but they ſuffer worthily as euill doers, and in ſuch tribulations there is no ioy, no comfort: but in ſuch as the faithfull doe ſuffer for righteouſneſſe ſake, ſuch as the Apoſtle ſpeaketh of Act.14.22. *That we muſt thorough many afflictions enter into the kingdome of God.*

5. This is contrarie to the iudgement of the world, and of naturall reaſon, for they hold afflictions to be nothing els but miſerie and vnhappineſſe, and them miſerable which doe ſuffer them: But like as the eight ſphere keepeth it courſe from the Eaſt to the Weſt, but the planets doe mooue from the Weſt to the Eaſt, holding a contrarie courſe: ſo the godly and faithfull doe embrace that way, which the wicked decline as euill and vnhappie, *Martyr*.

6. And the faithfull reioyce thus in tribulation, not as though they were without feeling and were voide of affection, as the Stoiks would haue their wiſe men; but afflictions beeing euill in themſelues, are thorough the grace of God turned to the good of his ſeruants, *Mart. Chryſoſtome* here ſaith, that tribulations are *res in ſeipſis bonæ, &c.* things good in themſelues, becauſe they bring forth patience: but this is rather *ex accidente*, by an accident, that things in themſelues euill, are by Gods grace turned to be profitable vnto the ſeruants of God.

7. Now in that the faithfull doe many times mourne and complaine in their afflictions, this is not contrarie to the Apoſtle: for there is in euerie man regenerate, the ſpirituall and naturall man: the one ſheweth it ſelfe in the naturall feeling of croſſes and afflictions: but the other aboue nature by grace reioyceth in them, *Calvin*.

Queſt. 5. *How S. Paul and S. Iames are reconciled together: the one making patience the cauſe of triall or probation, the other the effect.*

S. Paul, v.4. ſaith, that patience bringeth forth triall or probation, which is commonly tranſlated experience: But S. Iames ſaith, v. 1. 3. that the trying of your faith bringeth forth patience: ſo S. Paul maketh this probation the effect of patience, S. Iames the cauſe.

1. It cannot be ſaid, that they ſpeake of two diuerſe kinds of patience, for the ſame word ὑπομονὴ, patience, is vſed in both places.

2. *Lyranus*

2. *Lyranus* by probation vnderſtandeth, the *purgation* of ſinnes: for as the blot of ſinne is taken away (ſaith he) by the contrition of the heart, ſo the guilt of puniſhment by tribulation: But the Scripture acknowledgeth no ſuch purging of ſinnes by affliction, the purging of ſinne is aſcribed vnto Chriſt, Heb. 1. 3. *Who by himſelfe* (not by our afflictions, but by his owne ſufferings) *hath purged our ſinne.*

3. There are then two kind of probations: or rather this word probation is taken two wayes: for either it ſignifieth the verie action it ſelfe, whereby one is tried or prooued, and ſo it is taken actiuely in reſpect of God, who prooueth and trieth vs: and ſo the triall and probation of our faith by affliction bringeth forth patience as the fruit and effect thereof: and in this ſenſe Iames taketh it: or it ſignifieth the experience or triall which a man hath of himſelfe by his affliction, and ſo is the effect of patience, and thus S. Paul vnderſtandeth it: And therefore the Apoſtles vſe two diuerſe words: Iames hath δοκίμιον, which is taken actiuely for the verie probation it ſelfe: S. Paul vſeth the word δοκιμὴ, which is taken paſſiuely, for that which is tried and found out by experience: thus *Calvin, Pareus dub.* 3. *Tolet. annot.* 4. *Perer. diſput.* 1. *numer.* 5.

4. *Faius* further anſweareth that both are true in the ſame ſenſe, that patience bringeth forth triall or experience, and probation or triall againe maketh patience: as health is the cauſe of deambulation and walking, and walking is the cauſe againe of health, the one is encreaſed by the other.

Queſt. 6. *Of the coherence of theſe words with the former, becauſe the loue of God is ſhed abroad in our hearts,* v. 5.

1. *Oecumenius* maketh this as a reaſon why we reioyce in tribulation; becauſe the loue of God is in vs, and men doe delight to ſuffer and endure for that which they loue: But loue is here taken paſſiuely for the loue, wherewith we are beloued of God, not actiuely, for that whereby we loue God, as ſhall be ſhewed in the next queſtion: and the Apoſtle had yeelded a ſufficient reaſon before of our reioycing in tribulation, becauſe tribulation worketh patience, patience experience, &c.

2. Some doe make it a reaſon of the words immediately going before, namely, of the certaintie of our hope, which maketh vs not aſhamed, ſeeing we enioy the things hoped for, becauſe we are aſſured by the ſpirit of God, that we are beloued of God: his loue is ſhed abroad, that is, manifeſted in our hearts by the ſpirit, ſo *Faius, Tolet.*

3. But it rather containeth a generall reaſon of all the precedent benefits and priuiledges, mentioned before, of our iuſtification by faith, acceſſe and entrance vnto God, hope of glorie, reioycing in tribulation, becauſe the ſpirit beareth witneſſe vnto our hearts, that we are accepted and beloued of God in Chriſt, *Calvin. Pareus.*

Queſt. 7. What kind of loue the Apoſtle ſpeaketh of, ſaying, *The loue of God is ſhed abroad, &c.*

1. Some doe take this *actiuely*, for the loue wherewith we loue God, ſo *Oecumenius, Anſelme*, and *Stapleton antidot. pag.* 275. doth to the ſame purpoſe alleadge *Auguſtine*, who vnderſtandeth here the loue *non qua ipſe nos diligit, ſed qua facit nos dilectores ſui*, not wherewith God loueth vs, but whereby he maketh vs louers of of him, &c. and he would prooue the ſame by the Apoſtles phraſe, *abſurdiſſime dicitur, &c.* that is moſt abſurdly ſaid to be ſhed in our hearts, *quod extra nos eſt, &c.* which is without vs, onely in God.

Auguſtin. de ſpirit. & liter. c. 31.

Contra. 1. Againſt *Oecumenius* we ſet *Chryſoſtome* an other Greeke father, who vnderſtandeth the Apoſtle to ſpeake of the loue of God toward vs, *dilectioni Dei rem omnem acceptam fert*, he aſcribeth the whole matter vnto the loue of God. 2. *Auguſtine* ſhall anſwear *Auguſtine*, who elſewhere interpreteth this place of the loue of God toward vs: as where he thus ſaith, *ipſe ſpiritus ſanctus dilectio eſt, non enim habet homo, vnde Deum diligat niſi ex Deo; vnde Apoſtolus*, the holy ſpirit himſelfe is this loue, for man cannot tell how to loue God, but from God: whereupon the Apoſtle ſaith, *the loue of God is ſhed abroad, &c.*

lib. 15. de Trinit. cap. 16.

3. And in this verie place of *Auguſtine*, he ſpeaketh of ſuch loue of God in vs, whereby the Lord maketh vs loue him, ſo that he includeth alſo the loue of God, firſt toward vs, whence iſſueth our loue toward him. 4. And the loue of God in God toward vs, may without abſurditie at all, be ſaid to be ſhed abroad in our hearts, as in true friendſhip the loue of a friend may be ſaid to be ſhedde on him, whom he loueth: ſo Gods loue is ſhed forth in vs by the fruits and effects which it worketh in vs, *Pareus dub.* 4.

2. Some thinke that both the loue of God toward vs, and our loue toward God, are comprehen-

prehended in the Apoſtles ſpeach, as *Origen* vpon this place alloweth both: ſo alſo *Gorrhan*, and *Pererius diſputat.2. numer.9.* who hereupon inferreth, that there may be more literall ſenſes, then one, of one place of Scripture. *Contra.* One Scripture may haue one generall ſenſe, which may comprehend diuers particulars: or it may haue one literall ſenſe with diuers applications, as typicall or tropologicall, figuratiue or morall: but it can not haue more then one literall ſenſe or expoſition, ſpecially one beeing different from the other, not any waies included in it, or inferred, or diducted out of it: for then the ſpirit in the Scripture ſhould ſpeake doubtfully and ambiguouſly, like vnto the oracles of Apollo, which were ſo deliuered, as that they might be taken in a diuers, yea a contrarie ſenſe. See further of this point *Synopſ.Centur.1.err.7.* But that the loue, wherewith man loueth God, is not here at all vnderſtood, it ſhall appeare by diuers reaſons here following.

3. The beſt interpretation then is, that the Apoſtle ſpeaketh here of the loue of God, wherewith we are beloued of him in Chriſt. 1. *Beza* vrgeth this reaſon, becauſe afterward v.8. the Apoſtle ſpeaketh of that loue: *God ſetteth forth his loue toward vs, &c.* and in both places mention is made of the ſame loue of God, the ground and foundation whereof is Chriſt, that was giuen to die for vs. 2. *Pareus* inſiſteth vpon this reaſon: the loue of God here ſpoken of is alleadged as the cauſe of our reioycing, and of the ſteadfaſtnes of our hope: but our loue of God, beeing weake and imperfect, can not be that cauſe. 3. *Peter Martyr*, and *Pareus* doe further preſſe the ſcope of the place: the Apoſtle aſſumeth this as an argument of our hope, becauſe Chriſt was giuen to die for vs, which proceeded not from the loue of vs toward God, but from his loue toward vs. 4. *Faius* vrgeth the force of the Apoſtles phraſe: this loue is ſaid to be ſhed abundantly in our hearts, but our loue toward God is not ſuch an abundant, and ſurpaſſing loue: it is a ſlender, ſcant, and weake loue: he meaneth then the ſuperabundant loue of God toward vs, which as the Apoſtle ſaith, Phil. 4.7. *paſſeth all vnderſtanding.* 5. I will adioyne alſo *Tolets* reaſon, *annot.5. in c.5.* the charitie and loue, whereby we loue God, is but one grace and vertue: but the Apoſtle ſpeaking of the ſhedding forth of this loue by the holy Ghoſt, meaneth the effuſion and powring out of all the graces, which are wrought in vs by the ſpirit: he meaneth then the loue of God toward vs, from which fountaine iſſue faith, all the graces and gifts of the ſpirit. 6. Adde hereunto the conſonant expoſition of many of the Fathers, as of *Chryſoſtome* cited before, of *Hierome*, who thus writeth, *quomodo Deus nos diligat, ex hoc cognoſcimus, &c.* how God loueth vs, we know by this, that he hath not onely by the death of his Sonne forgiuen our ſinnes, but hath alſo giuen vs the holy Ghoſt, &c. Likewiſe *Ambroſe: pignus charitatis Dei habemus in nobis, &c.* we haue the pledge of the loue of God by the holy ſpirit giuen vnto vs, &c. *Theophylact* alſo interpreteth *de charitate Dei, quam erga nos oſtendit, &c.* of the loue of God, which he ſheweth toward vs, &c. Likewiſe expound *Theodoret*, *Sedulius*, with others.

8. Queſt. *Why the loue of God is ſaid to be ſhed abroad in our hearts.*

1. Some doe giue this ſenſe: *effuſa eſt ſicut oleum, &c.* this loue is ſhed abroad like oyle, *tum cor occupando*, in poſſeſſing and occupying the whole heart, according to that ſaying Matth.22. Thou ſhalt loue the Lord thy God with all thy heart: *Gorrh.* but the loue of God is not here taken actiuely, for that loue whereby we loue God, as is ſhewed in the former queſtion. 2. *Tolet* thus expoundeth it, *abundantiſſime facti ſunt amici Dei*, they are not ſparingly, but abundantly made the ſonnes of God: likewiſe the *ordinarie gloſſe* referreth it to the greatnes of Gods loue, *late nos diligit*, he doth loue vs largely, that is, greatly. 3. Some referre it to the cleare manifeſtation of the loue of God in our hearts: *clare nobis manifeſtata, ſicut cum lux diffunditur, &c.* the loue of God is clearely manifeſted to vs, as when the light is ſpread and diſperſed abroad. *Gorrhan.* 4. But hereby rather is expreſſed the abundance of thoſe graces, which are powred vpon vs by the ſpirit: ſo *Chryſoſtome, non modicè nos honoravit, &c.* he hath not ſparingly honoured vs, but he hath ſhed forth vpon vs his loue, as the fountaine of all good things: ſo alſo *Oecumenius, quia vbere datus eſt, &c.* becauſe the ſpirit is plentifully giuen vs: and in the ſame ſenſe the Prophet ſaith, Ioel 2. *I will powre out my ſpirit vpon all fleſh. Faius.*

9. Queſt. *Why it is added by the holy Ghoſt, which is giuen vs.*

1. The ſpirit of God is mentioned as the efficient cauſe of this worke: the loue of God

is said to be shed in our hearts by the holy Ghost, because the spirit of God beareth witnes vnto our soules, that we are the sonnes of God, Rom.8.16. *Oſiand. Pareus, facit nos intelligere charitatem Dei, &c.* the spirit of God maketh vs to vnderstand and feele the loue of God toward vs.

2. And this worke is ascribed to the spirit, not excluding the Father and the Sonne, to whome this loue toward mankind is common: but the Apostle obserueth the propertie of their persons, because as election is giuen vnto God the father, and Redemption to the Son, so loue is the proper worke of the spirit: both to cause vs to feele the loue of God, and to make vs to loue God againe.

3. And here we are not to vnderstand onely the gifts of the spirit, but the spirit it selfe, which dwelleth in vs, not in his essence, which is infinite, but by his power, illuminating, directing, conuerting vs: *Faius:* so *Tolet* well saith, that the spirit *non solum dona sua nobis communicat, sed per ea in nobis inhabitat, &c.* doth not onely communicate his gifts vnto vs, but also by them dwelleth in vs.

4. In that the holy Ghost is said to be giuen vs, thereby is signified, *quod non propriis virtutibus, &c.* that we haue obtained the spirit not by our owne vertue, but by the free loue of God: *Oecumen.* and the person of the holy Ghost is noted, in that he is said to be giuen: and the giuers are the Father and the Sonne. *Hug. Card.*

10. Quest. *How Christ is said to haue died according to the time.* v.6.

1. Some doe referre these words to the former clause, and read thus, *when we were yet weake according to the time:* that is, we were weake in the time of the law, when grace yet appeared not: so *Chrysost. Theodor.* and *Erasmus* thinketh this is added, as a mitigation of their infirmity: but it is against the Apostles vse to qualifie the corruption & euilnes of mans nature: and he speaketh to the Gentiles, that had not the law, as well as to the Iewes.

2. The most doe applie it vnto the latter clause, that Christ died in his time: and here there are diuers opinions. 1. Some vnderstand it of the short time, which Christs death continued, namely but three daies, *Ambrose*, so also *Lyran.* but that time beeing assigned for Christs resurrection, is not fitly expounded of his death. 2. *Sedulius* thus interpreteth, *quia in vltimo mundi tempore mortuus est*, because he died in the last time or age of the world. 3. According to the time, that is, he died temporally in the flesh which is mortall: for eternitie knoweth no time. *Haymo.* 4. *Hierom. epist. ad Algas.* referreth it to the opportunitie of time: Christ died in a fit time, when the world stood most in neede of his redemption. 5. But the best exposition is, that Christ died in the fulnes of time, as the Apostle speaketh, Gal. 4.4. the time decreed and appointed of his father: thus expoundeth *Theodor.* and *Theophyl. tempore decenti & destinato*, in a meete time, and appointed of God: so also *Beza, Par. Tol.* with others.

11. Quest. Of the meaning of the 7.v. *One will scarce die for a righteous man, &c.*

1. The *Syrian* interpreter readeth in the first place, *scarce will any die for the wicked*: which reading *Beza* seemeth not to mislike, but that all the Greeke copies are otherwise: and *Iunius* thinketh that here one word by the writers was taken for an other, because of the neere similitude in the Syrian tongue: and thinketh it should rather be read according to the Greeke copie, *for the righteous*, not *for the wicked.*

2. Some doe take here these two, the righteous, and the good, to be one and the same: and some confounding these two, doe not vnderstand these words of the person of the iust and good man, but of the cause, *Hier. epist. ad Alg.* and so this should be the sense, that although scarce and seldome, yet sometime one may be found to die for a iust and good cause: some likewise taking these two for one, applie it vnto the person of the righteous and good man, *Chrysost. Lyran. Tolet. Par. Faius.* But the Apostle first saying *negatiuely, one will scarce die, &c.* and afterward vsing a kind of correction, that *one may die for a good man*, doth euidently distinguish these two clauses.

3. The most then doe diuide these two, and take the iust and righteous, and the good to be diuersly taken by the Apostle.

Hier. epist. 151. 1. Wicked *Marcion*, as *Hierome* reporteth, by the *iust* did vnderstand the God of the old Testament, for whome fewe offered themselues to death: by the *good*, the God of the new Testament, that is Christ, for whom many are found readie to die. But this opinion beside the blasphemie thereof in making two diuers Gods, and authors of the Old and new Testament, containeth apparant absurditie and falshood: for both many gaue their liues in the

the old Testament in defence of the law of God, as the three children, Dan. 3. and many in the time of *Antiochus Epiphanes*, as the historie of the Macchabees testifieth: and beside, many thousand Martyrs are found to haue died for Christ: whereas the Apostle speaketh of very few, that will die for a good man.

2. *Arrius* contrariwise by the *iust* vnderstandeth Christ, and by the *good* the Father, of whome Christ testifieth, that none is good but God. But if Christ be this iust one, for whom so many thousand Martyrs willingly gaue their liues, how saith the Apostle, that *scarse any will die for a iust man?*

3. *Eucherius* by the *iust* interpreteth the Law and old Testament, by the *good* Christ, and the new Testament: for few Martyrs are found in the old Testament, and many in the new. But beside that it is against the scope and mind of the Apostle, to vnderstand this of dying for Christ, who by this comparison setteth forth the loue of Christ, who died for euill men, euen for his enemies, whereas few are found readie to die for the righteous and good: the words of the Apostle will not beare this sense, who in saying, *for a good man it may be, that one dare die*, noteth the paucitie and fewnes of them: whereas many thousands haue died for Christ in the New Testament.

4. Some by the *iust* vnderstand the vertuous, by the *good* the innocent, for whome one may die in commiseration and pitie toward him: *Haymo, Thom. Aquin. Gorrhan:* or because innocencie is fauoured of men, *iustitia habet aliquid severitatis*, iustice hath some rigour and seueritie in it. *Hug. Cardinal.* But a man can not be iust, but he must also be innocent: these two then are not thus distinguished.

5. *Caietane* vnderstandeth by the *iust*, an ordinarie, vertuous, or righteous man: by the *good* some excelling in the works of supererogation, for such one perhaps dare die. But such works of supererogation we acknowledge not: all that a man hath is too little for himselfe, he hath no superfluitie to supererogate to an other.

6. *Osiander*, and *Emmanuel Sa*, doe vnderstand in both those clauses, the things, not the persons: and the first they expound of iust punishment, which none willingly suffer: in the second the good and honest cause, for which one may be found readie to die. But the phrase *to die for the iust*, will not beare that sense: a man is not saide to die for iust punishment, but by it, or with it: and yet in this sense some haue beene found, which willingly suffered their iust punishment, as the theise conuerted vpon the crosse, who said vnto his fellow, Luk. 23. 41. *We are righteously here.*

7. The best interpretation then is, that by the *iust* we vnderstand such an one, as is in himselfe a righteous and vertuous man: by the *good* such as haue deserued well of vs, that are liberall and bountifull men, from whome we haue receiued good: so *Beza* interpreteth, one that is profitable to him: of whome he hath receiued good, *Genevens.* so also *Catharinus* a Popish writer: and some by the *good* vnderstand such as are deare vnto them, as their children, parents, friends, countrey: as some such were found among the Romans, that gaue their liues for their friends and countrey. *P. Mart.* And this exposition may be confirmed by the opposite part: that Christ died for vs beeing sinners, v. 8. yea his enemies, v. 10. whereas men will not die for the righteous, and hardly for their friends.

12. Quest. *Of the difference betweene Christs dying for vs, and those which died for their countrey.*

We read in the forren histories of the Gentiles, that some haue giuen their liues for their countrey: as *Codrus* for the Athenians, *Menœcius* for the Thebanes, who killed himselfe and fell among his enemies for the deliuerance of his countrey: so *Curtius* threw himselfe into a gulph to preserue Rome from the pestilence. But there was great difference betweene the death of these, and of Christ. 1. They were not innocent as Christ was, and therefore as their life was not so holy, so could not their death be so precious, nor their person so honourable. 2. They did not willingly offer themselues vnto any iudge to be condemned, as Christ did: but in other manner and sort aduentured their liues. 3. They did it not of loue, but of vain-glorie and desire of praise. 4. They by the instigation of Sathan were mooued so to doe, hauing no cogitation therein to please God, but Christ gaue himselfe to death in obedience to the will of his heauenly father. 5. They at such time gaue their liues, when as their case was desperate, and so were impatient to abide the extreame hazard: and they died beeing mortall men, that could not liue long, as *Solon*, when he encouraged the citizens to take armes against *Pisistratus* the tyrant, beeing asked, what

made him bold so to doe, answered, his old age: he knew he could not liue long: But Christ died for vs, hauing no necessitie to die in himselfe. 6. Their death was glorious and honourable vnto them: but Christ offered himselfe to the ignominious and shamefull death of the crosse. 7. They died for a temporall deliuerance: but we by Christs death are eternally deliuered. 8. And, that which maketh the greatest honour of all, they died for their countrey and friends: but our blessed Sauiour for his enemies: ex *Martyr. Pareus.* 9. *Origen* addeth further, that although there may be found among the heathen that died for their countrey, yet there is none of them, which died for all the world, as Christ onely did, which by his death *totius mundi peccata absolvit*, did absolue all the world of their sinnes.

13. Quest. *Of the greatnes of the loue of God toward man, in sending Christ to die for vs*, v.8.

This exceeding great loue of God is set forth by three circumstances, what they were for whome Christ died, sinners and enemies to God; what Christ was, that suffered, euen the Sonne of God; and what he endured and suffered, euen to die for them.

1. The condition of them for whome Christ died is set forth by three names: they are said to be weake, as not able to helpe or deliuer themselues, *vngodly*, as they which had left the worship of the onely true God, and had defiled themselues with idolatrie: *sinners*, which had euery way transgressed the law of God: *Tolet. annot.* 10. *Origen* here comprehendeth all kind of sinnes: for either one of ignorance, and infirmitie sinneth, and he is called weake: or he is an obstinate and malitious offender, who is called the sinner: Sinners in Scripture are said to be those, not which commit any sinne, but those in whome sinne dwelleth and raigneth: as Ioh. 9.31. and such were we by nature: *Beza.* yea we were not onely sinners, but enemies vnto God: which setteth his loue forth so much the more, that he sought our good, not onely beeing euill, but also aduersaries vnto him: So that while we were sinners, and to God hated vs in respect of our sinnes: yet at the same instant, *amabat, secundum quod ipse eius*, he loued vs, as his owne worke. *gloss. ordin.*

2. Gods loue further appeareth in sending his owne Sonne into the world: nothing is dearer to a man, then his owne sonne: and therefore Gods loue doth herein most shew it selfe, in that he sent not either Angel or Arkangel, or any other of his glorious creatures to die for vs, but his owne sonne. *Martyr.*

3. And this Sonne of God was not onely made man for vs, and liued in the flesh, and suffered many things for our sake, but he died for vs: it had beene a sufficient demonstration of his loue, to haue humbled himselfe, to take vpon him the nature of man, and to walke and conuerse among sinnefull men: But in that he died, and that for his enemies, it sheweth an vnspeakable loue: there is no greater loue among men, then when one bestoweth his life for his friends, Ioh. 15.13. But Christs loue here exceeded, that he gaue his life for his enemies: *Gorrhan.*

14. Quest. *Whether mans redemption could not otherwise haue beene wrought then by the death of Christ.*

1. It was not necessarie that Christ should die for our redemption, either by the necessitie of *coaction*, as though God had beene by some vrgent occasion compelled thereunto: for God is not forced, he worketh most freely: nor yet by necessitie of nature: as it is impossible in the diuine nature, that God should lie, or be vntrue: but no externall worke done by God proceedeth from the necessitie of his nature: there was then no absolute necessitie, that Christ should die for vs, nor yet any hypotheticall or conditionall necessitie, the end beeing considered, namely, the saluation of man: for it had beene possible for God by other meanes, then by the death of his Sonne, to haue wrought the saluation of man.

2. Yet was it necessarie that Christ should die for mankind, the wisdome and counsell of God considered; because there was no other way whereby the greatnes of the loue of God could be shewed vnto man, then by giuing his owne Sonne to die for vs: *P. Mart.* there might haue beene an other way, in respect of Gods power, to whome all things are possible, *sed nullus humanæ miseriæ conuenientior*, but none more conuenient in regard of mans miserie: for what can more comfort vs, & deliuer vs from despaire, then that it pleased God, that a man like our selues should die for vs: *gloss. ord.* and though there must haue beene an other way found out, *liberandi*, to deliuer man; *tamen non redimendi*, yet not of redeeming man, *Gorrhan:* for man could not properly be saide to be redeemed, vnlesse the ran-

some

some had beene paied, and the punishment due vnto man satisfied, which was by the death of Christ.

15. Quest. *Wherein the force of the Apostles reason consisteth, saying, Much more beeing reconciled we shall be saued by his life*, v. 9.

1. The *ordinarie glosse* thus collecteth, because it is more to take away sinne, then *iustos & coopenantes saluare*, to saue those that are iust, and fellow workers: as though this were the Apostles argument; it was an harder matter to worke our iustification, which was done without vs, then now to purchase saluation, whereunto man himselfe worketh. But this is farre from the Apostles meaning, to make man a ioynt worker with Christ in the matter of iustification: for he ascribeth all here vnto the death and life of Christ.

2. Wherefore the force of this comparison, beeing from the greater to the lesse, consisteth in these three points. 1. for whome Christ hath done this. 2. how he hath wrought it. 3. and what.

1. The first is obserued by *Chrysostome*: he iustified vs by faith in his blood, when we were enemies, now *amici facti sumus*, we are made his friends, and therefore he will much more saue vs.

2. The next is obserued by *Oecumenius*, and *Chrysostome* also toucheth it: it is not necessarie, *vt posthac filius moriatur*, that afterward the Sonne should die any more: if then iustification be alreadie wrought for vs, which required Christs death; much more now shall we obtaine the perfecting of saluation, to the which Christs death againe is not required. *Pareus*, and before him *Gorrhan*, doe place the comparison in the opposition betweene life and death: if he could iustifie vs by dying, *multo magis viuens, &c.* much more beeing aliue can he saue vs.

3 It is more to iustifie and reconcile sinners, then to saue them beeing iustified. Christ hath done the first, much lesse need we doubt of the second: *Pet. Mart.* But *Lyranus* hath here a corrupt glosse, giuing this reason, why it is a greater worke to iustifie a sinner, then to glorifie him beeing iustified, because one can not merit his iustification: but he that is iustified may *per gratiam mereri de condigno vitam beatam, &c.* may by grace deserue of condignitie a blessed life, &c. This is contrarie to the Apostle, who saith, Rom. 6. 23. *that the gift of God is eternall life, &c.* it can not then be any wise merited.

3. Now saluation is ascribed to the life of Christ, not as though the life of Christ rising from the dead were the price of our redemption, but because Christ by his resurrection and life did perfect our saluation: and he now euer liueth to be an intercessor for vs vnto his father, and to bring vs vnto glorie: wherefore to finish and make perfect our iustification, the life of Christ and his resurrection must be ioyned with his death and suffering: as the Apostle concluded before in the verie last words of the former chapter, *Pareus.*

16. Quest. Why the Apostle saith, *not onely so, but we also reioyce in God, &c. v.* 11.

1. Some doe make this connexion: that we onely shall not be saued by Christ in the life to come, but now also reioyce in the hope thereof, *Lyran. Gorrhan.* and before them *Theophil.* likewise *Anselme* we glorie in this, *quia consideramus nos futuros cum illo in gloria*, we consider we shall be with him in glorie.

2. *Oecumenius* giueth this sence, least any might thinke it a shame vnto vs, that we could not be otherwise redeemed then by the death of Christ: the Apostle addeth that we need not be ashamed thereof, but rather glorie therein, because it was a signe of the great loue of God, that he spared not his owne Sonne for vs.

3. Some referre it to our glorying in tribulations, *Sa:* but it is more to glorie in God, then to reioyce in tribulation.

4. But the Apostle setteth downe here the highest degree of the reioycing of Christians: they doe not onely reioyce vnder the hope of glorie, nor in tribulation, which two degrees the Apostle mentioned before, ver. 2. but they reioyce in God: which is to reioyce, *quod Deum propitium habeas*, that thou hast God thy mercifull father, *Pareus. Gloriare, Deum habere patrem, &c.* to boast, that we haue God our father, protector, and defender, *Tolet. gloriamur Deum esse nostrum*, we reioyce, that God is ours: *Calvin. gloriatur de ipsius in nos clementia*, we glorie of his clemencie and loue toward vs, *Osiander.* And thus the Apostle here amplifieth three effects of iustification, before propounded, v. 1, 2. to haue peace with God, to stand in the state of grace, and to reioyce: so here he saith we are

reconciled by his blood, then we are ſaued by his life, and ſo haue a perpetuitie and certentie in our ſtate, and we dare alſo glorie in God. *Pareus.*

17. Queſt. *Whether any thing neede to be ſupplied in the Apoſtles ſpeach, v.12. to make the ſenſe perfect.*

v.12. *As by one ſinne entred into the world, &c.* 1. Some doe thinke that the *reddition* of this ſimilitude is wanting: for vnto this, *as by one, &c.* ſhould anſwer the other part, *ſo &c. Origen* giueth this reaſon thereof, that S. Paul omitted the other part: *ſo by one mans obedience came righteouſnes, propter negligentiores*, leaſt the negligent and careleſſe ſort, ſhould haue preſumed too much: but this can be no reaſon, becauſe the Apoſtle both before and after had expreſſed as much, that we obtaine life and righteouſnes by Chriſt.

2. *Bullinger* conſenteth with *Origen*, that there is in this ſpeach of the Apoſtle an ἀνακόλουθον, ſome inconſequence: and that he omitted the other part, through vehemencie.

3. *Eraſmus* thinketh, that here is an *anantapodoton*, a compariſon without a reddition: which he would haue vnderſtood by ſupplying the word οὕτως, *ſo*, in the particle καὶ, and *death by ſinne*, that is, ſo death came by ſinne, as *by one man ſinne entred*: but all this belongeth to the propoſition or firſt part of the compariſon: *As ſinne came in by one, and death by ſinne:* the *reddition* muſt be, that ſo righteouſnes came in by Chriſt, and life thereby: for otherwiſe there ſhould be ſmall coherence in the words.

4. *Tolet* thinketh that the *reddition* is incluſded in thoſe words in the ende of the 14. v. where Adam is ſaide to be *the figure of him that was to come:* inſinuating thereby, that life and righteouſnes came in by the ſecond Adam, as ſinne and death entred by the firſt.

5. But their opinion ſeemeth to be the better, which ſupplie the reddition of this compariſon concerning Chriſt in the words following: *Origen* referreth vs to thoſe words, v.15. *the gift is not ſo as the offence:* but I rather with *Beza*, and *Pareus* thinke, that the ſecond part of the compariſon is ſuſpended by a long parentheſis in the words comming betweene vnto the 18. and 19. verſes, where the Apoſtle ſetteth downe both parts of the compariſon.

18. Queſt. *Who was that one by whome ſinne entred into the world, v.12.*

1. *Ambroſe*, and *Hierome* vpon this place, by this *one man* would vnderſtand the woman, becauſe the beginning of ſinne came in by her: as Eccleſiaſtic. 25. 26. it is ſaide, *of the woman came the beginning of ſinne, and through her we all die:* and S. Paul ſaith, 1. Timoth. 2. 14. *Adam was not deceiued, but the woman was deceiued, and was in the tranſgreſſion:* But the woman here is not vnderſtood, ſeeing the word is put in the maſculine gender: and true it is that from the woman came the beginning of ſinne, by the ſeducing of man: but the Apoſtle here ſpeaketh of the propagation of ſinne, which was by the man, not by the woman: *Perer.*

2. Some will haue both the man and woman here vnderſtood, which both made as it were but one: as when the Lord ſaid, *Let vs make man according to our owne likenes*, both the man and woman are vnderſtood: *Pareus:* ſo alſo the *ordinarie gloſſ. quia mulier de viro, & virinſq; vna caro*, becauſe the woman is of the man, and both made but one fleſh.

3. But by this *one* we better vnderſtand Adam: though both our parents ſinned, and the man was ſeduced and deceiued by the woman, yet the man onely is named: 1. not becauſe the man is the head of the woman, and ſo the ſinne of the woman is imputed to the man, becauſe he might haue corrected her, *Hugo.* 2. nor becauſe the man perfected the ſinne of the woman, which if he had not conſented, had not beene finiſhed: ſo the woman was *principium incompletum*, was the incomplete or imperfect beginning of ſinne, the man was the complete and perfect beginning, *Gorrhan.* 3. neither is this the reaſon, becauſe the Apoſtle *conſuetudinem tenens, &c.* doth followe the cuſtome, which aſcribeth the ſucceſſion of poſteritie to the man, not to the woman, *gloſſ. ordinar.* 4. But this indeede is the reaſon, the Apoſtle here ſheweth not the order how ſinne entred ſimply into the world: for the woman ſinned firſt, and before the woman the ſerpent: but how ſinne was propagated into mankind: now *poſteritas ex viro, non ex muliere nominatur*, the poſteritie is named of the man, not of the woman: as the Apoſtle ſaith, 1. Cor. 11.8. *the man is not of the woman, but the woman of the man:* to this purpoſe *Origen*, ſo alſo *Pet. Mart. ex quo tanquam principio peccatum per propagationem tranſitum fuit, &c.* by the man as the firſt beginning ſinne was traduced by propagation: the Apoſtle then here ſpeaketh of the beginning of the propagation of ſinne, not of the begin-

ning

ning of ſeduction, which was by the woman, or of imitation, which was by the deuill: who was a liar from the beginning, *and the father thereof*, Iob. 8. 44. not by propagation, but by ſeduction, and imitation, *Mart.*

Queſt. 19. What ſinne the Apoſtle ſpeaketh of here, originall or actuall;

by one man ſinne entred.

1. Some vnderſtand here originall ſinne, whereby the nature of man is corrupted, and not actuall: *actuale non per vnum, ſed per plures intrat*, becauſe actuall ſinne entreth by many, and not by one, *Gorrhan.*

2. Some comprehend here ſinne generally, both actuall and originall: this word ſinne, *non ſolum complectitur vitium originis, ſed omnia mala quæ eo ex ſequuntur*, doth not onely comprehend the originall corruption, but all other euills, that come from thence, *&c. Martyr*, but of the propagation of originall ſinne, the Apoſtle ſpeaketh afterward in the ende of the verſe, *in as much as all men haue ſinned, &c.*

3. Wherefore the Apoſtle here vnderſtandeth, the actuall ſinne which Adam committed: for the word is put in the ſingular number, and hath the article prefixed before it, ἡ ἁμαρτία, which ſheweth ſome particular ſinne: & afterward the Apoſtle calleth it παράβασιν, tranſgreſſion, and παρακοὴν, diſobedience: which muſt be vnderſtood of Adams tranſgreſſion: which was in him actuall, but originall in reſpect of vs, becauſe it was the fountaine of all ſinne: but it was not originall ſinne *paſſiue*, paſſiuely: as now we call that originall ſinne, which is in the corrupt nature of man, iſſuing from Adams ſinne, *Pareus:* this ſinne of Adam, in reſpect of him, was *peccatum perſonale*, a perſonall ſinne, but as thereby the whole nature of man was corrupted, it was *peccatum naturæ*, the ſinne of nature, *Faius.*

4. Neither are we here to vnderſtand all the actuall ſinnes, which Adam committed: but onely his firſt tranſgreſſion in eating of the forbidden fruit: for like as the ſinnes of parents now are not tranſmitted to their children, ſo neither were all Adams ſinnes propagated to poſteritie, but onely the firſt, betweene the which and his other ſinnes there is this difference: that by the firſt, *bonum naturæ*, the goodneſſe of nature was loſt, by the other, *bonum gratiæ perſonalis*, the goodneſſe and grace in Adam was taken away: And though Adam repented of his ſinne, and ſo were deliuered from the guilt thereof, yet becauſe that was a perſonall act, it extendeth not beyond his perſon: the corruption of nature could not be healed by his repentance, *Perer. diſput. 6. numer. 29.*

Queſt. 20. *How ſinne is ſaid to haue entred into the world.*

1. *Origen* by the world vnderſtandeth, *terrenam & corporalem vitam*, the terrene and carnall life, to the which the Saints are crucified, but *P. Mart.* reiecteth this interpretation vpon this reaſon, that by this meanes the Saints ſhould not haue originall ſinne, if they be not comprehended vnder the name of the world.

2. Some doe take the world for the place continent and place of the world: but this is reiected by *Pererius numer.* 32. vpon this reaſon, becauſe ſinne did not in that ſenſe firſt enter into the world by Adam: for before him ſinned the Angels that fell, and the woman, that was firſt deceiued.

3. Neither by the world can we well vnderſtand paradiſe: for the woman had firſt ſinned in Paradiſe, before the man had conſented.

4. Therefore by the world we better vnderſtand by a figure the inhabitants of the world: the thing containing is taken for that which is contained, *totum genus humanum*, all mankind is here ſignified, *Gorrhan, Martyr*, with others: as afterward the Apoſtle expoundeth himſelfe, by the world vnderſtanding all men: And thus ſinne entred into the world: firſt Adam ſinned beeing in and a part of the world, and in him all mankind ſinned, beeing then in his loynes.

21. Queſt. *And death by ſinne: what kind of death the Apoſtle ſpeaketh of.*

1. *Ambroſe* here vnderſtandeth onely the death of the bodie, when the ſoule is ſeparated from the bodie: *There is an other death* (ſaith he) *which is called the ſecond death in hell. quam non peccato Adæ patimur, ſed eius occaſione propriis peccatis acquiritur: which we ſuffer not by reaſon of Adams ſinne, but by occaſion thereof, it is procured by our ſinnes:* ſo *Ambroſe* is herein deceiued, for Adam was threatned to die the ſame day he ſhould eate of the forbidden fruit, Gen. 2. 17. but he died not then the bodily death: *Auguſtine*, who ſeemeth

lib. 13. de ciuit. Dei, c. 23.

to be of the same minde with *Ambrose*, that the death of the bodie onely was threatened, not the second death, *quod eam Deus occultam esse voluit propter dispositionem noui Testamenti, &c.* which God would haue kept secret because of the newe Testament, wherein it should be manifestly declared: *Augustine* (I say) thus answereth this reason, that although Adam and Eue did not that day die the corporall death, yet because from that time forward *mutata in deterius & vitiata natura*, their nature decayed and was corrupted, and the necessitie of death was brought in, they then beganne to die, &c. and *Ambrose* to the same purpose saith, that there was after that no day nor houre, wherein they were not *meritò noxij*, subiect to death: But the words of the text *moriendo morieris*, in dying thou shalt die, doe seeme to imply an actuall death which then they should die, not a perennall onely. *Pererius* is of the same opinion, *numer.* 38. that S. Paul here speaketh of the death of the bodie: because after our Parents had eaten of the forbidden fruit, the Lord said to Adam, *Dust thou art, and to dust thou shalt returne*: But this is no good argument, they were subiect to the death of the bodie, *Ergo*, to no other death.

2. Some were of opinion, that the spirituall death is here onely meant, because they did not the same day die the death of the bodie, but liued 900. yeares after: so *Philo lib. de allegor. leg. Mosaic.* and *Eucherius lib. 1. in Genes.* *Gregor. epistol. 31. ad Eulog.* the *Pelagians*, to whom consenteth impious *Socinus*, were also of the same opinion, that the spirituall death onely must be here vnderstood, but vpon an other reason, because they thought the death of the bodie to be naturall: But neither of these reasons conclude: not the first, for the same day they became mortall, though actually they died not: nor the second, for Adam being created according to Gods image was made immortall, he was not then mortall by nature.

3. *Pererius* hath here an other conceit by himselfe, that the death of the soule was also a companion of originall sinne, if it be taken onely for the separation of the soule from God, and the priuation of eternall life, but not as it signifieth beside the euerlasting torments of hell, *numer.* 39. But 1. this assertion includeth a contradiction, for if the death of the soule depriue sinners of eternall life, it consequently casteth them downe to hell. 2. seeing Christ the second Adam deliuered vs from that thraldome, whereunto we were brought by the sinne of the first Adam, and he hath redeemed vs from the torments of hell, it followeth that by Adams transgression we were made guiltie of hell.

4. Wherefore the founder opinion is, that sinne brought into the world the death both of bodie and soule: as *Haymo* well interpreteth, *mors animæ & corporis in omnes homines pertransijt*, the death both of the bodie and soule went ouer all men, &c. *Origen* giueth this reason, these two kinds of death are here signified, *quia corporalem mortem vmbram illius dixeris, &c.* because you may call the corporall death a shadow of the other, namely, the the death of the soule: that whersoeuer that inuadeth, the other doth necessarily follow, &c. he thinketh the death of the soule to be here specially meant, as in that place of Ezechiel, *The soule that sinneth, shall die*, but so, as the corporall death must necessarily follow. *Theophylact* reason concludeth as much, who saith by the sinne of one, sinne and death inuaded the world, *abcessisseq; hominis vnius, id est Christi virtute:* and both are remooued and taken away by the vertue and strength of one, that is Christ, &c. Thus then the argument is framed, what is recouered in Christ, was lost in Adam, but Christ restoareth vs both to the eternall life of the soule, and the life of the bodie in the resurrection: therefore by Adams transgression we died both in bodie and soule, *Pareus*. *Pet. Martyr* addeth further, that as there is a double life, of the soule, whereby we seeke such things as are heauenly and spirituall, and of the bodie, which seeketh those things, that concerne the preseruation of the bodie: so *vtrumq; hanc vitam mors inflicta propter peccatum sustulit*: so both these liues death inflicted by sinne hath taken away: *Faius* giueth this reason, in Adam we are the children of wrath, now the wrath of God inuadeth not the bodie onely, but the soule also.

By death then here we must vnderstand, first the spirituall and eternall death of the soule, which is to be cast out of Gods presence into hell, whereunto all are subiect without the mercie of God in Christ: secondly, the death of the bodie, which is the separation of the soule from the bodie: thirdly, all the forerunners, and consequents of both these deaths, as sickenesse, weakenes, corruption in the bodie, griefe, horror, despaire, and such like in the soule, *Pareus*.

Quest. 22.

Quest. 22. *Whether the death of the bodie be naturall, or inflicted by reason of sinne.*

1. *Seneca* hath this saying, *mors hominis non pœna est, sed natura*, death is the nature of man, not a punishment: and of the same opinion seemeth *Iosephus* to be, who writeth, *lib.* 1. *antiquit.* that Adam, if he had not sinned, *futurum fuisse longissima vita tardissimaq; senectute*, should haue had a long life, and a slow old age, &c. he thinketh then, that he should haue died, though it had beene long first. The *Pelagians* also were in the same error, that Adam was by reason of his nature subiect to death, not because of sinne, as *Augustine* reporteth their opinion, *lib.* 1. *de peccat. merit. c.* 9. and wicked *Socinus* agreeth with them, that death is naturally incident to men, as to briut beasts: and that Adams posteritie is subiect to death, *propter propagationem generis, non imputationem peccati*, because of the propagation of their kind, and nature, not for the imputation of sinne.

2. But this opinion is diuersly confuted by the Scriptures. 1. Man was at the first created according to Gods image: then as God is immortal, so man if he had not sinned, should also haue beene immortall. 2. the Apostle saith, Rom. 6. 23. *the wages of sinne is death*, he speaketh of death in generall: euerie kind of death both spirituall and corporall, is the reward of sinne. 3. the propagation of sinne doth indeede bring with it also propagation of death: as the Apostle here saith, sinne entred by Adam, and death by sinne: if sinne then had not entred, neither should death haue entred.

3. But thus it is obiected on the contrarie, that death to mankind is naturall, and not brought in by sinne.

1. *Obiect.* The bodie of man is compounded of dissonant and contrarie qualities, and therefore naturally is apt to be dissolued: and if there be a naturall aptnesse and power to die, there should also haue followed a naturall act of dying.

Answ. 1. *Pererius* answeareth, that indeede, if man be considered, *secundum nudam naturæ conditionem*, according to the bare and naked condition of his nature, he was by nature mortall, as other creatures: but being considered as he receiued a supernaturall grace from God, death was not naturall, but a punishment of sinne, *Perer. numer.* 34. But this answer is insufficient and vntrue: for there should not haue beene so much as any possibilitie of death in the world, if sinne had not entred: he then answeareth onely concerning the act of dying, which should be suspended by a supernaturall gift, he taketh not away the possibilitie of dying: and this supernaturall gift was no other then the dignitie and excellencie of mans nature made by creation immortall, if he had not sinned. 2. wherefore our more full answear is, that mans bodie, though consisting of diuerse elements, yet was made of such an harmonaicall constitution and temper, as no dissolution should haue followed, if he had not sinned: such as shall be the state and condition of our bodies in the resurrrection.

2. *Obiect.* If death be the punishment of sinne, God should be the author of death, because he is the author of punishment.

Answ. 1. *Pererius* saith, that God is not directly the cause of death, but either *consequenter*, by way of consequent, because he made man of a dissoluble matter, whereupon death ensueth: or *occasionaliter*, by way of occasion, because he tooke away from man that supernaturall gift whereby he should haue beene preserued from mortallitie: but God *efficienter*, is not the efficient cause of death, which is a meere priuation. But this answear also is insufficient: for neither should death haue followed by reason of any such dissoluble matter, if Adam had not sinned: neither needed there any such supernaturall gift, beside the priuiledge and dignitie of mans creation. 2. wherefore we answer further, that as God created light, darkenes he created not, but disposed of it: so he made not death, but as it is a punishment: God, as a disposer rather, and a iust iudge, then an author, inflicteth it.

3. *Obiect.* Christ died, and yet had no sinne, therefore death is a naturall thing, not imposed as a punishment for sinne.

Answ. 1. *Origen* here answeareth, that as Christ knewe no sinne, yet *per assumptionem carnis dicitur factus esse peccatum, &c.* yet by the taking of our flesh he is said to be made sinne for vs, so also he died for vs, &c. the death then which he vndertooke was not a punishment vpon him, in respect of his owne sinne, which he had not: but of ours, which was imputed vnto him. 2. *Origen* saith further, *mortem, quam nulli debuit, sponte, non necessitate suscepit*, the death which he ought to none, he did willingly vndertake, not of necessitie, as Christ himselfe saith, *I haue power to lay down my life, and power to take it againe.* 3. adde

here-

herevnto, that *mors in eo imperium non habuit, &c.* death had no power or command ouer him, *Mart.* for he roſe againe from death triumphantly, which ſheweth that he yeelded not vnto death of neceſſitie, for then he could not haue ſhaken off ſo ſoone the bands of death againe.

Queſt. 23. Of the meaning of the Apoſtle in theſe words, *in whom all haue ſinned*, and of the beſt reading thereof, ver. 12.

1. *Eraſmus* will haue the words ἐφ' ᾧ, to be interpreted, *eo quod*, or *quandoquidem*, in ſo much, or becauſe, ſo alſo *Calvin*, *Martyr*, *Oſiander*, and our Engliſh tranſlations, and *Eraſmus* reaſon is, becauſe the Scripture vſeth an other phraſe in that ſenſe, as 1.Cor.15.22. as in Adam all die, the words are not ἐπὶ τῷ, but ἐν τῷ: But this reaſon may be eaſily taken away: for ſometime in Scripture the prepoſition ἐπὶ, is taken for ἐν, as Heb. 9.17. ἐπὶ νεκροῖς, the teſtament is confirmed in the dead, *Beza:* and Heb.9.10. ἐπὶ βρώμασι, *in meates:* And this interpretation of *Eraſmus*, is the rather to be miſliked, becauſe he would not haue this vnderſtood of originall ſinne, but of euery ones proper and particular ſinnes, as *Theodoret* before him, and ſo we ſhould want a ſpeciall place for the proofe of originall ſinne.

2. Wherefore the better reading is, *in whom*, that is, in Adam all haue ſinned, ſo reade *Origen*, *Chryſoſtome*, *Photius in Oecumenius*, *Theophylact*, whom *Beza*, *Pareus* followe: and there are three things, which may ſerue for the antecedent to this relatiue, in whom, either ſinne, or death, or that one man, namely Adam before ſpoken of, but not the firſt, becauſe ſinne in the Greeke tongue ἁμαρτία, is of the feminine gender: and ſo cannot anſwer vnto the Greeke relatiue, which is of the maſculine gender: nor the ſecond: for it were an impoper ſpeech to ſay in the which (death) all haue ſinned: for as *Auguſtine* ſaith, *in peccato moriuntur homines, non in morte peccant*, men die in ſinne, they are not ſaid to ſinne in death, and ſo *Auguſtine* reſolueth, that *in primo homine omnes peccaſſe intelliguntur*, all are vnderſtood to haue ſinned in the firſt man Adam, &c. and to this purpoſe *Auguſtine* in the ſame place alleadgeth *Hilarius*.

Auguſt.lib.4. cont. 2.epiſt. Pelag.c.4.

Queſt. 24. Whether the Apoſtle meane originall, or actuall ſinnes, ſaying, *in whom all haue ſinned.*

1. *Eraſmus* in his annotations vpon this place, contending that it ſhould be rather read, *for as much as all men haue ſinned*, then, *in whom all men haue ſinned*, thinketh that this place is not vnderſtood of originall, but of actuall ſinnes: who although he profeſſe, that he is an enemie to the hereſie of the Pelagians, which denie originall ſinne: yet contendeth both by the authoritie of the Fathers, as *Hierome* and *Origen*, and by the ſcope of the place, that the Apoſtle muſt be vnderſtood to ſpeake of actuall ſinnes: But all this may eaſily be anſwered. 1. thoſe commentaries which paſſe vnder the name of *Hierome*, are verily thought not to be his, but *Auguſtine* coniecture th, that they might be written by *Pelagius*: that ſuppoſed author excepteth Abraham, Iſaac, Iacob, that they were free from this death, namely the ſpirituall death of the ſoule, whereas euen they alſo without the mercie of God, were ſubiect by nature vnto euerlaſting death. 2. But *Origen* manifeſtly interpreteth the Apoſtle to ſpeake of originall ſinne: for he ſaith, as *Leui* was in Abrahams loynes when he payed tithes to *Melchizedeck*, *ſic omnes homines erant in lumbis Adæ, &c.* ſo all men that are born were in the loynes of Adam, and when he was expelled out of Paradiſe, they were expelled with him, &c. 3. touching the ſcope of the place that which followeth, v.13. *vnto the time of the lawe was ſinne in the world*, comprehendeth alſo originall ſinne (which *Eraſmus* would haue vnderſtood onely of actuall, that this place might be taken ſo likewiſe) as ſhall be further ſhewed, when we come to that place.

lib.3.de remiſſion. peccat.c. 123.

2. But *Theodoret* goeth yet further then *Eraſmus*, for he doth not onely exclude originall ſinne here, applying the Apoſtles words onely to actuall ſinne: but he thinketh further, that Adams ſinne was not the cauſe of the entrance of ſinne vpon his poſteritie, but the occaſion onely: for they hauing ſinned became mortall: and beeing mortall, they begat mortall children, and ſo were ſubiect to perturbations, and conſequently vnto ſinne, and ſo he concludeth, *vim peccati non eſſe naturalem, &c.* that the force of ſinne is not naturall: for then they which ſinne ſhould be free from puniſhment, (for that which is naturall cannot be helped) *ſed naturam ad peccatum proclivem eſſe factam:* but yet nature was made prone and apt to ſinne: to this purpoſe *Theodoret*: But the Apoſtle euidently ſheweth, that not onely death is entred into the world, but ſinne alſo: for how could infants in the iuſtice of God be

be ſubiect vnto death, if they were not alſo guiltie of ſinne.

3. But the Pelagians goe yet a ſteppe further, and denie that there is any originall ſinne at all, and that Adams ſinne is not transfuſed to his poſteritie by any naturall propagation, but onely a corrupt imitation: which hereſie ſhall be confuted among the controverſies.

Queſt. 25. Of the coherence of theſe words, *vnto the time of the lawe was ſinne in the world.*

1. Some make this connexion, that the Apoſtle directly prooueth his former aſſertion, v. 12. that in Adam all ſinned, and therefore are ſubiect to death: and this is prooued by the contrarie: becauſe before there was any lawe giuen, men were not puniſhed for their actuall ſinnes, which were then in the world: for there is no imputation of ſinne vnto puniſhment, where is no lawe: ſeeing then death was not inflicted for actuall ſinnes, it followeth, that it was for originall ſinne, *Tolet.* But this is not the coherence, for he taketh ſinne onely for actuall ſinne, whereas the Apoſtle ſpoke before of originall ſinne.

2. Some will haue all this verſe to containe an obiection, and to be vttered by S. Paul in the perſon of the adverſarie and obiecter: *Where no lawe is, there is no ſinne imputed, but before Moſes there was no lawe giuen, therefore no ſuch ſinne was imputed:* But all the words of this verſe cannot containe the obiection, becauſe the firſt clauſe, *vnto the time of the law was ſinne in the world,* are contrarie to the obiection: for it is affirmed that ſinne was in the world, which the obiection excepteth againſt: beſide *Beza* well obſerueth that where the Apoſtle ſpeaketh in the perſon of an other, he inſerteth ſome note or ſignification thereof.

3. *Calvin* ſuſpendeth all this ſentence by a parentheſis, which *Beza* miſliketh: becauſe it hath a very good coherence with the former verſe.

4. Some thinke that the Apoſtle here maketh not an obiection, but rather preuenteth it, and maketh anſwear vnto a ſuppoſed obiection: for it might haue beene thus excepted againſt the former words, *in whom all haue ſinned,* that there was no lawe giuen vntill Moſes, and where no lawe is, there is no imputation of ſinne: to this obiection the Apoſtle anſweareth by way of cõceſſion vnto part, that though ſinne be not imputed without a law, yet ſinne was in the world before the lawe, as it appeareth by the effects thereof, namely death, which reigned ouer all, as it followeth, v. 14. to this purpoſe, *Martyr, Piſcator, Lyran.*

5. But this rather is the right coherence and connexion of theſe words with the former: whereas the Apoſtle had inferred, that all in Adam were ſinners, and ſo ſubiect to death: inſtance might be giuen of thoſe which liued vntill the time of the law, that vnto them ſinne was not imputed, becauſe they had no lawe giuen them: Then the Apoſtle anſweareth this obiection, prouing that death came into the world becauſe of originall ſinne: and firſt he taketh it for graunted, that there was then ſinne in the world before the Lawe, v. 13. as alſo death: then he reaſoneth thus, if death were in the world, and not inflicted for actuall ſinnes, then was it imputed for originall: but it was not inflicted for actuall ſinnes: which he proueth by two reaſons, firſt by that which was obiected, there was no lawe giuen for actuall ſinnes, and therefore they were not imputed: ſecondly, by the inſtance of children which committed no actuall ſinnes, and yet died: therefore death entred into the world becauſe of originall ſinne. *Pare.*

Queſt. 26. *How ſinne is ſaid to haue beene vnto the time of the lawe.*

1. Some doe vnderſtand this ſentence *incluſiuely,* including alſo the time of the lawe: and expound vnto the lawe, vnto the ende and terme of the lawe: for ſinne was both before and vnder the lawe, which could not take away ſinne vntill Chriſt came: thus *Auguſtine, lib. 1. de peccat. remiſſion. c. 10.* and *Theodoret,* likewiſe *Haymo,* who vnderſtandeth by the lawe, *finem legis, & initium gratiæ,* the ende of the lawe, and beginning of grace: and maketh it like vnto this ſpeach: the *Hunnes* raigned *vſq; ad Attylam regem,* vnto king Attylas, that is, vnto his death: But the words following are againſt this expoſition: *ſinne is not imputed where is no lawe,* for if the time vnder the lawe be here comprehended, how could it be ſaid, that then ſinne was not imputed, whereas by the lawe it is moſt of all imputed.

2. *Origen* hath this ſingular expoſition by himſelfe, he vnderſtandeth here not the written but the naturall lawe: and he ſupplieth the word *mortuum, dead:* ſinne is dead vnto the time of the lawe, that is, till children come to yeares of diſcretion to vnderſtand the lawe of nature, and light of reaſon, ſinne is not imputed vnto them: As it is forbidden that a child ſhould ſmite his parents, but in a boy of 4. or 5. yeare old it is counted no ſinne ſo to doe,

and

and to this purpoſe he alſo interpreteth the word, *world*: the Apoſtle ſaith not *among men*, but in the world: becauſe in the world there are vnreaſonable creatures, which are not capable of ſinne; and ſo he thinketh that S. Paul vnderſtandeth children, which are not yet capable of reaſon: to this effect *Origen*: But firſt it is euident that the Apoſtle by the lawe, vnderſtandeth the written lawe of Moſes, as it followeth, v.14. and againe it is too great bouldneſſe to inſert the word, *dead*: for thus we may make any ſenſe of the Scripture.

3. Wherefore the Apoſtles meaning is, that from Adam vntill the lawe was giuen (for of the time after the lawe there could be no queſtion) there was ſinne in the world: for though they had not the written lawe, yet they had the lawe of nature, in tranſgreſſing the which they ſinned, *Lyran. Beza, Mart.*

Queſt. 27. *What ſinne the Apoſtle meaneth: which was in the world vnto the time of the lawe.*

1. Some doe vnderſtand it onely of actuall ſinne: which was in the world in that the lawe of nature was tranſgreſſed, though yet there were no written lawe giuen, *Tolet*: but it is euident, in that the Apoſtle maketh direct mention of infants, v. 14. which ſinned not as Adam did, that is, actually, that he meaneth originall ſinne alſo.

2. *Pererius* onely referreth it to originall ſinne, which though it were knowne vnto the Patriarkes, yet it was not by the lawe of nature acknowledged for ſinne, ſo alſo *Anſelme*: *Tolet* replyeth, that it cannot be ſo taken: for neither vnder the law is originall ſinne imputed vnto puniſhment: But this reaſon is not ſufficient: for both before and after the lawe death raigned ouer all, as brought in by originall ſinne.

3. But it is more agreeable to the Apoſtles minde to vnderſtand ſinne here generally, both originall and actuall, yet with ſpeciall relation to originall ſinne: becauſe the Apoſtles intendment is to ſhewe, that all are ſinners in Adam, and ſo ſubiect vnto death: and this appeareth to be the Apoſtles meaning, v. 14. where he ſpeaketh of the raigning of death ouer all, as well thoſe which committed actuall ſinne, as thoſe which did not: Thus *Haymo* interpreteth: ſinne was in the world, *& originale, & actuale*, both originall and actuall; *Auguſtine* likewiſe and *Theodoret* in the expoſition of this place comprehend both: ſo alſo *Beza, Parens.*

Queſt. 28. *How ſinne is ſaid to be imputed where there is no lawe*, ver. 13.

1. *Chryſoſtome* here reporteth the opinion of ſome, that make this a part of the obiection: but he refuſeth it: and *Tolet* addeth this reaſon further: becauſe men doe not vſe to obiect, but that hath ſome ſhewe of probabilitie: now none could doubt whether there were ſinne in the world before the lawe, for that was euident and apparant to all: theſe words then the Apoſtle vttereth in his owne perſon.

2. *Oecumenius* thinketh that the Apoſtle ſpeaketh of the imputation of ſuch ſinnes, as were againſt the ceremoniall lawe of Moſes, as touching circumciſion, ſanctifying of the Sabboth, and ſuch like: for other ſinnes before the lawe of Moſes, were both knowne and imputed: as is euident in the examples of Cain, Lamech, the Sodomites, which were puniſhed for their ſinnes: But the Apoſtle directly ſpeaketh of ſuch ſinnes, as were in the world before the lawe: now the breach of ceremonies commanded by the lawe, was counted no tranſgreſſion before the lawe.

3. Some by the imputation of ſinne vnderſtand the account made of ſinne, and take imputation for reputation: as the Syrian interpreter, and *Beza* in his laſt edition, *non putatur eſſe peccatum*, it is not thought to be ſinne: which is referred vnto the iudgement and opinion of men: before the lawe came, they had no perfect knowledge of ſinne: *obſcurum tum erat naturæ lumen*, the light of nature was ſo obſcure, that men did not ſee their ſinnes, *Mart.* ſo alſo *Oſiander*, *non reputabatur*, it was not reputed ſinne; alſo *Melanchthon*, *vbi non eſt lex, non agnoſcitur, non accuſatur, &c.* where no lawe is, ſinne is not acknowledged, accuſed: to the ſame purpoſe *M. Calvin*: though euen before the lawe their conſciences accuſed them, and there were diuerſe examples of Gods iudgements, *vt plurimum tamen ad ſua ſcelera connivebant*, yet for the moſt part they did winke at their ſinnes, &c. Thus before them *Auguſtine* vnderſtandeth it of the knowledge of ſinne, becauſe *per legem cognitio peccati*, by the lawe commeth the knowledge of ſinne, *lib.1. de peccat.merit.c.* 10. and *Oecumenius* alſo to the ſame purpoſe taketh it comparatiuely, *magnitudo peccati non erat ita cognita, &c.* the greatneſſe of ſinne was not knowne ſo before the lawe, as afterward by the

the law: and *Haymo* ſo expoundeth, *peccatum non agnoſcebatur tam graue malum eſſe*, ſinne was not knowne to be ſo great euill: to the ſame purpoſe *Lyranus, Hug. Card.* But theſe expoſitions ſeeme not to be agreeable to the ſcope of the Apoſtle: for to what purpoſe ſhould the Apoſtle vſe this qualification: ſinne was in the world, though it were not imputed, and taken to be ſinne before the law came: for the Apoſtle doth not here intend to ſhew the effects or propertie of the law, but his purpoſe is to proove, that men before the law came, were puniſhed with death euen becauſe of their originall ſinne.

4. *Origen* taketh the imputation of ſinne for the reputation, but he followeth his former ſenſe, vnderſtanding the law of nature: that in children, while yet they haue no vſe of reaſon, and ſo no knowledge of the law of nature, that which they doe is not counted ſinne: But the Apoſtle euidently ſheweth in the next verſe, ſpeaking of Moſes, that he meaneth here the written law of Moſes: *Origen* fortifieth his opinion, that the Apoſtle here meaneth the law of nature; becauſe if it be vnderſtood of any other law, *diabolus & angeli eius videntur abſolvi*, the Deuill and his angels may ſeeme to be abſolved, becauſe they had no other law, then the law of nature. *Contra.* The Apoſtle ſpeaketh not of the ſinne of Angels, but of men propagated from Adam, whome he prooueth all to be ſinners in Adam, becauſe they die in Adam: but in the ſpirits there is neither propagation, nor mortalitie.

5. *Ambroſe* referreth this imputation of ſinne vnto the opinion, which men had of God, whom they thought not to regard nor puniſh the ſinnes of men: But the contrarie is euident in Pharaoh and Abimelech, who knewe that they were puniſhed for keeping Sarah Abrahams wife.

6. *Anſelme* and *Peterius* doe vnderſtand this to be ſpoken onely of originall ſinne: that it was not acknowledged to be ſinne, before Moſes lawe came, by the light of nature: though to the Patriarkes and holy men it were knowne: But the contrarie is prooued by the Apoſtle, that originall ſinne was imputed to men, euen before the law was giuen, becauſe death raigned ouer all, euen ouer children: ſo farre is he from ſaying, that originall ſinne was not imputed: for where death was inflicted for ſinne, there ſinne was imputed.

7. This word of *imputing* of ſinne is taken two wayes, it ſignifieth either to haue the fault imputed, or the puniſhment: but here the latter rather, to impute ſinne, is *adiudicare poenarem*, to adiudge the guiltie perſon worthie of puniſhment: in this ſenſe is the word taken, 2. Tim. 4. 16. *All haue forſaken me, I pray God it be not imputed vnto them:* that is, that God doe not puniſh them for it: ſo to *Philemon*, 18. if he haue hurt thee any thing at all, *impute it vnto me*, that is, let me ſatisfie for it, *Faius, Tolet:* in this ſenſe the Apoſtle ſaith, Rom. 4. 8. *Bleſſed is he to whom the Lord imputeth not his ſinne*, his ſinne ſhall not be laid to his charge in iudgement. And ſo the Apoſtle ſaith here, where no lawe is, ſinne is not imputed, that is, there is no puniſhment inflicted for ſinne, but by the preſcript of a lawe: ſeeing then, that the puniſhment of death was inflicted vpon thoſe which liued before the lawe, it could not be for ſinnes, which they actually comitted, which had no law to puniſh them: therefore it was originall ſinne, which was puniſhed by death: and leaſt it might be ſaid, that though there were no written lawe, whereby ſinne was imputed, yet there was a naturall law, which men tranſgreſſed, and therefore were puniſhed: the Apoſtle ſheweth in the next verſe, that euen death raigned ouer them which had committed no actuall ſinne, as Adam had done, and therefore death was inflicted as a puniſhment not onely of actuall, but originall ſinne, *Beza.*

29. Queſt. *How death is ſaid to haue raigned, from Adam to Moſes.*

1. *Origen* diſtinguiſheth betweene the word *pertranſijt*, entred or paſſed, which the Apoſtle vſed before, v. 12. and *regnauit*, raigned: death entred ouer all both the iuſt and vniuſt, but it raigned onely in thoſe, *qui ſe penitus tota mente ſubiecerunt*, which did giue themſelues wholly vnto ſinne: But the Apoſtle ſpeaketh generally of all, not onely of ſome that death raigned vpon: by the generallitie of death, he prooueth the generallitie of ſinne: and by this word *regno*, he ſheweth *potentiam mortis*, the power of death, that none could reſiſt it, *Martyr: inſtar tyranni ſeuijt*, it raged like a Tyrant, *Beroa.*

2. By *death*, ſome vnderſtand, *mors animæ*, the death of the ſoule, that is, ſinne, which raigned from *Adam* vnto Moſes: *Haymo, Hug.* but it is euident, that the Apoſtle in this diſcourſe diſtinguiſheth death from ſinne: and prooueth by the effect, the vniuerſalitie of

death, brought in by sinne, the generalitie of sinne also. *Origen* seemeth to vnderstand *mortem gehenna*, the death of hell, vnto which all descended, and therefore Christ went to hell to deliuer them: this sense followeth also the *ordinarie* glosse, and *Gorrhan*. But in this sense it appeareth not, why the Apostle should say, *vnto Moses:* for they hold, that all the iust men euen vnder the law also, went to hell. But in truth the death of hell raigned not ouer the righteous either before the law, or after, from the which they were deliuered by Christ: therefore the death of the bodie is here vnderstood, which entred vpon all euen ouer infants, which sinned not as *Adam* did.

3. *Vnto Moses.* 1. *Origen* by *Moses*, vnderstandeth the Law, and by the law the whole time of the law, *vsque ad aduentum Christi*, vnto the comming of Christ, who destroied the kingdome of sinne: so also *Haymo*: but in that the Apostle setteth Moses against Adam, it is euident, that he vnderstandeth the time, when the law was giuen: and what law he speaketh of, is further shewed v. 20. *The Law entred that offence should abound:* the dominion then of sinne and death there ended not. 2. Some thinke this limitation is set, because men were more afraid of death before Christs comming then after, because they had not such hope of the resurrection, *Gorrhan*. but it is an hard and forced exposition, to interpret, *vnto Moses*, vnto the comming of Christ, as is shewed before. 3. Some thinke it is said, *vnto Moses*, because then a remedie was giuen by the law in restraining of sinne: and then first in *Iudaa tepit destrui regnum mortis*, the kingdome of sinne beganne to be destroied, and now euery where *gloss. ordinar.* but the law gaue no remedie against sinne, for sinne then abounded much more, v. 20. and the Apostle said before, c. 4. 15. *That where no law is, there is no transgression:* there is no such knowledge of sinne. 4. Therefore *vnto Moses*, noteth the time of the giuing of the law: *vsque ad legem per Mosen promulgatam*, vnto the law published by Moses. *gloss. ordin.* not that death raigned not after Moses also: but this is added, to shew that death was in the world euen before the law, *Lyran.* and so consequently sinne: for of those greatest doubt might be made, which liued before the law, whether death entred vpon them as a punishment of their sinne.

30. Quest. Of the meaning of these words, *which sinne not after the similitude of the transgression of Adam.*

This verse hath diuers readings. 1. some doe referre the last words, *after the similitude of the transgression of Adam*, vnto the first part of the sentence, *death raigned.* 2. some doe ioyne it with the next words before, *which sinned*: and of either of these there are seuerall opinions.

1. They which distinguish the sentence, and ioyne the first and last words together, some, as *Chrysostome*, giue this sense: that as death raigned vpon Adam, so likewise it raigned ouer his posteritie: but others doe make this the cause of death and mortalitie, because they are borne like vnto Adam, that is, destitute of originall iustice. *Tyrannus, Tolet. annot.* 19. *Tolet* further would confirme this interpretation by diuers reasons. 1. the preposition is ἐπὶ, which with a dative case sheweth the cause, whereas an other word ἐν, is vsed to signifie it, as Philip. 2. 7. *He was found in shape as a man:* and, Rom. 8. 3. *In the similitude of sinfull flesh.* 2. the word ὁμοίωμα, similitude, sheweth the similitude and likenes of nature. 3. and this is most agreeable to the Apostles purpose, to shew the cause why death raigned ouer all, because they are borne sinners like vnto Adam.

Contra. 1. The Greeke word ἐπὶ is sometime taken for ἐν, *in*, as before in the 12. vers. ἐφ' ᾧ, in whome: and *Tolet* himselfe in that place sheweth, that it is so vsed in other places of Scripture: *annot.* 15. 2. The word of similitude is better referred to the qualitie of Adams sinne, then to the conformitie in nature. 3. Neither needed the Apostle here shew the cause why death raigned ouer all: but he bringeth in this as a proofe of that, which he saide vers. 12. that all sinned in Adam, because all are subiect to death: euen they which commit not actuall sinnes, as infants: it was therefore impertinent to repeat that, which he intendeth to proue. 4. Now further, this distinction of the verse is ouerthrowne by these two reasons. 1. if the Apostle had saide, *ouer those which sinned not*, and should haue put to no other addition, he had contraried himselfe, hauing set it downe vers. 12. that in Adam, all sinned, and death therefore went ouer all: how then could he say, that death raigned ouer those, that sinned not? 2. there is not in infants the similitude of Adams transgression: for his sinne was actuall, so is not theirs: if he had said onely, *after the similitude of Adam*, and not added *transgression*, there had beene more proba-

probabilitie in it, thus to diuide the ſentence: but in that he addeth, *after the ſimilitude of the tranſgreſſion*, it is more fitly ioyned to the former words, *which ſinned not*.

2. Now of thoſe which ioyne the laſt clauſe with the former words, ſome read them affirmatiuely, thus, *death raigned, &c. ouer them, which ſinned after the ſimilitude, &c.* and *Origen* receiuing this reading, expoundeth it of thoſe, which committed mortall and great ſinnes, as *Adam* did: and ſo diſtinguiſheth betweene the entring of death, which went ouer the righteous, and the raigning of death onely ouer thoſe, which gaue themſelues wholly ouer vnto ſinne. *Ambroſe* vnderſtandeth this clauſe of Idolaters, for they ſinne like vnto *Adam*, who was not free from idolatrie, in forſaking the Creator. Some vnderſtand it of children, that they are ſaide to ſinne after the ſimilitude of *Adam*, *quia ex peccatore naſcuntur peccatores*, becauſe they are borne ſinners of a ſinners *Gorrhan*. But all theſe goe againſt the receiued reading, which hath a negative, *ouer them which ſinned not*, as alſo the Syrian interpreter readeth.

3. Of thoſe which read with a negative, *ouer them, which ſinned not*: *Hier. l. cont. Pelag.* expoundeth it of the particular ſinne of *Adam*, in eating of the forbidden fruit: that death raigned euen ouer thoſe, which had not committed that ſinne: ſo alſo *Theodor.* and *Chryſoſt.* though he otherwiſe diuide the ſentence, as is ſhewed before: But none beſide *Adam* did commit that ſinne: whereas the Apoſtle in ſaying, *euen ouer them alſo, which ſinned not*, inſinuateth, that there were ſome, ouer whome death raigned, that ſinned after the ſimilitude of *Adams* tranſgreſſion, and ſome which did not.

4. *Athan. ſer. 4. cont. Arr.* ſaith, that they ſinned like to *Adam*, which committed mortall and great ſinnes: they ſinned not like to *Adam*, that ſinned not mortally; and yet died, as Ieremie, and Iohn Baptiſt, that were ſanctified in their mothers wombe: But in this ſenſe the Apoſtle onely ſhould ſhew, that death raigned onely ouer thoſe, which had committed actuall ſinnes: and ſo he ſhould not prooue that which he ſaid before, that in *Adam* all ſinned, not onely thoſe which commit actuall, but are guiltie onely of originall ſinne.

5. *Oecumenius* doth interpret this place, of thoſe, which were before the Law, which did not tranſgreſſe *in legem datam*, againſt any law giuen vnto them, as *Adam* did, but onely againſt the law of nature: and ſo he ſeemeth to vnderſtand it onely of thoſe which committed actuall ſinnes: but then the Apoſtles reaſon ſhould not be generall enough, if he concluded not all, as well Infants, as others to be ſinners in *Adam*.

6. Moſt of our new writers vnderſtand this, *not to ſinne after the ſimilitude of the tranſgreſſion of Adam*, to be, *ſine lege peccare*, to ſinne without a law, as all they did which were from *Adam* to Moſes, as well infants as men of yeares: ſo *Mart. Bulling. Melanct. Calv.* But this had beene then a needleſſe addition, ſeeing all without exception from *Adam* to Moſes ſinned in that manner without a law: but the Apoſtle in ſaying, *euen ouer them alſo*, ſheweth, that there were ſome beſide thoſe, which ſinned after the tranſgreſſion of *Adam*.

7. Wherefore I preferre *Auguſtines* expoſition, who taketh thoſe to ſinne after the ſimilitude of *Adams* tranſgreſſion, that committed actuall ſinnes, and thoſe not to ſinne after that ſimilitude, which had no actuall but onely originall ſinnes: ſo alſo *Anſel. Lyran. Gorrh. gloſſe inter. Haymo*, and of our new writers, *Beza, Pare. Oſiand. Piſc.* with other: ſo alſo *Per.*

31. Qu. *How Adam is ſaid to be the figure of him that was to come.* v. 14.

1. *Origen*, by *him which is to come*, vnderſtandeth the next world, that as by *Adam* we all in this life become mortall, ſo in the next world *vita regnabit per Chriſtum*, life ſhall raigne thorough Chriſt.

2. Some vnderſtand this according to that place, 1. Cor. 10. 11. *all theſe things happened vnto them in types*: ſo whatſoeuer was before or vnder the law, were figures of thoſe things, which ſhould be accompliſhed in the times of the Meſſiah: *Faius*, and *Origen* alſo to the ſame purpoſe. But it is euident, that the Apoſtle compareth the perſon of *Adam* and Chriſt together, and touching thoſe things, which were wrought and accompliſhed in this life, not deferred till the next.

3. *Auguſtine* ſometime referreth, *that, which is to come*, not vnto Chriſt, but vnto Adams poſteritie, that ſuch as he was after he had ſinned, ſuch was his poſteritie, *lib. 1. de peccat. mer. c. 11.* ſo alſo *Haymo* bringeth this in for one expoſition, *ſicut Adam peccator extitit*, as Adam was a ſinner, ſo all his poſteritie are borne ſinners: but the word beeing put in the ſingular number, and with one article, τῦ μέλλοντος, of him, or one to come, ſheweth, that it muſt be vnderſtood of ſome ſpeciall one, not of all Adams poſteritie.

4. The commentarie vnder *S. Hieromes* name, but falſly, here bewraieth it ſelfe to haue beene written by ſome *Pelagian*, whoſe hereſie was, that Adams ſinne is deriued to his poſteritie by imitation, not by propagation: theſe are the words, *Adam hauing firſt tranſgreſſed the commandement of God, exemplum eſt legem prævaricari volentibus, is an example to thoſe, which will tranſgreſſe the law of God, as Chriſt is an example, to thoſe which will imitate him, in fulfilling his fathers wil:* But wherein *Adam* is a type of Chriſt, the Apoſtle ſheweth in the reſt of this chap. following, where no mention is made of any ſuch exemplarie imitation,

5. Some referre this to ſuch things as happened to *Adams* perſon, as *Eve* was formed out of *Adams* ſide beeing aſleepe: ſo out of Chriſts ſide hanging on the croſſe iſſued water and blood, the Sacraments of regeneration, by the which the Church is ſanctified and ſaued: *Gorrhan, Lyranus, Pererius:* And as *Adam* was made *ex terra virgine*, of the earth a virgin, ſo Chriſt was borne of Marie the Virgin. *Haymo.* But *Bellarmine* preſſeth this further, that as *Adam* was made out of the earth beeing yet not accurſed, ſo Chriſt of Marie, *quæ omnis maledictionis ac per hoc omnis peccati expers fuit*, which was free from all malediction, and ſo from all ſinne, &c. But beſide that none of the reſt, which vrge this ſimilitude, doe ſtraine it thus farre: but onely thus, that as *Adam* was made out of the earth, *diuina virtute*, by the diuine vertue, *Lyran. ſine humano opere*, without mans helpe, *Gorrhan:* ſo Chriſt was borne of a Virgin: this ſtrained and forced collection ſhould be contrarie to the Apoſtle: for if Marie were without ſinne, how is it true, which the Apoſtle ſaid before, *in whome all men haue ſinned.*

Bellar. lib. 4. de amiſſ. grat. c. 15.

6. Herein then *Adam* was a type of Chriſt, not in reſpect of ſuch things, as were perſonall to either of them; but of that, which by them redounded to many: and this ſimilitude and correſpondencie, is *ex contrarijs*, by the contrarie, as *Origen* well obſerueth: and that in theſe three reſpects: what they are in themſelues conſidered, what to their poſteritie, and wherein. 1. They were both authors and beginners, *Adam* was the beginning of mankind, *quoad eſſe naturæ*, in reſpect of the naturall generation: Chriſt is the beginning *quoad eſſe gratiæ*, in reſpect of the ſpirituall regeneration by grace, *Lyran.* 2. as *Adams* ſinne did not hurt himſelfe onely, but his poſteritie, ſo the grace of Chriſt is communicated to all his ſpirituall generation. 3. as death and ſinne came in by *Adam*, ſo life and righteouſnes by Ieſus Chriſt: as the Apoſtle followeth this compariſon in the reſt of this chapter, and at large, 1. Cor. 2. 15.

Here follow certaine queſtions touching this compariſon made by the Apoſtle betweene *Adam* and Chriſt.

31. Queſt. *Of the names and tearmes, which the Apoſtle vſeth in this compariſon.*

1. In the tranſgreſſion and fall of *Adam*, the Apoſtle vſeth diuers words and tearmes, which either expreſſe the cauſe of *Adams* fall, the ruine and fall it ſelfe, and the fruits: for in theſe three are *Adam* and Chriſt compared together. 1. the cauſe is ſet forth in generall tearmes, as it is called ἁμαρτία, ſinne, v. 12. or παράβασις, tranſgreſſion, v. 14. or more ſpeciall, as it is called παρακοὴ, diſobedience, v. 19. 2. the fall of man is called παράπτωμα, *lapſus*, the fall or ruine of man, v. 15. 3. the effects are either, the guiltines of ſinne, called κρίμα, v. 16. or the puniſhment, which is either θάνατος, death, v. 12. or κατάκριμα, condemnation, euerlaſting death, v. 16.

2. In the iuſtification purchaſed by Chriſt, are likewiſe expreſſed the cauſes, the worke it ſelfe, and the effects which follow. 1. the cauſes: the efficient, χάρις, the grace of God, v. 15. called alſo περισσεία, the abundance or redounding of grace, v. 17. the formall cauſe, is ὑπακοὴ, the obedience of Chriſt, v. 19. 2. the worke of our iuſtification is called χάρισμα, the gift, v. 15. δωρεὰ ἐν χάριτι, the gift by grace, v. 15. and the gift of righteouſnes, v. 17. 3. then the fruit and effect thereof, is δικαίωσις ζωῆς, the iuſtification of life, or vnto life, v. 18.

3. But yet if we will more exactly diſtinguiſh theſe words, this difference may be made betweene them: theſe three words which the Apoſtle vſeth, χάρισμα, δωρεὰ, δώρημα, v. 15. 16. the firſt ſignifying grace, the other two beeing tranſlated the gift, doe thus differ: the firſt ſheweth the grace and fauour, from the which the benefit proceedeth, the ſecond is the collation of the benefit, the third betokeneth the benefit it ſelf, which is conferred: as if a Prince ſhould giue a great treaſure to redeeme one out of captiuitie: this fauour of the Prince is χάρισμα, the grace: the free giuing of it is δωρεὰ, the donation; the others enioying of it, and receiuing of this libertie, is δώρημα, the benefit or gift. *Beza.*

4. So

4. So theſe other 3. words, δικαίωμα, δικαίωσις, δικαιοσύνη, iuſtifying, iuſtification, iuſtice, doe thus differ: the firſt ſignifieth the merit of Chriſts iuſtice, whereby we are iuſtified: the ſecond the action it ſelfe of iuſtification, whereby Chriſts iuſtice is communicated to vs: the third the iuſtice it ſelfe, which is imputed and communicated vnto vs, *Tolet. annotat.* 24.

Queſt. 33. *Of the compariſon betweene Adam and Chriſt in generall.*

1. *Origen* well obſerueth, that this compariſon, is *per genus ſimilis, per ſpeciem contraria*, it is alike in the generall reſemblance, but contrarie in the particular: in two things there is a generall agreement and reſemblance: 1. that there is one that giueth beginning, and is the author vnto the reſt. 2. *in plures aliquid diffunditur*, on both ſides, as the beginning is from one, ſo there is ſomewhat conueyed vnto many.

2. The ſpecificall difference, conſiſteth in the contrarietie, and diſparitie, and the excellencie: the diſparitie is, that one was the author of ſinne vnto condemnation, the other of righteouſneſſe vnto life: the excellencie is, in that the gift is not ſo as the offence, but much more powerfull and abundant: of both theſe, the diſparitie and excellencie, more followeth to be added in the two next queſtions: So then here are three things to be conſidered in this compariſon, as *Photius* obſerueth, cited by *Oecumenius*, *ſimilitudo, contrarietas, excellentia*, the ſimilitude or likenes, the contrarietie and diſparitie, and the excellencie.

3. Now whereas the Apoſtle from this verſe vnto the 19. v. ſeemeth to vſe diuerſe iterations of the ſame thing, we ſhall finde by a dilligent viewe and examination of the Apoſtles ſentences, that he doth not repeate the ſame things, as *Pellicane* thinketh, *eadem repetit propter infirmas conſcientias, &c.* he repeateth the ſame things becauſe of weake conſciences, which often thinke, that ſinne is more powerfull then grace, &c. But *Oecumenius* ſaith better, *nequaquam iterum atq; iterum eadem repetit Apoſtolus, &c.* the Apoſtle doth not againe and againe repeat the ſame things, as one would thinke, but *diligentiſſime copulat*, he doth moſt dilligently couple and ioyne the principall heads together.

Queſt. 34. *Of the diſparitie and vnlikeneſſe betweene Adam and Chriſt in this compariſon.*

The difference and diſparitie betweene them is in theſe ſixe ſeuerall points.

1. In the perſons compared: Adam is conſidered as a meere man, v. 12. but Chriſt was both God and man, he is called Ieſus Chriſt our Lord, v. 21.

2. They differ in that which is conferred: Adam propagateth to his poſteritie ſinne, and death, v. 12. Chriſt communicateth to his, righteouſneſſe and life, v. 15. 16.

3. The meanes are farre different: Adams diſobedience brought in ſinne: Chriſts obedience procureth life, v. 18. 19.

4. The perſons vpon whom theſe things are conferred, differ: for from Adam death and ſinne are deriued vpon all in generall, v. 12. 18. but righteouſneſſe is communicated onely to thoſe, which receiue the abundance of grace by faith, v. 17.

5. The manner how theſe things are conueyed, are diuerſe: Adams ſinne is tranſmitted by naturall propagation: but life and righteouſneſſe by Chriſt are communicated by grace, v. 15. the gift is by grace.

6. The ſequele and endes are contrary: the offence is vnto condemnation, v. 16. but iuſtification by Chriſt is vnto life eternall. v. 18.

Queſt. 35. *Of the excellencie and ſuperioritie which the benefit by grace in Chriſt hath beyond our fall and loſſe in Adam.*

1. The firſt excellencie is generally in the power and efficacie of the worker: for it was neceſſarie that he that ſhould ouercom ſinne and death, ſhould be ſuperiour to both: for if he had beene of equall power he could not haue diſſolued Sathans worke: the ſtrong man could not be bound but by a ſtronger then he, *Mart.* And more particularly this excellencie appeareth in the author and efficient cauſe: Adams ſinne was *vnius & puri hominis*, of one and the ſame a meere man: but the gift was *Chriſti hominis & Dei*, of Chriſt God and man: *Lyran.* that was of our, but this, *non ſolum patris ſed filij gratia*, was not onely the grace of God the father, but of his ſonne, *Chryſoſt.*

2. An other point of excellencie is generally in the worke it selfe, and the manner of it: 1. if sinne beeing a privative, were so forcible vnto condemnation, much more the iustice and grace of Christ, beeing a thing positive, is auaileable: *fortior vita, quàm mors, iustitia, quàm peccatum*, life is stronger then death, and righteousnes then sinne. *Origen.* 2. *fortius est mortuum resuscitare, &c.* it is a more powerfull thing to raise one beeing dead, then to kill one that is aliue. *Osiand.* 3. *Chrysostome* addeth further, *magis videtur rationi consonum, &c.* it seemeth more agreeable to reason, that one man should purchase saluation and redemption, then condemnation to and for an other: if then that were done, which was more against reason, for one to worke an others condemnation, much more the other.

3. As our redemption and iustification by Christ, is more excellent then our condemnation by Adam, in respect of the more excellent and powerfull cause, as the Apostle sheweth, v.15. as is before expressed: so it excelleth, in regard of the more excellent fruits and effects: whereof one is declared, v.16. that whereas one offence of Adam entred vnto the condemnation of many, in Christ not onely that sinne is pardoned, but all other our actuall sinnes: *non solum illud peccatum per gratiam est oblatum, sed & reliqua omnia*, not onely that fault is taken away by grace, but all the rest also. *Chrysost.*

4. An other effect is, that in Christ we receiue abundance of grace, v. 17. *non tantùm peccata sublata, sed iustitia præstita*, our sinnes are not onely taken away, but righteousnes also is giuen vs: *Chrysost.* which he further thus setteth forth by this similitude; like as if a Prince should deliuer a man, that is enthralled with his wife and children, and not onely restoare him to libertie, but set him in a princely throne: or as if a medecine should be giuen, not onely to heale the disease, but whereby the bodie should be made much stronger: *Lyran.* so Christ, *non solum iustificat à peccatis, sed etiam inducit ad gloriam*, doth not onely iustifie vs from our sinnes, but also bringeth vs to glorie. *Lyran.*

5. *Chrysostome* addeth one excellent priuiledge further, which we obtaine in Christ, that whereas death came by Adam, in Christ we obtaine, that by death we receiue no hurt, *sed plurimi luchri tulerimus*, but much good: as 1. death perswadeth vs and the remembrance thereof, to liue soberly and honestly. 2. *hic sunt Martyrum coronæ*, death was the occason of the crowne of martyrdome. 3. and thereby we are made fitte for immortalitie.

6. *Origen* herein placeth the excellencie of this effect, that not onely death no longer raigneth, *sed & duo conferuntur bona*, two good things are conferred: life is giuen in stead of death, Christ our life raigneth in vs, and we also shall raigne in life with him.

This then is the abundance of grace that we receiue in Christ. 1. in that we are not onely purged from our sinnes, but iustified in Christ. 2. and sanctified in him. 3. made fellow heires with Christ, and restored to be the sonnes of God. 4. and brought to euerlasting glorie.

36. Quest. *Some other opinions refused, wherein this excellencie should consist.*

1. Some thinke, that herein consisteth the excellencie of grace, becaus the sinne of Adam was deriued onely vnto men: the grace of Christ is reuealed to Angels. *Perer. disput.* 12. This is true, that euen the Angels doe stand by Christ, but it is not the meaning of Saint Paul here: for he speaketh expressely of the abounding of this gift of iustification vnto men. v. 18.

2. *Pererius* further saith, that by originall sinne, which we haue from Adam, we are onely made subiect *pœnæ damni*, to the penaltie of losse, which is the privation of the grace and glorie of God: but in Christ we are deliuered from the penaltie not onely *damni*, of the losse, but *sensus*, of feeling and suffering the torments of hell. But the Apostle is contrarie, who saith, that by the offence of one sinne came vpon all to condemnation, v.18. the euerlasting condemnation then of bodie and soule, is due vnto men by nature in respect of originall sinne, without the mercie of God in Christ: and elswhere the Apostle saith, we are all the children of wrath by nature, Eph. 2. 2. to the children of wrath belongeth all kind of punishment, not onely in the priuation of life and glorie, but in the actuall feeling and suffering of eternall torments.

3. The ordinarie *glosse* saith, that death in Adam raigned onely *temporaliter*, temporally: but grace and life in Christ eternally: but death in Adam should haue raigned eternally, if Christ had not redeemed vs: not onely temporall, but eternall death is the reward of sinne: then seeing all sinned in Adam, all by nature are subiect euen to eternall death.

4. *Pe.*

4. *Pet. Martyr* obſerueth out of *Oecumenius* an other point of excellencie in Chriſt aboue Adam: for Adams ſinne, *cooperans habuit omne noſtrum peccatum*, had euerie one of our ſinnes to helpe and worke together with it: but the grace of Chriſt came vpon all, *ſine noſtra cooperatione*, without our ioynt working: for not onely the faithfull and beleeuers, but infidels alſo and vnbeleeuers ſhall riſe againe from death.

But *Pet. Martyr* taketh theſe exceptions to this obſeruation. 1. Adams ſinne without our actuall ſinnes, was ſufficient to condemne his poſteritie. 2. though the vnbeleeuers ſhall riſe againe, it ſhall be to their further condemnation, it ſhall be no benefit vnto them. 3. though Gods grace doe worke without vs, yet there is ſomewhat required in the faithfull, that they ſhould beleeue, though that alſo be the gift and worke of God in vs.

5. Wherefore the true excellencie of the grace of Chriſt aboue the ſinne and condemnation by Adam, conſiſteth in thoſe points declared in the former queſtion: becauſe in Chriſt we are reſtored to a more excellent ſtate, then we loſt in Adam: 1. by Adam we are depriued of a temporall paradiſe, in Chriſt we are reſtored to an heauenly. 2. in Adam we are excluded from the eating of the materiall tree of life: but in Chriſt we feede of the bread of heauen, which giueth eternall life. 3. in Adam it was giuen vs, *poſſe non mori*, *non peccare*, a poſſibilitie not to ſinne, not to die: but in Chriſt we ſhall obtaine, *non poſſe peccare*, *mori*, that we cannot die, nor ſinne in the next life. 4. by Adams ſinne we are compared to the beaſts, that periſh, Pſal. 49. 12. but in Chriſt we are made like vnto the Angels: In theſe and other points, is our ſtate more perfect in Chriſt, then it ſhould haue beene in Adam, if he had not ſinned.

Queſt. 37. *In what ſenſe the grace of God is ſaid to haue abounded vnto more, v. 15.*

The vulgar Latine giueth occaſion of this queſtion, which in the firſt clauſe readeth *multi*, many be dead thorough the offence of one: but in the ſecond he ſaith, grace *in plures abundauit*, hath abounded vnto more; and this reading ſeemeth *Origen* to follow: Here then many doe buſie themſelues to ſhewe, how grace in Chriſt hath abounded vnto more, then ſinne in Adam.

1. *Origen* ſaith that they are ſaid to be more, becauſe Adam himſelfe, from whom the death of ſinne was deriued vnto others, *additur numero eorum, &c.* is added to the number of them, which haue receiued grace in Chriſt: But this is too curious, neither agreeable to the Apoſtles meaning; for ſeeing the compariſon is inſtituted betweene Adam and Chriſt, though Adam indeede were ſaued by Chriſt, yet each of theſe Adam and Chriſt with their offpring muſt be conſidered here, as in themſelues: neither can the adding of one to this number, make them more which haue obtained grace in Chriſt, then them which are loſt in Adam.

2. Some by thoſe *many* which are dead in Adam, vnderſtand onely thoſe which ſinned by imitating of Adam, that is commit actuall ſinnes, and ſo they reade the former verſe affirmatiuely, *Death raigned ouer thoſe which ſinned, after the like manner of the tranſgreſſion of Adam*, and then the grace of Chriſt aboundeth vnto more, euen vnto infants, that ſinned not in like manner, as Adam did, that is, actually, thus *Ambroſ. gloſſ. ordinar. Gorrhan:* But in this ſenſe infants ſhould be out of the number of thoſe that are dead in Adam: whereas the Apoſtle ſaith, *in whom all haue ſinned*, yea infants and all ſinned in Adam.

3. *Pererius* hath this quaint obſeruation, that there may be found of Adam carnally propagated, and yet not infected with his ſinne, as the Bleſſed Virgin Marie: yet none can be found ſpiritually regenerate, but by the grace of Chriſt: But this conceit of his is againſt the Apoſtle, who ſaith that in Adam all ſinned: and *Origen* thus collecteth *videsne vt à peccato nullum Paulus excuſet?* ſee you not how the Apoſtle excuſeth none from ſinne? If all haue ſinned in Adam, then cannot the Virgin Marie be exempted from originall ſinne.

4. *Pererius* hath an other conceit, that the grace of Chriſt is ſaid to haue abounded vnto more; becauſe that if God ſhould create a newe kind of men, not of Adam, they ſhould ſtand in neede of the grace of Chriſt: and yet they not comming of Adam, could not be infected with his ſinne, *Perer. diſput.* 10. But S. Paul ſpeaketh not of a poſſibilitie or ſuppoſall, how grace might abound vnto more, but of the actuall and reall abounding of grace vnto many in Chriſt: and if there were a newe creation of men, they ſhould be created in a perfect eſtate as Adam was before his fall, and ſo ſhould not keeping of that ſtate, haue neede of a redeemer in that behalfe.

5. But this is a needeleſſe queſtion, ſeeing that in the originall in both places the Apoſtle vſeth the word πολλοὶ, *multi*, *many*, not in the comparatiue, *plures*, more: therefore this queſtion is impertinent, how the grace of Chriſt is ſaid to haue abounded vnto more: Neither doth the Apoſtle giue vnto the grace of Chriſt the preheminence in reſpect of the number, but of the more powerfull effect, as is ſhewed before, queſt. 35.

6. *Haymo* in both places vnderſtandeth the elect: they are the *many* which are dead in Adam temporally, and they are the *many*, *vnto whom grace hath much more abounded*, becauſe in Adam onely they are infected with originall ſinne, in Chriſt both originall and actuall are pardoned: But thoſe whom the Apoſtle here calleth *many*, ver. 18. he expreſſeth to be all: he meaneth then all mankind in generall, which die in Adam.

Queſt. 38. *How all men are ſaid to be iuſtified in Chriſt*, v. 18.

1. *Huberus*, therein ioyning the right hand of fellowſhip with the old Pelagians, hence would prooue the Vniuerſalitie of grace, that all in Chriſt are abſolutely iuſtified, as in Adam all die: But then it would followe by the force of the Apoſtles compariſon, that all ſhould verily be ſaued in Chriſt, as they are by nature ſinners in Adam: ſee the confutation of this error at large among the controuerſies.

2. Some vnderſtand this of the ſufficiencie of iuſtification by Chriſt, that it is ſufficient for all, if they had grace to receiue it, *Lyran.* But the Apoſtle ſpeaketh not of a poſſibilitie of iuſtification, but of an actuall collation of this benefit, as Adams ſinne really and actually is transfuſed to his poſteritie.

3. *Tolet* vnderſtandeth generally all men, whoſoeuer, and by the iuſtification of life, he would haue ſignified, the reſurrection, which ſhall be of all men in generall, both good and bad, as all men are ſubiect to death in Adam both good and bad: But the Apoſtle before v. 17. called that *raigning in life*, which here he nameth the *iuſtification of life*, but the wicked that riſe againe ſhall not raigne in life, therefore they are not partakers of the iuſtification of life.

4. *Haymo* better vnderſtandeth here the vniuerſalitie of the elect, *omnes electos & predeſtinatos ad vitam*, all that are elect and predeſtinate vnto life: that as Adam infected all his poſteritie carnally deſcending of him, ſo Chriſt iuſtifieth all, which beleeue in him: to the ſame purpoſe *Auguſtine* vnderſtandeth, *omnes viuificandos*, all that are to be quickened and made aliue, becauſe none are iuſtified but in Chriſt, *lib. 6. cont. Iulian. c. 12.* ſo the interlinearie gloſſe vnderſtandeth *omnes ſui*, all that are Chriſts: all are iuſtified *qui ſunt Chriſti*, which are Chriſts, *Pareus*.

Queſt. 39. Why the Apoſtle ſaith, v. 19. *By one mans diſobedience many were made ſinners*, and not *all*.

1. *Origen* by ſinnes here vnderſtandeth thoſe, which continue in a cuſtome of ſinne, a righteous man may ſinne, but he therefore cannot be called a ſinner: and ſo not all borne of Adam, but many are ſaid to be ſinners, to the ſame purpoſe *Tolet annot. 25.* But the Apoſtle ſpeaketh here of Adams diſobedience, whereby many were ſinners: which is deriued by propagation, and learned by imitation: therefore he ſpeaketh generally of all that ſinned in Adam, and not onely of ſome ſpeciall ſinners.

2. *Theodoret* thinketh the Apoſtle nameth *many*, becauſe all did not continue in Adams ſinne: but ſome *permanſerunt in decretis naturæ, &c.* did remaine in the decree of nature, and followed vertue, as *Abel, Henoch, Noe, &c.* But euen thoſe alſo were borne in ſinne, as the Apoſtle ſaid before, v. 12. that all ſinned in Adam, and they were ſinners by nature, though regenerate by Chriſt.

3. *Tolet* thinketh the Apoſtle hath reference to the time before ſpoken of from Adam, vnto Moſes, and therefore, he ſaith, *many*, not *all*, as he on the other ſide ſpecially meaneth the times of the Goſpell, when likewiſe many, and not all beleeued in Chriſt, *annot. 22.* ſo alſo *Faius*: But then this compariſon ſhould be imperfect: for as Adams ſinne hath infected all his poſteritie ſince the beginning of the world to the ende thereof: ſo Chriſt is the Sauiour of the world both from Adam to Moſes, and ſince.

4. *Auguſtine* taketh the Apoſtle to meane *all*, but yet he ſaith *many*, to ſhewe the multitude of thoſe that are ſaued in Chriſt: for there are *aliqua omnia, quæ non ſunt multa*, ſome things all, that are not many, as the fowre Goſpels are all; but not many: and there be *aliqua multa*, ſome things many, that are not all; as many beleeuers in Chriſt, not all, for all haue

haue not faith, 2. Thess. 3. &c. It is true, that the Apostle by many, vnderstandeth all, as he said in the former verse: and sometime the scripture, calleth them many, which are all: as in one place the Lord saith to Abraham, I haue made thee a father of many nations, Gen. 17. in an other, *in thy seede all the nations of the earth shall be blessed:* but yet the reason is not giuen, why the Apostle saith *many*, not *all*.

5. Some thinke, he so saith, *many*, because Christ is excluded, that came of Adam: *Pis-cator*. But Christ, though he descended of Adam, yet not by ordinarie generation, therefore in this generall speach he needed not to be excepted: as he was not included, when the Apostle saith, in *whom* (that is, in Adam) *all haue sinned*.

6. The reason then is this, *multos apponit vni*, he opposeth many to one: that Adam beeing one, infected many beside himselfe with his sinne: as Adams sinne rested not in his person, but entred vpon many, so Christs obedience and righteousnesse staied not in his person, but was likewise communicated to many: *Beza, Pareus*.

Quest. 40. How, *many* are said to be *sinners* in Adam.

1. *Chrysostome*, by sinners vnderstandeth, *morti obnoxios*, those that are subiect to death by reason of Adams sinne: and he addeth this reason, *ex illius inobedientia alium fieri peccatorem, quam poterit habere consequentiam?* by his disobedience others to become sinners, it hath no coherence or consequence.

Contra. 1. True it is, that sometime the word *peccatores*, sinners, is taken in that sense, for men subiect to death, and punishment: as *Bathsheba* saith to *Dauid*, 1. King. 1. 21. *else, when my Lord the King shall sleepe with his fathers, I and my sonne Salomon shall be sinners*, &c. that is, put to death as offenders: But yet in this place, the word is not so taken, for as to be made iust in Christ, signifieth not to haue the reward of iustice, but to be iustified indeed, so to be made sinners, sheweth not the punishment, but the guiltines of sinne deseruing punishment; as then in the former verse, the effects were compared together, *condemnation* in Adam, and iustification vnto life in Christ: so here the causes are shewed, sinne on the one side causing death, and righteousnesse on the other which bringeth to life. 2. though *Chrysostome* faile in the interpretation of this place, yet he denieth not, but that in Adam all sinned, and in many places he testifieth euidently of originall sinne: as he calleth it *radicale peccatum*, the rooted sinne, *hom.* 40. *in* 1. *epist. ad Corinth.* And therefore the Pelagians did him wrong to make him an author of their opinion, who denied originall sinne: from which imputation of the Pelagians *Augustine* cleareth *Chrysostome*, writing against their heresie: and this point is cleared in this place: for if all are subiect to death in Adam, which *Chrysostome* here confesseth, then all haue sinned in Adam, for death could not enter vpon all without sinne.

2. As *Chrysostome* vnderstandeth here onely, *temporall* death, whereunto all are subiect in Adam: so some by condemnation mentioned, v. 17. doe likewise insinuate the sentence onely of mortalitie, *Tolet. Origen* vnderstandeth the expulsion of Adam out of Paradise: but by the contrarie seeing the Apostle by iustification vnto life, vnderstandeth the reigning in life eternall: by death and condemnation is signified, *animæ & corporis damnatio*, the damnation of bodie and soule: so expoundeth *glass. interlin. Gorrhan*, with others.

3. *Origen* by sinners, vnderstandeth *consuetudinem & studium peccandi*, the custome, and studie of sinning: as though the Apostle had meant onely actuall sinne: but that proceedeth not from Adams disobedience properly, as originall sinne doth.

4. Neither yet doth the Apostle onely meane originall sinne which is by Adams disobedience, *in ipsius posteros propagatum*, propagated vnto his posteritie: *Faius*: for it is more to be a sinner, then to sinne in Adam, which the Apostle said before, v. 13.

5. Wherefore the Apostle by sinners, vnderstandeth both such as sinne originally in Adam, *peccatum contrahendo* by the contagion or contraction of sinne, and *peccatum imitando*, which sinne actually by imitation, *Gorrh.* so that we are not onely naturally euill by sinfull propagation: as the Apostle said before, v. 12. *in whom all haue sinned*, and so are by nature guiltie of death and condemnation, v. 18. but beside as an effect of our naturall corruption, there is a generall pravitie of nature, and an habite of euill engendred in vs, whereby we can doe no other then sinne: so Adams disobedience hath made vs not onely *naturaliter pravos*, naturally euill, *sed habitualiter peccatores*, habitually sinners. *Pareus*.

Quest. 41.

Quest. 41. *How the lawe is said to haue entred thereupon, ver. 20.*

1. The occasion of these words is not so much to shewe, that sinne raigned in the world euen after the lawe, as it was in the world before the lawe, from Adam to Moses, v. 14. but the Apostle hauing shewed at large, how we are deliuered from sinne and death brought in by Adam, onely by Christ, he preuenteth the obiection of the Iewes: for it might haue beene replyed, wherefore then serued the lawe, if there were no remedie against sinne thereby? the Apostle then answeareth, that the lawe was so farre from sauing men from their sinnes, that they were thereby the more encreased thus: *Chrysostome* and *Pet. Martyr*, with others.

2. But this is not to be vnderstood of the lawe of nature, as *Origen*, who to decline the imputation of the lawe, laid vpon it by wicked *Marcion*, that it was giuen to an euill ende to encrease sinne, will haue the Apostle to speake of the lawe of nature: for the Apostle making mention of the lawe before, v. 13. vnderstandeth the written lawe, as he expoundeth v. 14. where he expressely speaketh of Moses: neither was the lawe of nature giuen to that ende, to encrease sinne, no more then the morall lawe was, but sinne entred *occasionaliter*, by occasion onely of the lawe, as shall be shewed in the next question.

3. The lawe παρεισῆλθεν, entred thereupon. 1. the Latine interpreter readeth, *subintrauit*, it entred in by the way: as though it had entred in secretly, so also *Erasmus*, and *Carthan* giueth the reason, because it was giuen but vnto one people, and secretly in the desert: but the lawe beeing so publikely deliuered, in such great power and signes, could not be said secretly to enter. 2. *Origen* giueth this sense, that the lawe of the members entred *sub obtentu legis naturalis*, vnder the pretext and colour of the lawe of nature, it entred, as it were by stealth, but the Apostle speaketh not here of the lawe of nature as is shewed before. 3. *Chrysostome* (whom *Tolet* followeth) thus interpreteth, the lawe is said to haue entred by the way, *vt ostenderet vsum illius temporarium*, to shewe that the vse thereof was but for a time: but this is a perpetuall vse of the lawe, to manifest and reueale sinne: though indeed the vse of the ceremoniall lawe were but to continue for a time.

4. Some thinke the lawe is said to haue entred as vnder hand, *post effuscationem legis naturalis*, after the lawe of nature was obscured: so *Ambrose*, *Lyran.* but though the lawe of nature had not bene obscured, yet the written lawe should haue beene giuen: by the which men should haue beene prepared to receiue the Gospell, *Tolet. annot.* 26. therefore it is said to haue entred thereto or thereupon: that is, beside that naturall corruption and depriuation of nature in Adam, the lawe also was giuen *accessit ad morbum illum*, it came vpon, or was added vnto that naturall disease, that sinne thereby beeing more encreased might more commend the riches of Gods mercie in Christ, *Beza. Pareus.*

Quest. 42. *How the offence is said to haue abounded by the entring of the lawe, ver. 20.*

The lawe is to be considered three wayes: in respect of the nature thereof, in respect of man, to whom it is giuen, and of God, the author and giuer of the lawe. 1. The lawe beeing considered in it selfe, is holy, spirituall, and good, and so properly is not the cause of the encrease of sinne, but onely in respect of the euent, as *Chrysostome*, *Gennadius*, and most of the Greeke interpreters expound it: the lawe then causeth sinne to encrease, *non causaliter, sed consecutiue*, not as the cause, but in regard of the euent, or consequent: and that not *ex parte legis*, on the behalfe of the lawe, but by the malice of mans heart, *Lyran: non ex natura legis*, not by the nature of the lawe, but by the slougth and carelesnesse of them, which receiue the lawe, *Chrysost.* and sinne is thus *occasionally* encreased fower wayes. 1. because *ruimur in vetitum, &c.* we alwaies rush vpon that which is forbidden: like as a riuer meeting with some stone or let in the way, maketh the greater noise: whereof these reasons may be giuen: first, because things forbidden are not in our power, and therefore our desire is more toward them, whereas we neglect things easie, and such as we can do, when we list: secondly, the nature of humane affections is, the more they are suppressed, and kept in, the more to be inflamed: as fire, when it is kept in, breaketh out more violently: this is vsually seene in the passions of anger and griefe: *Rever. numer.* 178. Adde hereunto the peruersenesse of mans will, which is opposite to the will of God, and most of all is bent to follow those things which the Lord forbiddeth. 2. Sinne is increased by the lawe, because he sinneth more that knoweth the will of God, and doth it not, then he, that is ignorant of it. 3. by the lawe, which

which containeth varietie of precepts, the number of sinnes is multiplyed: *innumera præcepta lex dedit*, the law gaue a number of precepts, *Chrysostom.* 4. the lawe terrifieth the conscience, and so accuseth and condemneth, and sheweth punishment due vnto sinne, and so exaggerateth it, *Mart.*

2. If the lawe be considered in regard of the effect which it worketh in the hearts of men, then this particle ἵνα, *that*, may be taken *causally*, because by the lawe properly sinne is manifested, and reuealed, as the Apostle sheweth, Rom. 3. 20. that *by the lawe commeth the knowledge of sinne, Perer.*

3. If we turne our selues to God the author of the lawe, then in respect of his counsell the lawe may be vnderstood *causally*, to encrease sinne, in regard of a further ende, which God propoundeth to himselfe, namely that by the abounding of sinne, grace may yet more abound, *Martyr.* so the ordinarie glosse, hath here this profitable note, *Magnum Dei consilium fuit, &c.* it was the great and deepe counsell of God, *that by the lawe sinne should abound, that men in seueritie and austeritie of the lawe, seeing their owne infirmitie, infirmi ad medicum confugerent, &c.* beeing weake should runne vnto the Physitian, and seeke for the helpe of grace, &c.

Quest. 43. *How grace is said to haue abounded more.*

1. *Athanasius* referreth the word ἵνα, *vbi*, where, to the nature of man: that in the same nature grace abounded by the comming of Christ in the flesh, where sinne abounded before, *tractat. de salutar. aduent.* but this seemeth to be too curious.

2. *Lyranus* hath reference to the lawe: that whereas sinne abounded vnder the lawe, grace also abounded vnder the lawe, because Christ was made vnder the lawe, as the Apostle sheweth, Galat. 4. 4. But here grace is opposed, and set against the lawe, therefore in both the opposite partes, there cannot be reference to the same lawe.

3. The ordinarie glosse, hath two expositions: grace is said to abound because it profiteth them, whom the deuill could not ouercome: grace worketh on them, vpon whom the kingdome of sinne had no power: but, then the same thing should be compared with it selfe, for in that the kingdome of sinne and Sathan preuailed not against them, it was the worke of grace.

4. Otherwise thus, *quia peccatum ad tempus regnavit*, because sinne raigned but for a time, but grace for euer: but vnlesse grace had destroyed the kingdome of sinne, it should haue raigned for euer.

5. *Origen* saith grace abounded more, in that it doth not onely *hominem absoluere à peccatis præteritis*, free a man from sinnes past, but also strengthen him against sinnes to come.

6. *Chrysostome* thus: grace hath superabounded, not onely in taking away the punishment, and remitting our sinnes, but in giuing vs life, and making vs iust.

7. Some giue this sense, that grace hath abounded, not onely in taking away originall sinne, but all other actuall sinnes added beside, *Piscator, Gorrhan.*

8. But it is better to vnderstand this superabounding of grace, of all those priuiledges and excellencies, which the benefit by Christ hath bey ond our losse and fall in *Adam*, as the Apostle shewed before, *Bez. Pet.* So euery way grace exceedeth, both in respect of the power of God, whose grace appeareth to be the greater, by the greatnes of our sinne: which *non modo superat, sed absorbet*, it doth not onely ouercome, but euen swallowe vp, *Caluin.* and in respect of our selues, who the more we feele the burthen and ouerflowing of our sinne, the more we haue occasion to extoll and magnifie the grace of God, *Osiander.*

So here are two ends of the lawe expressed, the neiues ende, is the manifestation and encrease of sinne: the remote ende is the more abounding of grace, but here is the difference: the first ende is vniuersall, for in all men both beleeuers and vnbeleeuers, the law worketh the encrease, insight, and knowledge of sinne; but the other ende is particular and peculiar onely to the faithfull, that by the abounding of sinne, grace may more abound toward them: which is not properly caused by the encrease of sinne, but thorough the mercie of God, *Parens.*

Quest. 44. *Of the raigne of sinne vnto death, and of grace vnto life.*

1. Before the Apostle had ascribed the kingdome vnto death, v. 14. *Death raigned from Adam, &c.* but here vnto sinne, because death indeede raigneth by sinne, as the Apostle saith,

saith, *The sting of death is sinne*, 1. Cor.15. 56. death could haue no power ouer vs, but thorough sinne: *Martyr.*

2. But to speake more distinctly: where the Apostle giueth the kingdome vnto death, he speaketh of the times before the law, when as death did apparantly raigne in the world, but sinne was not so apparant till the lawe came: but sinne is said to haue raigned after the lawe was giuen, because sinne then more abounded: So that three estates of the world are here described, the first, from Adam to Moses, when sinne was in the world, but death raigned: the second, from Moses to Christ, when death was in the world, but sinne chiefely raigned: the third is from the comming of Christ, who raigned by righteousnesse vnto life, destroying both the kingdome of sinne and death, *Tolet.*

3. By death, *Chrysostome* seemeth to vnderstand the death of the bodie, *mors ex hac præsenti vita ejecit*, death doth cast vs out of this life, &c. but eternall death is here also comprehended, *potestatem habuit deijciendi, &c.* it had power to cast vs downe to eternall death, *Lyran.* as may appeare by the other opposite part of eternall life, *Piscator.*

4. But whereas in the first clause, mention is made onely of the raigning of sinne vnto death, but in the other, there are three mentioned, grace, righteousnesse, and life; *Origen* thinketh that the deuill must be vnderstood, to be set against the grace of Christ, *ab inuentis rebus author inventi nominatur*, the author of the invention is named in the things inuented, &c. for sinne came in by the deuill: some thinke that the wrath of God must be supplied, which raigned by sinne, *Piscator:* but I thinke rather with *Calvin*, that beside the necessarie parts of the comparison, the Apostle maketh mention of grace, *vt fortius infigat memoriæ, &c.* that it might better sticke in our memorie, that all is of grace.

5. The Apostle speaketh of the time past, *sinne had raigned*, because that although sinne doe still raigne in the children of disobedience, yet in the faithfull it raigneth no more, *Pis.*

6. By righteousnesse, some vnderstand, *iustitiam operum*, the righteousnesse of workes, *glosse. interlin.* so also *Bellarmine lib. 2. de iustificat. c. 6.* but the iustice of Christ is rather vnderstood: as the Greeke interpreters well expound, and as is euident by the clause in the ende, *By our Lord Iesus Christ*, who is notwithstanding both our iustification, and sanctification.

7. The ordinarie glosse here well obserueth, that in the kingdome of sinne, mention is not made of Adam from whom sinne came, because the Apostle speaketh not onely of originall, but of actuall sinnes, both which are remitted in Christ.

8. *Thorough Iesus Christ our Lord: Iesus per gratiam, Dominus per iustitiam, noster per gloriam*, Iesus by grace, Lord by his iustice, and ours, because he bringeth vs to glorie, *Gorrhan.*

4. Places of Doctrine.

Doct. 1. *Of the difference betweene Christian and worldly hope.*

v.5. *Hope maketh not ashamed:* This is the propertie of the hope of Christians, that it neuer confoundeth them, or maketh ashamed: because it is founded vpon God a promiser, who both is immutable and changeth not, and is also omnipotent, able to performe, whatsoeuer he promiseth: But so it is not in humane or worldly hope: for that often putteth man to rebuke, because he is deceiued in his hope, and faileth in the thing hoped for; and the reason is, for that he reposeth his confidence in man, who is either deceitfull and keepeth not his promise, or is not of power to performe it: therefore the Prophet saith, *Cursed be the man, that trusteth in man, and maketh flesh his arme*, Ierem. 17.5.

Doct. 2. *Of the properties and effects of faith.*

v. 1. *Being iustified by faith:* 2. Vnto faith is ascribed iustification, as in these words, and remission of sinnes in purifying the heart, Act. 15.9. 2. faith is the foundation of things hoped for, Heb. 11.1. 3. it is the cause of the producing and bringing forth of good fruit, Iam. 2.8. *Shewe me thy faith out of thy workes, &c.* 4. it ouercommeth the tentations of Sathan: for by the sheild of faith we quench all his fierie darts, Ephes. 6.18. 5. by faith we attaine vnto the vnderstanding of the word of God, which otherwise is vnprofitable, Heb. 4.2. *Vnlesse you beleeue, ye shall not vnderstand*, as some translations doe reade: and the Apostle saith, that the word did not profit the Israelites, because it was not mixed with faith,

Heb. 4.2.

Heb.4.2. 6. faith obtaineth our requeſts in prayer, Iam. 2.16. *the prayer of faith ſaueth the ſicke.* 7. it worketh the ſaluation of the ſoule, Luk.7.50. *Thy faith hath ſaued thee.*

Doct. 3. *Of the raigne and dominion of death.*

v.14. *Death raigned from Adam to Moſes:* Before ſinne entred into the world, death had no dominion: but now it hath gotten a tyrannicall and generall dominion ouer men, both of all ſorts and conditions, both young and old, and in all ages: as here it is ſaid to raigne euen from Adam to Moſes: that age, was not exempted from the dominion of death, wherein ſinne ſeemed leaſt to abound; but Chriſt hath ouercome death, and deſtroyed the dominion thereof, both in that he hath taken away the ſting thereof, which is ſinne, that death is not hurtfull vnto them that beleeue, but bringeth their ſoules vnto euerlaſting reſt: and in the generall reſurrection, our bodies which death had ſeazed on, ſhall be reſtored vnto life; as our Bleſſed Sauiour ſaith, *I am the reſurrection, and the life, &c.* Ioh.15.25.

Doct. 4. *Of the difference of ſinnes.*

v.14. *Euen ouer them, that ſinned not after the like manner, &c.* Here the Apoſtle ſetteth downe this diſtinction of actuall and originall ſinne; ſome doe ſinne in like manner, as Adam did, that is, actually; ſome not in like manner, that is, there is a ſecret and hid ſinne in the corruption of nature, which is not actuall, but in time breaketh forth into act, as the ſeede ſheweth it ſelfe in the hearbe.

Doct. 5. *There is no ſaluation or life without Chriſt.*

v.17. *Much more ſhall they, which receiue, &c. raigne in life, &c.* As in Adam ſinne and death entred, and ſo raigned ouer all, ſo life raigneth by Ieſus Chriſt: then they which are not graft by faith into Chriſt, but remaine onely in Adam, cannot be partakers of life: they are ſtill vnder the kingdome of ſinne and death: wherefore the Turkes, Iewes, and all other, that are without the knowledge and faith of Chriſt, howſoeuer they dreame of a kind of Paradiſe, and terrene happineſſe after this life, yet they can haue no aſſurance of life, ſeeing they are ſtrangers from Chriſt: So S. Peter ſaith, Act.4.12. *That there is no other name giuen vnder heauen, whereby we muſt be ſaued.*

Doct. 6. *That life doth accompanie righteouſneſſe.*

v.17. The Apoſtle ſaith, that *they which receiue the gift of righteouſneſſe, ſhall raigne in life:* then as ſinne raigned vnto death, ſo righteouſneſſe raigneth vnto life: whereſoeuer then righteouſneſſe is found, whether inherent, as in the Angels, or imputed, as in the faithfull, who haue the righteouſneſſe of Chriſt imputed vnto them by faith, there is the kingdome of life: then they which doe feele the kingdome of righteouſneſſe to be begunne in them, who both by faith are iuſtified in Chriſt, and their faith is effectuall working by loue, they are aſſured to enter into life: as S. Paul knewe, after he had kept the faith and fought a good fight, that there was a crowne of righteouſneſſe laid vp for him, 2. Tim.4.8.

Doct. 7. *Of the vſe of the lawe.*

v.20. *The lawe entred, &c. that the offence ſhould abound, &c.* This is the proper vſe of the lawe, to bring a man to the knowledge of his ſinne, and to ſhewe him in what ſtate he ſtandeth by nature, a tranſgreſſor of the lawe, and ſo ſubiect to the curſe: but we muſt not reſt in this vſe of the lawe, there is a ſecond and more principall ende, that by the abounding of ſinne, grace may more abound: and in this ſenſe the Apoſtle calleth the lawe, a ſchoolemaſter to bring vs to Chriſt, Galath. 3. 19. that we by the lawe ſeeing our owne weakeneſſe and vnſufficiencie, ſhould ſeeke vnto Chriſt Ieſus, to finde righteouſnes in him, which cannot be obtained by the lawe.

5. *Places of controverſie.*

Controv. 1. *Whether a good conſcience and integritie of life be the cauſe of peace with God:*

Pererius diſput. 1. in c. 5. numer. 2. vrgeth that place of the Prophet Iſay, c.32. 17. *the worke of iuſtice ſhall be peace, euen the worke of iuſtice and quietneſſe, and aſſurance for euer:* whereupon he inferreth, that *opera iuſtitiæ, &c.* the workes of iuſtice and the keeping of Gods commandements, doe worke in vs this tranquilitie and peace of the minde.

Contra. It might be here anſweared, that peace of conſcience is the worke of our true

iustice, that is, Christ, who is called the *Lord our iustice or righteousnesse*, Ierem.23.10. but that this interpretation agreeth not with the former words, v. 16. *Iudgement shall dwell in the desert, and iustice in the fruitfull field:* where the Prophet speaketh of the externall practise and exercise of iustice.

2. *Iunius* seemeth to vnderstand these disiunctiuely; the fruites of the spirit, which should be powred vpon them, v. 15. should bring faith, iustice, peace, as the Apostle sheweth, these to be the fruites of the spirit, Rom.14. 17. *righteousnesse, peace, ioy in the holy Ghost:* so also *Faius:* But this distinction here cannot be admitted, because it is directly said, *the worke of iustice shall be peace, tranquilitie.*

3. But the best answer is; that righteousnesse procureth peace, not *effective*, because it worketh this inward peace, which is wrought in vs by the grace of iustification, but *declarative*, it declareth, confirmeth, and assureth vnto vs our peace; as S. Peter exhorteth, that we make our election and calling sure by good workes, 2.Pet. 1.9. not that our workes make our election sure in it selfe, which dependeth on the purpose of God, but it is made sure vnto vs; so the peace of conscience wrought in vs by faith, is confirmed and ratified vnto vs by a good life, euen as good workes are testimonies of our faith, and in that sense are said by S. Iames c.2. to iustifie.

Controv. 2. *Against invocation of Saints.*

1. *By whome we haue accesse through faith:* this text is well vrged by *Peter Martyr*, and *Parens* against the invocation of Saints: for if by Christ we haue accesse vnto God, what neede we the helpe of other mediators and intercessours? the Papists then doe much derogate vnto the glorie of Christ, in bringing an other προσαγωγέας, to enter vs, and cause vs to haue accesse vnto God; And further two arguments may be vrged out of the Apostles words; he saith we haue accesse *by him through faith:* but Saints are not the obiect of our faith, we must onely beleeue in God. Ioh. 14. 1. *Ye beleeue in God, beleeue also in me.* 2. we haue accesse vnto this grace, namely, whereby we are iustified; but by the Saints we are not iustified, therefore by them we haue not accesse and entrance.

Controv. 3. *Of the certaintie of salvation, and of finall perseuerance.*

v. 5. *We haue accesse vnto this grace, wherein we stand: Calvin* out of this place refuteth two errors of Popish sophistrie; the one that the faithfull for the present cannot be certaine of the grace of God, and of the remission of their sinnes, the other that they are not sure of finall perseuerance: But to stand in grace signifieth to be sure of the grace and fauour of God: one may attaine vnto the fauour of the Prince, but he is not sure to continue in it; But Gods fauour in Christ is most constant; whom Christ loueth, he loueth to the end. Ioh.13. 1. *Tolet* here foisteth in one of his Popish drugs, that tranquilitie, and peace of conscience, and certaintie of remission of sinnes, is not the fruit or worke of faith in the faithfull; for the wicked, that knowe not their sinnes, haue also a quiet conscience, *Tolet. annot. 1. Contra.* There is great difference between a senslesse, and a quiet cõscience; the wicked feele not the pricke of conscience, because their sinnes are concealed from them, but the faithfull haue peace of conscience after the sight of their sinnes, which they know to be remitted in Christ; So Paul was aliue without the law, but afterward when sinne reviued, he died. Rom.7.9. where then the conscience is cast into a slumber of securitie, sinne reviuing awaketh & troubleth it; but where sinne is remitted in Christ, the conscience ceaseth to be troubled and perplexed, as in the wicked.

Controv. 4. *That the tribulation of the Saints is not meritorious, though it be said to worke patience.*

We must vnderstand, that the Apostle diuersely vseth the word κατεργάζεται, *worketh:* for it is sometime ascribed vnto the principall efficient cause, as vnto God the author and worker of all good things in vs, 2.Cor.5.5. sometime to the second or next vnderworking cause; as the Apostle saith, of beneficence or liberalitie, *that it worketh or causeth thanksgiuing vnto God:* sometime the effect is ascribed by this word vnto the instrumentall cause; as Rom.4. 15. *the lawe is said to worke or cause wrath:* and our light and momentanie afflictions, are said to cause or worke vnto vs an exceeding weight of glorie, 2.Cor.4.17. because they are meanes to withdrawe our mindes from earthly things, and to stirre vp faith

faith in vs: So tribulation worketh patience, not as the efficient cauſe, but as the organe and inſtrument, whereby the ſpirit worketh patience in vs: it procureth patience, not *ſicut cauſa effectum, &c.* as the cauſe the effect, as *Caietan*, but *eam exercendo, augendo, oſtendendo*, in exerciſing, encreaſing, and ſhewing forth our patience, *Gorrhæo* to the ſame purpoſe, *Pererius: exercendæ patientiæ materia & occaſio eſt*, tribulation is the matter and occaſion of exerciſing our patience: This then is to be vnderſtood according to the phraſe of Scripture, which doth vſe to pronounce that of the ſigne and inſtrument, which is proper vnto the thing: as when it ſpeaketh of the Sacraments: for of it ſelfe tribulation worketh not patience, as is ſeene in the wicked, who thereby are driuen to impatience and deſpaire: here then is no place to prooue any merit in the afflictions of the faithfull.

Controv. 5. *That we are not iuſtified by the inherent habite of charitie.*

Whereas the Apoſtle ſaith, v. 5. *The loue of God is ſhed abroad in our hearts, &c. Pererius* vnderſtanding the Apoſtle to ſpeake here of that loue and charitie, which is infuſed as an habite into the minde, whereby we loue God; ſetteth downe here certaine poſitions concerning this inherent charitie. 1. he affirmeth, that this charitie is that iuſtice, whereby we are formally made iuſt and righteous before God, *diſput. 2. numer. 10.* 2. this charitie, whereby we are iuſtified, he affirmeth *eſſe donum omnium donorum maximum*, to be a gift farre exceeding all other gifts. 3. this charitie, *re non diſtingui à gratia gratum faciente*, is not indeede diſtinguiſhed from grace making vs acceptable vnto God. 4. Againſt the opinion of *Caietane, Scotus, Gabriel*, he holdeth, that there is in thoſe which are iuſtified, the habite of charitie permanent and remaining when the act ceaſeth, whereby they are formally made iuſt before God: otherwiſe they ſhould not be helde to be iuſt before God, in their ſleepe, or when they ceaſe to worke, *diſput. 3. numer. 17. 18.*

Contra. Although all theſe queſtions are here impertinent, becauſe the Apoſtle treateth not here of the charitie or loue, which is in man toward God, but of Gods loue toward vs, as hath beene ſhewed at large before, queſt. 7. yet it ſhall not be amiſſe briefly to counterpoiſe theſe erroneous aſſertions with the contrarie true and ſound poſitions.

1. An inherent righteouſneſſe, and infuſed charitie in the faithfull we denie not: but not ſuch, as whereby we are formally made righteous and iuſtified before God: both becauſe all our righteouſneſſe is as a ſtayned cloth, Eſay. 64. it is imperfect and weake, and therefore not able to iuſtifie vs: and for that the Scripture teſtifieth, that it is the righteouſneſſe of Chriſt which is applyed by faith, whereby we are iuſtified before God, as the Apoſtle calleth it, *The righteouſneſſe of God, thorough the faith of Chriſt*, Rom. 3. 22. Philip. 3. 9.

2. Charitie is not ſimply the greateſt of all other gifts, and ſo abſolutely preferred before faith, but onely wherein they are compared together, namely, in reſpect of the continuance: becauſe faith and hope ſhall ceaſe, when we enioy thoſe things which are beleeued and hoped for: but loue ſhall remaine ſtill: ſo *Chryſoſtome* expoundeth the Apoſtle, 1. Cor. 13. 13. Thus *Hugo* ſaith well, that charitie is ſaid to be the greateſt, *quia non excidit*, becauſe it falleth not away: but otherwiſe faith is the greater, *in quantum eſt cognitio, & generans omnes alias virtutes*, as it is a knowledge, and engendreth all other vertues.

3. The *Thomiſts* are herein contrarie to the Ieſuite, who affirme, that *gratia gratum faciens*, grace which maketh vs acceptable to God, is in reſpect of charitie, as the ſoule is to the powers and faculties which proceede from it: And ſo indeede the grace that maketh vs acceptable vnto God, is the loue and fauour of God in Chriſt, which is, as the efficient cauſe of that other loue and charitie, which is infuſed into vs, and wrought in vs by the holy Ghoſt: And that our loue of God maketh vs not firſt acceptable vnto him, the Apoſtle euidently teſtifieth, 1. Iob. 4. 10. *Herein is loue, not that we loued him, but that he loued vs:* we were firſt then accepted and beloued of God, before we could loue him againe.

4. We graunt, that faith, hope, and charitie, are habits of the minde infuſed by the ſpirit, and permanent in the ſoule: for as the wicked doe attaine vnto euill habites of vice and ſinne; ſo the faithfull haue the habite of vertue: but this is the difference; that an euill habite is *acquiſitus*, gotten by euill cuſtome, but the good habites of

the intellectuall vertues of faith, loue, hope, are *infusi*, infused and wrought in vs by the spirit.

But we denie, that by any such inherent habite we are made formally iust: they are not causes of our iustification, but rather the fruits and effects: we haue the habite of faith, because the spirit of God worketh in vs beleefe: and we loue God, because he loued vs first, and gaue vs his spirit, which worketh this loue in vs, *Faius*. So then the faithfull euen in their sleepe are iustified, not by any inherent habit, but because they are accepted of God in Christ, as the Apostle saith, *Christ died for vs, that whether we wake or sleepe, we should liue together with him.*

Controv. 6. *Against the heresie of impious Socinus, who denieth that Christ died for our sinnes, and payed the ransome for them.*

Whereas the Apostle here saith, v. 8. that Christ died for vs, we according to the Scriptures so vnderstand it, that he offered a sacrifice for our sinnes, Heb. 10. 12. that he as our high Priest offred himselfe for our redemption, Heb. 7. 27. that he was our suretie and paied our ransome for vs, Heb. 7. 22. and saued vs from our sinnes, in bearing the punishment due vnto the same: and so he died for vs, that is, in our place and stead, and so purchased our redemption: the wicked *Socinus* thus wresteth and misconstrueth these words, that Christ died no otherwise for vs, then for our profit and benefit, in confirming by his death his doctrine and example of life: by the which he saith he brought saluation vnto the world, and not by dying for vs, as in our stead, or to pay by his death our ransome: his wicked obiections are these.

1. *Obiect.* The Apostle saith, 1. Ioh. 3. 16. *He laid downe his life for vs, and we ought to lay downe our liues for the brethren:* Christ died for vs, as we must die for our brethren, which is not to die in their stead, but onely to profit them by our example.

Answ. The Apostle doth not simply compare the death of Christ, and of the faithfull dying for their brethren together: but onely in this, that in both loue is expressed to the brethren, though not in the like measure: But Christs death doth not onely by the example thereof profit the Church, as the death of the martyrs did: but thereby mans saluation and redemption also was wrought.

2. *Obiect.* S. Paul saith, that he suffered for the Colossians, 1. Coloss. 1. 24. which was not to satisfie for them, or he suffered in their stead, but onely to confirme their faith, and so to edifie them.

Answ. There is great difference betweene the sufferings of Christ for his Church, which was to redeeme it, and the sufferings of Paul for his brethren, which onely was to edifie them.

3. *Obiect.* As Christ is said to haue died for vs, so likewise the Scripture saith he died for our sinnes, Galath. 1. 4. the meaning is not in stead or place of our sinnes; but, because of our sinnes: in the same sense he died for vs, that is, for our cause, not in our stead.

Answ. This is a childish cauill: for the Scripture sheweth a manifest difference betweene these two phrases, *to die for vs*, that is, to saue vs, and *to die for our sinnes*, not to saue them, but to purge them, and take them away.

4. *Obiect.* That which no lawe or custome euer allowed, is not to be affirmed of Christ: but one to die for an other, is warranted by no lawe nor custome: indeede one may pay an others pecuniarie mulct or debt, because ones money may become an others, but the death of one cannot be an others.

Answ. 1. The assumption is not true, for euen among the Romanes there were some found, that did offer themselues to present destruction for their countrey, as *Decius* the Consull and Curtius: these examples are farre vnlike vnto Christs, yet they shewe, that it is not against all vse and custome one to die for another.

2. The proposition fayleth diuersly. 1. Christs example is singular, the like president cannot be found, as the Apostle sheweth, v. 7. that he died for his enemies, which neuer any did: therefore we must not seeke for lawe or custome to measure this singular act of Christ by. 2. it is also false, that no lawe nor rule can be found for this: for it is reuealed in the

the Euangelicall lawe; that God gaue his sonne to die for the world: the lawe of Moses indeede required that the same person that sinned should die: but that which was impossible to the lawe, is fulfilled in Christ, Rom. 8. 2. yea the blind high Priest spake the truth vnwittingly, Ioh. 11. 50. *That it was expedient, that one die for the people, and that the whole nation perish not:* he little thought that Christ should redeeme the people from euerlasting death, yet ignorantly vttered that which the Lord intended.

5. *Obiect.* It is a great cruelty and iniustice to punish him that is innocent, and to let goe vnpunished the offenders: they then accuse God of cruelty and iniustice, in deliuering vp his innocent sonne to death for vs sinners.

Answ. 1. Gods acts are not to be measured according to the rules of humane proceedings; for the like temper of iustice and mercie cannot be found among men: neither haue any the like absolute power, as God hath, to dispose of all things, according to his will and pleasure: who if he should, as he made the world of nothing, to bring it of a sudden to nothing againe, should not therefore shewe himselfe either cruell or vniust.

2. Neither is it vniust, for the innocent to suffer punishment for the offenders, vpon these conditions: 1. If both of them be of the same nature. 2. If the innocent partie doe willingly offer himselfe. 3. If he can by his owne strength ouercome the punishment. 4. and if thereby he can effectually procure the saluation of others: all which doe concurre in Christs voluntarie suffering for vs.

6. *Obiect.* The Scripture saith, The same soule that sinneth shall die, Ezeck. 18. it was therefore vniust, that Christ should die, that had not sinned, and those escape which had sinned.

Answ. These legall sentences shewe, what God might, according to the iustice of the lawe, haue required of euerie one: they are no rules of Gods proceeding in mercie with his children according to the promise of the Gospel.

7. *Obiect.* God might, if it had pleased him, haue freely forgiuen men their trespasses: therefore Christ needed not to haue died for them.

Answ. 1. First, it is no good argument, *à posse, ad esse*, from that which may be, to that which is: God might doe it, therefore he did it, or would doe it, is no good consequent. 2. Neither is it true, that God could otherwise haue forgiuen men, then by the death of Christ, his iustice beeing presupposed: for God cannot denie himselfe, seeing the sentence was past, that *they should die the death*, if they transgressed, this decree must stand, and the death deserued, must be satisfied for: neither is this any want or defect in Gods power, but an argument of the perfection of his nature, that he cannot lie, neither is mutable.

8. *Obiect.* It is perfect mercie to forgiue freely, and perfect iustice, that the offender should be punished onely: but in God is perfect mercie and iustice.

Answ. 1. It is true, that perfect mercie, and perfect iustice considered apart, and by themselues, haue these effects and properties: but so can they not be incident into one and the same subiect: therefore seeing Gods mercie and iustice are tempered together, they must be so considered, as the one destroy not the other. 2. Indeede the rigor of the lawe requireth perfect iustice, but in the Gospell of Christ is propounded a way how the seuerity of Gods iustice should be moderated with equitie, and tempered in mercie, or else no flesh should be saued.

9. *Obiect.* One man can but redeeme one: and therefore either there must be found out an infinite sort of redeemers for all men, or Christ redeemed but one.

Answ. The antecedent is false: for many times for one captiue Prince a thousand common prisoners are set at libertie: much more availeable for all was the redemption purchased by Christ the Prince of our saluation, *ex Pacto.*

Controv. 7. *Against other obiections of Socinus, and other impugning the fruit and efficacie of Christs death, in reconciling vs to God his father.*

1. *Obiect.* Whereas the Apostle saith, v. 8. *God setteth forth his loue toward vs*: hence it is obiected, that seeing God loued vs before the foundation of the world, and whom he loueth, he is not angrie with, therefore Christ needed not to haue died to reconcile vs to God, and to appease his fathers wrath toward vs.

Answ. 1. The antecedent is true concerning those whom God loued simplie, and was neuer offended with them, because they had not sinned against him, such were the Angels but it is not true of those whom God was offended with for their transgression, and yet he loued them not onely as his creatures, but as his children whom he purposed to redeeme in Christ, 2. So then in a diuerse respect God both was angrie with them as sinners, and yet he loued them, vnder this condition, that they should be saued by the redemption of Christ, in him they were elected and beloued before the foundation of the world: the argument then followeth not, God loued them in sending his sonne to die for them, and so reconcile them, therefore it was needelesse that Christ should die for them, which were beloued of God alreadie, for God loued them in Christ, whom he had ordained before to be their Mediator and Redeemer.

2. *Obiect.* As herein God shewed his loue toward vs so it would seeme a cruell part in God, so to be delighted in the death of his sonne.

Answ. 2. God had no delight in his sonnes death in respect of his suffering and torments, but as it was a satisfaction for the sinne of the world, and the price of our redemption. 2. and Christ the sonne of God was not forced hereunto, but offred himselfe willingly of his infinite loue to die for man.

3. *Obiect.* It had beene a greater loue, if the father himselfe had died for vs, then in sending his Sonnes thus *Pareus* reporteth how a Iewe obiected vnto him as he tooke his iourney toward Silesia, *ann.* 78.

Answ. First, we must not curiously search into Gods secrets to knowe the reason of his will, why the sonne of God rather then the father tooke our flesh and died for vs: Secondly, yet these reasons may be alleadged hereof. 1. the father and sonne beeing but one God, the father as God did worke with his sonne, in finishing our redemption. 2. because God was offended, and it was God, that must satisfie, for none else could doe it, therefore there must be one person in the Godhead, that must satisfie, namely the Sonne, and one that must be satisfied, namely the father. 3. what greater loue could God the father shewe, then in giuing his owne Sonne, the most deare thing vnto him. 4. It was the Redeemers and Sauiours part, to restore vs vnto the dignitie of the sonnes of God: vnto whom did this more properly belong, then vnto the Sonne of God?

Controv. 8. *That Christs death was a full satisfaction for our sinnes, against Socinus his cauills.*

Obiect. If Christs death were a satisfaction vnto the iustice of God for the sinnes of the world: then 1. it must haue beene performed by the same person that had offended. 2. the iustice of God required a punishment equivalent to the offence, namely, euerlasting destruction and malediction, which Christ sustained not. 3. the Scripture no where speaketh of any such satisfaction for vs by the death of Christ.

Answ. 1. As in humane Courts there is a double kind of iustice, either strict or rigorous iustice, or iustice moderated and tempered with equitie and clemencie: as if a king inflict vpon a trayter either the punishment of death, or the mulct of ten thousand talents, in the rigor of iustice he may exact either, but if he shall in his clemencie accept an 100. talents of an other, that shall vndertake for the offender, here now is iustice tempered with mercie: So is it with God, he dealeth with some in strict iustice, as with the reprobate Angels, and reprobate men, that doe despise Christ and his redemption, but with his elect he dealeth in the other kind of tempered iustice, accepting the satisfaction of Christ for them, not a stranger from them, but made man like vnto them.

2. Though Christ suffred not eternall paines, yet in respect both of the excellencie of his person, that suffered, and the bitternesse of that agonie, which he endured, did beare that punishment which in Gods gracious acceptance was equiualent vnto euerlasting paine.

3. And though the Scripture vse not the verie tearme of satisfaction, yet there are words of like force and efficacie applyed to the death of Christ, as λύτρον, ἀντίλυτρον, ἀπολύτρωσις ransome, redemption, and such like, as Matth. 20.28. *to giue his life for the ransome of many*: Rom. 2.14. *are iustified, &c. by the redemption that is in Christ Iesus*, and in many such places the like phrases are found.

Controv. 9. *That Christs death was not onely satisfactorie, but meritorious, against Socinus.*

Obiect 1. No satisfaction of a due debt, hath merit in it, for no more is paid then is due

Christ

Christ then by his death merited not, because he payed our due debt: neither doth the Scripture ascribe any merit to Christs death.

Answ. 1. It is true, that he which satisfieth for his owne debt, therein doth not merit: for he paieth but that he oweth, but he that satisfieth for an others debt, meriteth two waies, first in respect of the debter, in paying that he oweth not, then in respect of the Creditor, who by an agreement, couenanteth to accept the satisfaction of the vndertaker, not as a recompence onely for the debt, but as a merit to deserue further grace and fauour for the debter: So Christ hath truely merited in respect of vs, in paying our debt for vs, and in respect of God, who accepteth the death of his sonne as truely meritorious of his grace and fauour for vs.

2. And further herein appeareth the merit of Christs death. 1. in respect of the excellencie of the person that died. 2. of the perfect obedience and fulfilling of the law. 3. his great loue and willingnesse in suffering. 4. and beside his satisfaction, he was a faithfull martyr and witnesse of the truth, Reuel. 3. 14.

3. The Scripture, though in direct tearmes, it ascribeth not merit vnto the death of Christ, yet it vseth words equivalent, as the word *redemtionis, acquisitio*, purchasing, includeth merit, as Act. 20. 28. Christ is said to haue purchased his Church by his blood, and Ephes. 1. 14. *It is called the redemption of the possession purchased, &c.* which is all one as if he had said merited: See more in *Pareus dub.* 7.

Here followe certaine questions and controversies of waight, touching originall sinne.

Controv. 10. *That there is originall sinne in men by the corruption of nature, against the opinion of the Hebrewes.*

The Hebrewes doe reiect this saying of the Apostle, that sinne entred into the world, and death by sinne: and they vrge vs to shewe some authorities out of the old Testament, to proue the propagation of Adams sinne to his posteritie.

Paulus Burgensis addit. 2. thus confuteth their opinion.

1. That death which was inflicted vpon Adam for his transgression remaineth, *quoad poenam*, as it is a punishment, is euident by that place, Genes. 3. 3. *Dust thou art, and to dust shalt returne*, which sentence of mortalitie is executed as we see by experience vpon all Adams posteritie.

2. Then he proueth, *quod illud peccatum transiit ad posteros quoad culpam*, that that sinne did also passe ouer vnto his posteritie, euen in respect of the fault: this he proueth by the testimonie of the Hebrewes themselues: first by the words which they vse in circumcision, which are these, *Deus noster, pars nostra, & protector noster, praecipit erui carnem nostram ab interitu, propter foedus suum quod posuit in carne nostra.* God our portion, and our protector, hath commanded that our flesh should be deliuered from hell, for his couenant sake which he hath placed in our flesh, &c. But infants which are circumcised haue not deserued hell by any actuall sinnes, which they had committed, therefore they are guiltie of hell in respect of originall sinne: To this purpose also he produceth the testimonie of *R. Salomon*, who giueth this note vpon that place, Genes. 2. 4. *These are the generations of heauen and earth, &c.* that in two places onely this word *toldoth*, generations, is written fully, namely with *chaluen* in the beginning and ende: in this place before Adams fall: for in the beginning men were created *secundum plenitudinem suam & perfectionem*, in their fulnesse and perfection: but after Adam had sinned, their generations were corrupted, and therefore Gen. 5. and otherwhere that word is not expressed fully, with *chaluen* in the ende: the other place is, Ruth. 4. *These are the generations of Phares, &c.* there the word *toldoth*, is written fully, because Christ the sonne of Dauid, was the Sonne of Phares, for vntill he came the generation of man should not be restored, as *Burgensis*.

3. But there are euident places beside out of the old testamente, for the proofe of originall sinne: as Genes. 9. 21. *the imagination of mans heart is euill from his youth*: and Dauid confesseth, Psal. 51. *I was borne in iniquitie, and in sinne hath my mother conceiued me, &c.*

Controv. 11. *That Adams ſinne is entred into his poſteritie, by propagation, not imitation onely, againſt the Pelagians.*

The Pelagians held theſe two hereticall poſitions concerning this matter: 1. That Adams ſinne is deriued into his poſteritie, not by any naturall propagation, but by corrupt imitation: 2. the other, that death is entred into Adams poſteritie, not as a puniſhment of Adams ſinne: but as a defect of nature iſſuing out of the fraile and brittle compoſition and conſtitution of mans bodie: theſe ſtrange aſſertions, are thus confuted by *Auguſtine*.

1. If the Apoſtle had ſpoken here of the beginning of ſinne by imitation, not by propagation, *non eius principium feciſſet Adamum, ſed diabolum, &c.* he would not haue made Adam the beginning, but the deuill &c. for he ſinned firſt: he was a lier from the beginning, Iohn 8. 44.

2. As he in whom all are quickned, and made aliue, beſide that, he gaue an example of righteouſneſſe to thoſe that imitate him, *dat etiam occultiſſimam fidelibus gratiam, &c.* giueth alſo ſecret grace vnto the faithfull: &c. ſo he in whom all die, beſide the example of imitation in tranſgreſſing Gods commandement; *occultam etiam labe, &c.* he alſo infected all his ofspring, with the ſecret contagion of concupiſcence: *Auguſtine. lib. 1. de peccat. merit. & remiſſi. c. 9.*

3. Further *Auguſtine* preſſeth theſe words of the Apoſtle: Rom. 5. 16. the fault is of one offence to condemnation, but if men are onely guiltie of condemnation for their actuall ſinnes: he ſhould haue ſaid, *condemnationem fieri ex multis peccatis &c.* that condemnation came through many offences, not through one: *epiſt. 89. ad Hilarium.*

4. And in an other place he vrgeth this reaſon: becauſe many in ſinning doe not propound vnto themſelues the example of Adam, but haue other occaſions which moue them: as when a theefe killeth a man, he did it, *nihil de Adamo cogitans*, thinking nothing of Adam, but to this end, that he might haue his gould, &c. Adams eating of an apple which was forbidden, can yeeld no example of imitation to a murtherer: and there are many wicked men in the world, that neuer heard of Adams tranſgreſſion: to this purpoſe *Auguſtine: lib. 6. cont. Iulian. c. 12.*

5. Beſide the Apoſtles words euidently confuteth them: for the Apoſtle ſaith as ſinne entred, ſo death by ſinne: then as death actually is propagated, ſo alſo ſinne; *Tolet. annot. 15.* And death is entred vpon all, becauſe all haue ſinned: ſeeing then infants die, it followeth that they ſinne, but not actually, therefore they haue originall ſinne: *P. Martyr.*

6. Hence it is euident, that the commentaries which paſſe vnder *Hieromes* name, are forged: for that author ſaith vpon this place: *inſaniunt, qui de Adamo per traducem omnes aſſerunt veniſſe peccatum:* they are madde, which affirme that ſinne is come vpon vs, as deduced and deriued from Adam: &c. for *Hierome* liuing in the ſame time, that Pelagius broached his hereſie, did condemne and deteſt it, as *Auguſtine*, and other orthodoxall writers did.

Controv. 12. *Of the manner how originall ſinne is propagated, againſt the Pelagians: where it is diſputed, whether the ſoule be deriued from the parents.*

The Pelagians to ſtrengthen their error in denying the propagation of originall ſinne from Adam to his poſteritie, obiected thus: the ſeate and place of ſinne is the ſoule, but the ſoule is not propagated nor deriued by generation from the parents: therefore neither ſinne.

To this obiection diuerſe anſwers are made: 1. Some thinke that originall ſinne is conueied by that carnall pleaſure and delight, which the parents haue in the act of generation: but this is not ſo, for theſe two reaſons: 1. becauſe that carnall pleaſure is not ſinne, vnleſſe ſome euill affection beſide do concurre with it: for without that delight there is no generation: which if it were neceſſarily accompanied with ſinne, the Scriptures would not haue giuen libertie to marrie, if it were in it ſelfe a ſinnefull act: 2. And if it were admitted, that this naturall delight were ſinne, yet thereby that infirmitie onely ſhould be conueied, whereas originall ſinne is a generall corruption of nature.

2. Some thinke, that God createth the ſoules of men, agreeable to their corrupt bodies like as he giueth vnto dogs, and other creatures ſpirits anſwerable to their ſtate and condition: But this opinion is reiected likewiſe: for if God ſhould create or make any ſoule euill

he ſhould be the author of ſinne.

3. Some doe thinke, that the ſoule of man is deriued alſo *ex traduce*, as they tearme it, and propagated from the parentes, as the bodie is: this opinion *Tertullian* ſeemed to fauour, and *Auguſtine* holdeth it probable. *Geneſ. ad. liter. c.* 10. ſome of their reaſons are theſe: 1. becauſe in the making of the woman it is not ſaid, that God breathed into her the breath of life, as it is expreſſed of Adam, and therefore it is like that ſhe had, as her bodie, ſo her ſoule from Adam: *Anſwer.* Nay rather the contrarie is inferred, becauſe no mention is made of the ſoule and ſpirit of Eue, that it had the like beginning which Adams had: otherwiſe he would haue ſaid, this is ſoule of my ſoule, as he ſaith, *bone of my bones, fleſh of my fleſh.* 2. Gen. 46. 26. it is ſaid that, 66. ſoules came out of the loines of Iacob: *Anſw.* here the ſoule is taken for perſon: and by a ſynecdoche, the whole man is vnderſtood by a part: and that is ſaid of the whole, becauſe of the vnitie of the perſon, and the neare coniunction of the ſoule and bodie, which is true onely in the one part, namely the bodie, which onely came out of the parentes loines: in the ſame ſenſe, Marie is ſaid to be θεοτοκὸς, the mother of God, becauſe Chriſt both God and man was borne of her, and yet he was borne onely as man. 3. If the ſoule be not propagated by generation, but created in the bodie, then it would follow, that God on the ſeauenth day had not made an end of the creation. *Anſw:* it followeth not, God ceaſed from creating any new kind, but now the inſpiring of the ſoule is but a continuing of that way of the ſoule, which God in the firſt creation made for it.

The better opinion then is, *animas creando infundi, & infundendo creari:* that the ſoules are infuſed by creation, and created by infuſion, the reaſons of which opinion are theſe. 1. the direct words of Scripture, Zacha. 12. 1: God is ſaid to haue formed the ſpirit of man within him: And Hebr. 12. 9. he is called the father of ſpirits. 2. an other ground of this opinion is taken from the nature and condition of the ſoule: it is a ſpirituall and immateriall eſſence, immortall and incorruptible, and therefore cannot come of corruptible, and corporall ſeed: 3. Chriſts ſoule came the ſame way, which other mens ſoules doe, for otherwiſe he ſhould not be like vs in all things, ſinne excepted: but his ſoule was not propagated from Marie: for if he had both his bodie and ſoule from her, he might as well be ſaid to haue beene in the loines of Abraham when he paied tithes to Melchiſedech, as Leui, Hebr. 7. 10. and yet though Leui had his bodie onely, not his ſoule, from the loines of Abraham, he is ſaid to be in his loines, becauſe he came from thence by the ordinarie and common generation, but ſo did not Chriſt: ſeeing then this opinion is refuſed of the generation and derivation of the ſoule; we alſo reiect this anſwer concerning the propagating of originall ſinne.

4. This then is our more full anſwer vnto this obiection of the Pelagians: 1. although we can not giue a ſufficient reaſon of this, how originall ſinne ſhould be propagated, yet it is enough for vs, that it is ſo, that we are all by nature the children of wrath. 2. it is not true, that onely the fleſh and bodie of man is propagated from the parents: for then man ſhould conferre leſſe in his generation, then brute beaſts, from whom not the bodies onely but the ſpirits doe iſſue in the generation of their kind: ſo then, *totus homo ex toto homine naſcitur*, whole man is generated of whole man: and *anima, licet non materialiter, tamen originaliter*, the ſoule, though not materially, yet originally is taken from Adam: *Pareus:* we doe not ſay, that the ſoule of man is deriued from the ſoule of the father, yet man conſiſting of bodie and ſoule is begotten of his father, the Lord beeing the father of ſpirits, concurring in that naturall act of carnall generation. 3. it is denied, that the ſoule onely is the ſeate of ſinne: it is the corruption of the whole man conſiſting both of bodie and ſoule: the whole man then is corrupted, and ſo the ſeate and place of ſinne: *Pareus:* and how the ſoule beeing created pure, commeth to be infected with ſinne, *Lyranus* wel ſheweth, *ſicut liquor bonus inficitur ex corruptione vaſis &c.* as a good liquor is infected by the corruption of the veſſell: ſo originall ſinne *provenit ex carne cauſaliter, ſed tamen in anima eſt ſubiectiue & formaliter:* commeth of the fleſh as the cauſe, but it is in the ſoule as the ſubiect and formally, like as ſickenes and infirmitie commeth of corrupt and vnholeſome meats, as the cauſe, but the meate is not capable of ſickenes as the ſubiect, the bodie is the ſubiect of ſickenes: to this purpoſe *Lyranus: Faius* expreſſeth it by this ſimilitude: the pure ſoule is infected with the contagion of impure ſeed, *ſicut manu immunda flos inſignis polluitur, &c.* like as a faire flower is polluted with vncleane hands: *Pet. Martyr* yet more diſtinctly ſheweth the manner how this pollution entreth into the ſoule: *& corporis impuri-*

tate,

tate, & imbecillitate sua: by two waies, the impuritie of the bodie, and it owne weakneſſe: for both the ſoule is weake, and not able to reſiſt the corrupt inclination of the fleſh: it is not created in ſuch ſtrength and perfection, as Adams ſoule was: and the bodie is vnapt and vnfit for any ſpirituall worke: and this may ſuffice for an anſwer vnto this obiection of the Pelagians concerning the originall of the ſoule.

Controv. 13. *Againſt the Pelagians, and Papiſts, that originall ſinne is not quite taken away in baptiſme.*

1. The Pelagians obiect further, that there is no originall ſinne propagated vnto Adams poſteritie, or at the leaſt remaining in them: for that which is taken away and blotted out, remaineth not, now originall ſinne is taken away in baptiſme, and therefore it is no more extant.

Anſwer. There muſt be two things conſidered in ſinne: the act thereof as the matter, and the guilt: now there is herein a great difference betweene originall and other actuall ſinnes, for in thoſe the act is tranſitorie and remaineth not, and the guilt is remitted by faith in Chriſt: in originall ſinne, though the guilt thereof be remitted in baptiſme, yet the matter thereof, which is the corruption and depravation of mans nature remaineth, it paſſeth not away, as the tranſitorie act of other actuall ſinnes: and for the more full demonſtration hereof, *Auguſtine* vſeth two ſimilitudes: like as the corne is ſowen without chaffe or ſtraw, and yet the corne that ſpringeth of the ſeed hath both: and as they which were circumciſed beget children, that are vncircumciſed, and had neede of a new circumciſion: ſo the fathers beeing regenerate by a new birth, yet doe beget vnregenerate children: the ſanctitie of the parents no more paſſeth to their children, then their knowledge, and other vertues, *Mart.*

2. The Romaniſts denie not but there remaineth a corruption of nature ſtill in the children of God after Baptiſme, but they ſay it remaineth *vt pœna & exercendæ virtutis materia*, not as a fault, but as a puniſhment, and matter or occaſion for the exerciſing of vertue: *Lyran.* And it was concluded in the Councell of Trent, in baptiſme *tolli omne illud, quod veram habet & propriam rationem peccati*, all that to be taken away, which hath the proper and true nature of ſinne, *Concil. Trident. ſeſſ.* 5. the Rhemiſts alſo affirme that children baptized haue neither mortall nor veniall ſinne, *annot.* 1. *Ioh.* 1. *ſect.* 5.

Contra: 1. We confeſſe that the guilt and puniſhment of originall ſinne is waſhed away by faith in Chriſts blood; but yet the ſtaine and blot remaineth ſtill: though in Chriſt we are deliuered from the puniſhment due vnto ſinne; yet the euill qualitie of our nature is not purged away, namely, our naturall proneneſs and aptneſs to euill: which ſhall not fully be purged, vntill the reſurrection, when we ſhall put off all corruption together with mortalitie: to this purpoſe *Auguſtine* ſaith well, *Meminiſſe debemus omnium peccatorum plenam remiſſionem, &c.* we muſt remember that there is full remiſſion of our ſinnes in baptiſme, *hominis vero qualitatem non totam continuo mutari, &c.* yet the qualitie or condition of man is not ſtraite chaunged: *de peccator. merit. & remiſſ. lib.* 1. *c.* 25. 2. and that originall corruption, hath the verie nature of ſinne, euen after baptiſme, the Apoſtle ſheweth euidently. Rom. 7. 7. where he calleth the concupiſcence of our nature ſinne: ſee further hereof. *Synopſ. Centur.* 3. *cr.* 11.

Controv. 14. *What originall ſinne is, againſt the Romaniſts and ſome others, and ſpecially againſt them, which hold it to be Adams ſinne imputed onely to his poſteritie.*

1. *Faber* & *Eraſmus* in their annotations vpon this place, ſeeme to be of opinion that originall ſinne is onely a proneneſſe and aptneſſe vnto ſinne, which is graft in vs by nature: But this is refelled by the Apoſtle here, who ſaith, that in Adam all haue ſinned, and therefore death alſo is entred vpon all: death is the ſtipend of ſinne: if then death actually is gone ouer all, ſo alſo ſinne.

2. *Flacius Illyricus* held originall ſinne to be a kind of ſubſtance: But, this is a daungerous opinion: God onely is the Creator of ſubſtances, and natures: but he made not ſinne.

3. As he giueth too much to originall ſinne, making it a ſubſtantiall thing in man: ſo the Romaniſts too much extenuate it, & allowe it too little: 1. *Pighius* and *Catharinus* thinke that originall ſinne is nothing elſe, but the preuarication and tranſgreſſion of our firſt parents, made their poſterities onely by imputation, becauſe Adam in himſelfe contained all mankind, and God made his couenant not onely with him, but with all his poſteritie, beeing

beeing then in his loines: and so his sinne is imputed vnto them: but there is nothing in men naturally, that hath the proper nature of sinne: which is defined to be *dictum, factum, vel concupitum, &c.* somewhat said, done, or coueted against the law of God, which cannot be in infants: to this purpose *Catharinus*, and before him *Pighius, in* 1. *contr. de peccat. origin.*

Contra. 1. *Bellarmine lib.* 5. *de amissi. grat. c.* 16. and *Pererius. disput.* 16. *in* 5. *c. ad Roman:* would confute this opinion, and prooue that originall sinne is a reall and inherent corruption in the nature of man, and not imputed onely: because as we were sinners in Adam, so we are made iust by Christ, which is not by the imputation of his righteousnesse, but by an inherent iustice, which is giuen vnto vs by the merits of Christ, &c. But this were to confute one error by another: for the Apostle euidently and expressely sheweth c. 4. 3. that Abrahams faith was imputed and counted vnto him for righteousnesse: and therefore the iustice, whereby we are counted iust before God, is the iustice of Christ imputed to vs by faith: so also Adams sinne is imputed to his posteritie: but beside there is an euilnes and prauitie of nature procured by the transgression of Adam; as beside the imputed righteousnes of Christ, there is also in the faithfull an inherent righteousnesse also, which is their holines and sanctification, but they are not thereby iustified before God.

2. We haue better reasons out of the Scripture to refute this assertion: for where there is no sinne, death hath no power: because all are sinners by nature, they all die: otherwise the Apostle had not reasoned well, that death raigned from Adam to Moses, because all had sinned, v. 14. And v. 19. the Apostle saith, that by one mans disobedience many are *peccatores constituti*, made sinners, which is more then to be counted sinners, or to haue sinne imputed.

3. That definition is of actuall sinne, which is of such things as are said, done, or coueted against the law of God: But sinne is more generally taken for any thing which is contrarie to the law of God: now the naturall rebellion and resistance of the flesh, in not beeing subiect to the will of the spirit, but continually striuing against it, which is to be seene euen in children, who seeth not that it is contrarie to the law of God, and hath in it the nature of sinne?

4. Dauid complaineth that he was borne in sinne, and conceiued in iniquitie, Psal. 51. and S. Paul Rom. 7. calleth his naturall corruption, sinne dwelling in him: So that these holy men confessed that they were sinfull by nature: Otherwise, if there were not in vs originall sinne by nature of our owne, but onely Adams imputed, it would follow, that his posteritie should be punished not for their owne, but anothers sinne: which were against the rule of Gods iustice, *Martyr.*

Controv. 15. *That originall sinne is not onely the priuation of originall iustice.*

Bellarmine with other of the Romanists, will not haue originall sinne to be any euill positiue qualitie in man, but onely *carentia iustitiæ originalis, & habitualis aversio à Deo:* a wanting of originall iustice, and an habituall aversion from, and a forsaking of God: *Bellar. lib.* 5. *de amission. grat. c.* 15. *Lyranus* addeth an other clause, that originall sinne is a defect or want of originall iustice, *cum debito habendi eam*, with a due debt or obligation to haue the same, &c. Now their cheefe reason, that originall sinne is no euill habite or positiue qualitie, but onely a defect or priuation, is this, because God is the author of all positiue things, that haue a beeing or existence: but he is no way the cause of originall sinne: *Bellarm. ibid. Thoring. replic. ad addit.* 5. *Paul. Burgens.* And if it were an habite, Adam could not haue transmitted it to his posteritie. *Bellarm. ibid.*

Contra. 1. *Paulus Burgens.* taketh exception to *Lyranus* difinition of originall sinne: that it is not a meere priuation, but *habitus corruptus*, a corrupt habite: like as in a disease there is not onely a priuation of health, but there is also some positiue thing, *habet humores male dispositos*, the humors also are euill affected and disposed: and so is it in originall sinne, there is an euill qualitie and habite beside the want of originall iustice: and therefore it is called concupiscence, *quæ sonat aliquod positivum*, which soundeth and signifieth some positiue thing, &c. This exception of *Burgensis* is iust, and his opinion herein is agreeable to the Apostle, who calleth originall sinne *peccatum inhabitans*, an in-dwelling sinne, Rom. 7. 20. and *corpus mortis*, the bodie of death: originall sinne then hath a kind of existence, for how else could it be called a bodie of sinne or death? see more hereof elsewhere, *Synops. Cen.* 4. *err.* 14.

2. Con-

2. Concerning the reasons obiected. 1. God is the author of euerie substance, and of euery naturall qualitie, but not of vnnaturall dispositions or qualities; as neither of diseases in the bodie, nor of vices in the minde: this euill qualitie was procured by mans voluntarie transgression. 2. and though habites, which are personall, and obtained by vse and industrie, are not transmitted to posteritie, yet this euill habite was not personall in Adam, as he is considered, *vt singularis persona*, as a singular person, but by him it entred into the nature of man, as he was *totius humanæ naturæ principiū*, the beginning of the whole nature of man.

3. *Burgensis* taketh another exception vnto *Lyranus* addition, and he thinketh that Adams posteritie is not bound to haue the originall iustice which was giuen to Adam: for they haue no such bond, either by the law of nature, for that originall iustice was supernaturally added, or by any diuine precept; for God gaue vnto Adam no other precept, but that one, not to eate of the forbidden fruite; and therefore they were not bound at all to haue or reteine Adams originall iustice: Thus *Burgens.*

Contra. 1. Herein I rather consent vnto *Thoring* the *Replic.* vpon *Burgens.* who thus argueth, that this debt or bond, to haue originall iustice, was grounded vpon the law of nature, which is the rule of right reason; for by nature euery one is tied to seeke the perfection and conseruation of it kind: and this originall iustice tended vnto the perfection of man; which though it were supernaturally added vnto man, yet it was not giuen him alone, *sed pro tota natura*, for the whole nature of man, and so he concludeth well, that man is culpable in not hauing this originall iustice, though not *culpâ actuali, quæ est suppositi*, by any actuall fault, which belongeth to the person or subiect, yet *culpâ originali, quæ est naturæ*, by an originall fault, which is in nature. To this purpose the *Replic.* .And this may be added further, that if Adams posteritie were not debters in respect of this originall iustice, then were they not bound to keepe the law, which requireth perfect righteousnesse, and so it would follow, that they are not transgressors against the law, if they were not bound to keepe it: the first exception then of *Burgensis* may be recieued, but not the second.

2. *Pighius* also, who denieth originall sinne to be a privation or want of originall iustice, holdeth it to be no sinne to want that iustice, which is not enioyned by any law vnto mankind: for no law can be produced which bindeth infantes to haue that originall iustice, and therein he concurreth with *Burgensis*.

Contra. But this obiection is easily refuted: for first, man was created according to Gods image, in righteousnesse and holines, which image Adams posteritie is bound to retaine: but he by his sinne defaced that image, and in stead thereof begate children after his owne image, Gen. 5. 3. in the state of corruption. And whereas *Pighius* replieth out of *Augustine*, that the image of God in man consisteth in the three faculties of the soule, the vnderstanding, memorie, and will: *Augustine*, must not be so vnderstood, as though herein consisted onely the image of God, but as therein is shadowed forth the misterie of the Trinitie: for the Apostle expressely sheweth, that this image of God is seene in righteousnes and holines, Ephes. 4. 24.

An other lawe is the lawe of nature, which is the rule which euery one is to follow: *Cicero* could say, that *conuenienter viuere, &c.* to liue agreeably to this law, is the chiefe ende of man: to this lawe euen infants are also bound: there is a third lawe, which is the morall, which saith *thou shalt not lust*, which prohibiteth not onely actuall but originall concupiscence: And whereas *Pighius* here obiecteth, that a lawe is giuen in vaine of such things as cannot be avoided, therein he sheweth his ignorance: for it is not in mans power to keep the lawe; for then it had not beene necessarie for Christ to haue died for vs, who came to performe that which was impossible by the lawe, Rom. 8. 3. yet was not the lawe giuen in in vaine: for there are two speciall vses thereof, both to giue vs direction how to liue well, and to bring vs to the knowledge of sinne, *ex Mart.*

4. This then is originall sinne: 1. it consisteth partly of a defect and want of originall iustice, in that the image of God, after the which man was created in righteousnesse and holines, was blotted out by the fall of man: partly in an euill habite, disposition and qualitie and disorder of all the faculties, and powers both of bodie and soule: This was the state of man after his fall, and the same is the condition of all his posteritie by nature.

Augustine also maketh originall sinne a positiue qualitie, placing it in the concupiscence of the flesh: not the actuall concupiscence, but that naturall corruption which although it be more generall, then to containe it selfe within the compasse of concupiscence onely, yet be

he so describeth it by the most manifest effect; because our naturall corruption doth most of all shew and manifest it selfe in the concupiscence and lust of our members.

2. The subiect then and matter of originall sinne, are all the faculties and powers of soule and bodie: the former is the pravitie and deformitie of them, the efficient cause was the peruersnes of Adams will, the instrument is the carnall propagation, the end or effect is euerlasting damnation both of bodie and soule without the mercie of God: *Martyr.*

3. Originall sinne is taken either actiuely, for the sinne of Adam, which was the cause of sinne in his posteritie: which is called *originale originans*, originall sinne giuing beginning: or passiuely for the naturall corruption raised in Adams offspring by his transgression: which is tearmed *originale originatum*, originall sinne taking beginning.

4. Of this originall sinne taken both waies there are three miserable effects: 1. *participatio culpæ*, the participating in the fault or offence: for we were all in Adams loines when he transgressed; and so we all sinned in him, as here the Apostle saith. 2. *imputatio reatus*, the imputation, of the guilt and punishment of sinne; we are the children of wrath by nature, subiect both to temporall and eternall death. 3. there is *naturæ depravatio vel deformitas*, the depravation and deformitie of nature, wherein there dwelleth no good thing, Rom. 17. 18.

Controv. 16. *Of the wicked heresie of Marcion and Valentinus, with the blasphemous Manichees.*

1. *Origen* out of the words of the former verse, where the Apostle speaketh of our attonement and reconciliation by Christ, confuteth the heresie of *Marcion* and *Valentinus*, whose opinion was, that there was some substance, *quæ naturaliter Deo sit inimica*, which naturally is an enemie to God: for if it were so, that this enemie, were *naturæ, non voluntatis*, in nature, not in the will of man, there would be no reconciliation: for things in nature contrarie, and enemies one to the other, cannot be reconciled.

2. The *Manichees* also are here confuted, who did hold, that sinne was of God, as the author and beginner thereof: for they did make two beginnings one of good, the other of euill, and two Princes, one of light, the other of darkenes: this wicked fansie is here confuted, for the Apostle sheweth, that sinne entred by Adam, and so descended to his posteritie, *Fatus.*

Controv. 17. *That all sinnes are mortall, and worthie of death by nature.*

v. 12. *And death by sinne*: if then death came in by sinne, yea children hauing onely originall sinne are subiect to death: hence it is euident, that all sinnes are in themselues worthie of death: so that it is a vaine distinction, which the Romanists make betweene veniall and mortall sinnes: as though some sinnes were pardonable in their owne nature: In that some sinnes are pardonable, it is of grace and mercie in God, not in the qualitie and propertie of the sinne, *Martyr.* Indeede there is some sinne remissible, some irremissible, as sinne against the holy Ghost: but this difference ariseth not so much from the nature of the sinne, as from the qualitie of the offender, whose heart is so hardened, that he cannot repent him of the blasphemie against the spirit: Neither yet doth it followe, if all sinnes are mortall in their owne nature, that therefore all sinnes are equall: for as there are degrees in the punishment of death, so there are degrees in the sinnes themselues: and though euen great offences are pardonable in the mercie of God, yet pardon in such sinnes is more hardly obtained.

Controv. 18. *That Henoch and Elias are not yet aline in their bodies.*

v. 12. *And so death went ouer all men:* Hence then it is concluded, that Elias and Henoch, doe not yet liue in their bodies; whom the Romanists hold shall come in the ende of the world to preach against Antichrist: *Gorrhan* would thus helpe the matter, that death entred vpon them *reatu, non actu*, not in act, but in the guilt: their death is deferred, it is not taken away, &c. for they hold that they shall be killed by Antichrist in the ende of the word.

Contra. 1. That it is appointed vnto men to die, the Apostle testifieth Heb. 9. 27. none are exempted from the common law of death: as it is said, 2. Sam. 14. 14. *We must needes die, and we are as water spilt vpon the ground, that cannot be gathered vp againe:* and the Psalmist saith, Psal. 88. 48. *What man liueth and shall not see death?* Therefore Henoch and Elias are subiect to this generall law of death. 2. And if they were yet aliue, they must be either in the celestiall or terrestiall Paradise: but the terrestiall was destroied in the flood, and there they could not be preserued: and from the celestiall Paradise, none can returne to die againe, that is no place or habitation for mortall creatures: See further hereof *Synops. Centur. 5. cr. 32.*

Controv. 19. *The Virgin Marie conceiued in originall sinne.*

The Romanists in their annotations vpon the 14. v. doe affirme, that whereas all other are conceiued and borne in originall sinne, *Christ onely is excepted, and his mother for his honour, and by his speciall protection (as many godly men iudge) preserued from the same, &c.*

Contra. 1. But this error is euidently confuted by the Apostles words, who saith, *that in him,* (that is in Adam) *all haue sinned:* therefore euen the Virgin Marie also: for onely Christ was conceiued by the holy Ghost without the seed of man of a virgin, and therefore he onely was conceiued without sinne. 2. and it was more for Christs honour to be borne of a sinner, himselfe no sinner, to shewe his puritie and perfection, then come cleane and vndefiled euen out a vessell not naturally cleansed from sinne. 3. If the holy Virgin must be conceiued without sinne, because of her Sonne, that was borne without sinne, then by the same reason the mother of Marie must haue the same priuiledge, because she brought forth Marie without sinne, and so her mother before her, and thus this priuiledge must runne vp still vnto Christs progenitors.

4. Why are they afraid to determine this point absolutely, that Marie was conceiued without sinne, but set it downe onely as a priuate opinion of some godly men: whereas *Sixtus* the 4. hath decreed it was so, and thereupon for the strengthening of his opinion, instituted the feast of the conception of the Virgin Marie, and added these words to the salutation of Marie, *& benedicta sit Anna mater tua, de qua sine macula tua processit caro virginea*, and blessed be Anna thy mother, from whom thy virgins flesh proceeded without spot: 5. they will not denie, but that *Bernard*, the Master of sentences, *Thomas Aquin.* and before them *Augustine*, were godly and deuout men: all which held the contrarie, that the Virgin *Marie* was not conceiued without sinne. *August. de Genes. ad liter. lib. 10. c. 18. Bernard. epist. 174. Magister lib. 3. distinct. 3. Thom. Aquin.* vpon that place.

Controv. 20. *Against merits.*

v. 16. *The gift is of many offences:* hence is inferred, that seeing our iustification by Christ is called a grace, and gift, that it proceedeth from the free loue, grace, and fauour of God; *Parens* here well inferreth, *facessant ergo merita congrui, &c.* away with all merits either of congruitie as preparations vnto grace, or of condignitie vnto saluation: for if our iustification and saluation were of merit or worke, it were not of grace: as the Apostle concludeth, Rom. 11. 6. *If it be of grace, it is no more of workes: for then worke were no more worke, &c.*

21. Controv. *That the punishment of originall sinne is euerlasting death.*

v. 18. *By the offence of one the fault came of all vnto condemnation, &c.* Here are two opinions to be refuted, the first is of those, which either promised vnto Infants dying without baptisme in originall sinne, the kingdome of heauen, as one *Vincentius* did hold, whome *Augustine* confuteth, *lib. 1. de origin. animæ, c. 9.* or els did assure vnto them an happie estate in some middle place betweene heauen and hell, as the Pelagians, *August. hæres. 88.* vnto which opinion *Pighius* and *Catharinus*, two Popish champions, come very neere, who thinke that Infants dying in their infancie, and so in originall sinne, should enioy an happie and blessed estate here in earth after the generall resurrection.

The other opinion is generally of the Romanists, which hold, that Infants dying without baptisme, shall haue *pœnam damni*, the punishment onely of losse, in beeing depriued of the vision

vision of God: but they shall not haue *pœnam sensus*, the punishment or torment of sense or feeling: and here some doe exempt them from all torment both inward and outward, as *Thomas* with other Schoolemen, *in 2. sentent. distinct. 33.* some doe thinke, they shall haue *internum animi dolorem*, the inward greefe of minde for the losse of the heauenly beatitude: as holdeth *Pet. Lombard. 2. sentent. distinct. 33.* with some other schoolmen, to whome *Bellarmine* subscribeth, *lib. 6. de amiss. grat. c. 6.*

1. For the first opinion that infants dying in their originall sinne are not excluded heauen, these arguments are brought.

1. The infants shall be afflicted, with no sensible punishments, because they had no euill mind, will, or purpose while they liued here.

2. Neither is there any contrition or sorrow in this life required for originall sinne, much lesse in the next: to this purpose *Pighius*.

3. *Cartharinus* among other reasons, vrgeth that place, Dan. 12. 2. *that many shall awake out of the dust, some to euerlasting life, some to shame:* whereupon he inferreth, that all shall not rise to one of these ends, but some, and so there should be a third sort, that should neither goe to heauen, nor hell, but enioy a third place.

4. There shall be a new heauen and a new earth: as the new heauens shall not be without inhabitants, so neither the earth, which is most like, shall be the place for such infants.

Contra. 1. Though infants actually in their life shewed no euill purpose, will, or intent, yet it is sufficient to their condemnation, that they had an euill inclination by nature, which would haue shewed it selfe if they had liued to yeres of discretion: the onely cause, why their euill inclination appeareth not, for that their mind hath not fit organes or instruments, to exercise the faculties thereof: like as the young cubbes of foxes and wolues are killed, and destroied, when they are yet young, though they haue yet done no harme, because it is certaine, if they should be suffered to grow, they would follow their kind: so the Scripture saith, *that the imaginations of mans heart are euill from his youth*, Gen. 9. 21.

2. And holy men euen for their originall sinne haue shewed great contrition and sorrow in this life: as Dauid confessing his sinne, beginneth with his very sinnefull birth and conception, Psal. 5. 1. so S. Paul crieth out, Rom. 7. *wretched man that I am, who shall deliuer mee from the bodie of this death!*

3. In that place of Daniel, *many*, is taken for *all*, as *Augustine* and *Theodoret* expound that place: as S. Paul in the fift chapter to the Romans v. 17. by *many* vnderstandeth all; *as by one mans disobedience many were made sinners:* for otherwise it would follow that all should not arise, that sleepe in the dust, but onely some.

4. And it is a weake reason, there shall be inhabitants of the new earth, therefore infants shall inhabite it: *Bellarmine* thinketh that the earth shall be couered with waters, and so haue no inhabitants at all, but this is an idle speculation: for the earth shall then be restored to a perfect estate, & not to lie hid vnder the waters: and to what end there shal be a new earth, it is curiositie to enquire, the scripture hauing not expressed it: And if it be appointed for the habitation of the Saints, to passe from heauen to earth, and to follow the Lambe whersoeuer he goeth, it is a worke consequent, that infants shall be those Saints: thus much shall suffice for the answer vnto these reasons.

5. And further the opinion it selfe to make any kind of happines out of the kingdome of heauen, and to inuent a third place betweene heauen and hell, is contrarie to the Scriptures: which sorteth all men into two rankes or companies, which are appointed to two places: they are either of the sheepe at Christs right hand, which shall enter into life, or of the goates at his left hand, for whom hell fire is prepared, Matth. 25. And the Scripture testifieth, that all that shall be saued, shall walke in the light of the celestiall Ierusalem, Reuel. 22. 4. and without it shall be dogges, c. 12. 15. none then can be saued out of it.

2. Now we come to the other opinion of the Romanists, that send infants dying without baptisme to hell, but they onely attribute vnto them a punishment without any sense, vnlesse it be the inward greefe and dolor of mind, to see themselues excluded the kingdom of God.

Contra. First it is an vncharitable opinion to send all infants to hell that die vnbaptised: for the grace of God is not tied to the outward element: God can saue with-

out water: it is not the want of baptisme, but the contempt thereof, that condemneth: the Scripture saith, Mark. 16. 16. *he that shall beleeue, and be baptised shall be saued: but he that will not beleeue*, (not he, which is not baptised) *shall be damned:* here are three opinions. 1. the Papists generally hold, that all infants dying without baptisme, are damned: but this is a cruell and vncharitable opinion, as is shewed before: See elsewhere more hereof. *Synops. Centur. 3. cr. 3.*

2. Some thinke that many of the infants of the Saintes are saued euen without baptisme, by the couenant of grace made vnto the faithfull and their seede, but not all, for some of the children of the faithfull doe not belong vnto election, such were *Ismael, Esau.* Thus *Pet. Martyr.*

3. But the better opinion is, that all the infants of faithfull parents dying in their innocent estate before baptisme, are saued by the generall couenant of grace, made to the righteous and their seede: because there is now no barre or impediment put in to hinder the efficacie of that couenant, as in those, which liue vnto the yeares of discretion, and deprive themselues by their impietie and vnbeleefe, of the benefit of that couenant.

Secondly, that such infants as are not saued by Christ, dying before baptisme, or after, doe suffer the sensible paines of hell fire, though in the least and easiest degree of all, it is thus proued.

1. The Scripture saith, Reuel. 10. 15. *Whosoeuer was not found written in the booke of life was cast into the lake of fire.* Infants then which are condemned, shall be punished in hell fire.

2. We see that infants euen in this life doe suffer in their infancie paine and torment of bodie: it therefore standeth with Gods iustice that infants euen for originall sinne should feele sensible torments.

3. If they will graunt that they shall haue the inward dolor of the minde to see others admitted into the kingdome of God, and themselues excluded, why not also paine of bodie? seeing the Scripture saith, that there shall be weeping and gnashing of teeth, when men shall see the Patriarkes entring into heauen, and themselues excluded, and thrust out at the doores. Luk. 13. 28.

4. Christ died for infants, as well as for others, and bare the punishment due vnto them for their sinnes: but he suffered both the torments of bodie and minde: therefore both were due vnto infants.

5. *Gregorie* is of this opinion: *perpetua tormenta percipient qui nihil ex propria voluntate peccauerunt*, they shall receiue euerlasting torments, which had not sinned by their owne will: *in 9. c. Iob.* so also *Augustine:* but he saith *mitissima omnium pœna erit eorum*, their punishment shall be most gentle and easie of all other, which beside originall sinne haue added none other sinnes, &c. and this may be safely affirmed with *Augustine:* But that which followeth, hath more doubt: *non audeo dicere, quod ijs, vt nulli essent, quàm vt ibi essent, potius expediret*, I dare not say, that it were better for them not to be at all, then to be there, *Augustine. Enchirid. c. 93.*

Controv. 22. *That Christs essentiall iustice is not infused into vs.*

v. 17. *Much more shall they which receiue abundance of grace, &c. Osiander* did hold, not *Lucas Osiander*, who hath written breefe annotations vpon the old and new Testament: but another of that name before him, that the iustice of Christ is some reall thing infused into the faithfull, and that it was his essentiall iustice, as he is God, that is communicated to the faithfull, *ex Faie. in v. 17.*

But the Apostle euidently refuteth this error. *c. 4. 22.* where he sheweth that it was imputed vnto Abraham for righteousnes, because he beleeued in God: if we are iustified by faith, then not by the essentiall iustice of Christ, which still remaineth in Christs person, as the subiect thereof; but the righteousnesse whereby we are iustified before God, is the righteousnes of Christ, as he is man, which is apprehended by faith: and this also is euident in this place, where the Apostle ascribeth iustification to the abundance of grace receiued; and how is it receiued but by faith?

Controv. 23. *Against the patrones of vniuersall grace.*

v. 18. *By the iustifying of one, the benefit abounded toward all men, &c.* Hence of late *Huberus*

Huberus, and before him the Pelagians would prooue, that the benefit of iuſtification is as vniuerſall toward all, euen infidels and vnbeleeuers, as the condemnation, that came in by Adam: for the Apoſtle on both ſides nameth all; for otherwiſe the benefite by Chriſt, ſhould be inferiour vnto the loſſe in Adam, which redounded generally vpon all.

Contra. 1. This tearme of vniuerſalitie (*all*) muſt be reſtrained according to the nature of the ſubiect: as Adam transfuſed his ſinne vnto all, which were his ofspring, ſo Chriſt alſo iuſtifieth all his, that is, all which beleeue in him: ſo by *all*, the Apoſtle vnderſtandeth, the vniuerſall companie of the faithfull. 2. the preheminence of the benefit conſiſteth not in the equalitie of the number, that Chriſt ſhould ſaue as many, as are loſt in Adam, for then there ſhould be onely an equalitie, not a ſuperioritie.

3. But herein is the prerogatiue of grace ſeene: 1. in the excellencie of the effect, for life is a more excellent thing then death, and righteouſneſſe, then ſinne. 2. in the powerfulneſſe of the worke, it ſheweth a greater power to ſaue, then to deſtroie, to iuſtifie, then condemne: for it is an eaſier matter to deſtroie, then to ſaue, to pull downe, then to build vp, to mortifie, then to reviue and raiſe to life. 3. the preheminence is in the amplitude and largnes of grace, in that we are iuſtified not onely from one, but all kind of ſinnes, as well actuall as originall; whereas originall ſinne is onely deriued from Adam: See more hereof, queſt. 15.

Controv. 24. *Againſt the Popiſh inherent iuſtice.*

v. 9. *So by the obedience of one ſhall many be made righteous, &c.* The Romaniſts, as *Bellar. lib. 2. de. iuſtificat. c. 1. Pererius diſputa.* 17. doe much vrge this argument againſt imputatiue iuſtice, that we are not iuſtified by the righteouſneſſe of Chriſt imputed by faith, but by an inherent righteouſneſſe wrought in vs by Chriſt, whereby we are formally made iuſt: becauſe we are ſo made righteous and iuſt in Chriſt, as we became ſinners in Adam: but that was not by imputation of Adams ſinne, but by ſinne dwelling in them, whereby they are formally made ſinners: therefore we are formally made righteous by an inherent iuſtice remayning in vs, and not imputed onely: *Pererius* further vrgeth the phraſe, *iuſti conſtituentur*, many ſhall be made iuſt, which is not all one, as to be reputed iuſt, or to be iuſt by imputation; but to be iuſt indeed.

Contra. 1. The compariſon betweene Adams diſobedience, and Chriſts obedience doth hold verie well euen in this point of imputation: for as there is in making of vs ſinners, both an imputation of Adams ſinne to his poſteritie, as comming out of his loines, as alſo an habituall prauitie and corruption of nature, the effect thereof: ſo their is a double operation of Chriſts obedience: both it is imputed vnto vs by faith, whereby we are iuſtified before God, and thereby there is wrought in vs holines and righteouſneſſe, which is our ſanctification, but by this, becauſe it is imperfect in this life, we are not iuſtified before God. 2. and whereas the Apoſtle vſeth the word κατασταθήσονται, *conſtituentur*, ſhall be made or conſtituted iuſt, we confeſſe that he meaneth, they ſhall be made iuſt indeede in Chriſt: but therefore the word is put in the future tence, becauſe in this life our ſanctification is but begun, it ſhall not be abſolutely perfect till the next life, when all imperfection and impuritie of our nature ſhall be cleane taken away, and then ſhall we be made perfectly iuſt indeed: See a more full anſwer to this obiection, *Synopſ. Centur. 4. cr. 56.*

3. But if they ſhall further replie, that we are rather made ſinners by the reall corruption of our nature, then by the imputation of Adams ſinne, and ſo conſequently we ſhould rather be iuſtified by an inherent righteouſneſſe, then imputed onely; we anſwer, that herein appeareth the preheminence of grace, that Chriſts righteouſneſſe onely imputed is more able to iuſtifie vs, then Adams ſinne onely imputed, was to condemne vs.

Controv. 25. *That we are iuſtified both by the actiue and paſſiue obedience of Chriſt.*

Piſcator in his annotations vpon this verſe vrgeth this point, that we are not iuſtified by the obedience of Chriſt in his life, which was his actiue obedience, but by his paſſiue obedience in his death, becauſe if we be iuſtified by his righteouſneſſe acted in his life, then ſhould he not haue needed to haue died for vs: for beeing iuſtified alreadie by the righte-

ouſneſſe of his life, there was no cauſe for Chriſt to be puniſhed for vs, beeing alreadie made iuſt by his righteous life.

Contra. 1. Though the Apoſtle doe principally meane the particular obedience of Chriſt in ſubmitting himſelfe to his fathers will in his death, to giue his life for his ſheepe, as it is oppoſed to Adams particular diſobedience in eating of the forbidden fruite: which was in *re facillima*, in a thing moſt eaſie to haue beene kept: whereas Chriſts obedience was *in re difficillima*, in a moſt hard & difficult thing, to giue himſelfe for vs euen vnto death: yet this his particular obedience in his death depended vpon the generall obedience of his life, whereby he merited the imputation of his righteouſneſſe: for the merite of Chriſts paſſion, depended vpon the holines and worthines of his perſon, which was manifeſted in his life.

2. There are two partes of our iuſtification, remiſſion of our ſinnes, and the making of vs righteous: the one was the proper worke of Chriſts death that paied the ranſome due vnto our ſinnes, the other of his perfect holines and righteouſneſſe, which was manifeſted in his riſing from the dead: and therefore the Apoſtle ioyneth them both together, Rom. 4. 28. *Who was deliuered to death for our ſinnes, and is riſen againe for our iuſtification:* ſee further of this matter, Controv. 20. in c. 4.

Controv. 26. *Againſt the Philoſophers, who placed righteouſneſſe in their owne workes.*

The heathen Philoſophers and wiſe men were vtterly ignorant of this making of men righteous by an others obedience: for they held them onely to be righteous, which by continuall exerciſe and practiſe of vertue attained vnto an habite of well doing, which they aſcribed onely to their owne induſtrie and endeuour.

Contra. Theſe wiſe heathen in many things bewrayed their groſſe and palpable ignorance: 1. they knew not what remiſſion of ſinnes was, neither how ſinne entred into the world, or how it was taken away, they thought that by their well doing onely afterward, the former memorie of their ſinnes was worne out; whereas it is in God onely to blot out the remembrance of ſinne. 2. they aſcribed their vertues, ſuch as they were, to their owne free-will and endeuour, whereas Chriſtian religion teacheth vs, that God is the author of all good things, and that man of himſelfe is not able to thinke or conceiue a good thought. 3. they erred in ſeeking to be made righteous and iuſt by their owne workes, which beeing imperfect, and diuerſe waies blemiſhed, are not able to iuſtifie vs before God, who is abſolutely perfect: true it is that euery Chriſtian muſt endeuour to liue well, and aduance his faith with fruitfull workes: but it is Chriſts perfect obedience, and not our owne which is imperfect, that maketh vs truly righteous before God.

Controv. 27. *Againſt the Manichees and Pelagians, the one giuing too much, the other too little to the law.*

v. 30. *The law entred, that the offence ſhould abound, &c.* the Manichees vrge theſe and ſuch like places, againſt the law, as though it were euill, not diſtinguiſhing betweene the proper effects of the law, which it worketh of it ſelfe, as the Prophet Dauid expreſſeth them, Pſal. 19. *It conuerteth the ſoule, giueth wiſedome to the ſimple, giueth light to the eyes, &c.* and the effects of the law, which it worketh by reaſon of the weakneſſe of man, as it ſerueth to reueale the knowledge of ſinne, and to make it more abound: But the Apoſtle himſelfe, that here thus teſtifieth of the law, confeſſeth that in it ſelfe, the law is holy, Rom. 7. 12. for although we are not able to performe that which the law commandeth, yet the things are holy, iuſt, and good which the law requireth, and the deſire of the godly longeth after them.

As the Manichees detracted from the law, ſo the Pelagians aſcribed too much vnto it: for they held that the law was ſufficient to ſaluation, and that if a man did once vnderſtand what was to be done, by the ſtrength of nature he could doe it: the law then ſerued to reueale vnto them the will of God, and there owne ſtrength ſufficed, in their opinion, to performe it: They beeing further vrged, that the grace of God was neceſſarie, did in words acknowledge it: but by grace they vnderſtood firſt the nature of man, which was firſt giuen him of God, then the doctrine onely and knowledge of the law.

The Popiſh ſchoolemen differed not much from this opinion, who held that a man by the ſtrength of nature may keepe the precepts of the law, *quoad ſubſtantiam operis*, in reſpect of the ſubſtance of the worke, but not, *quoad intentionem præcipientis*, according to the

the intention of the lawegiuer: But it is euident out of the Scripture, that, no not the regenerate (much leſſe naturall men) are able to keepe the commandements of God perfitly, as S. Paul ſheweth by his owne example, Rom. 7. And if it were as the Pelagians held, that the lawe were ſufficient to ſaluation, then Chriſt died in vaine.

Controv. 28. *Of the aſſurance of ſaluation.*

v. 21. *Grace might raigne by righteouſneſſe vnto eternall life, &c.* Hence it is euident, that life is a conſequent of righteouſneſſe, as death is of ſinne, and that the faithfull are as ſure to obtaine life, if they haue righteouſneſſe, as Adam and Adams children were ſure to die, after they haue ſinned: So *Chryſoſtome* vpon this place collecteth well, *Noli itaq; cum iuſtitiam habeas, de vita dubitare, vitam enim excellit iuſtitia, mater quippe illius eſt*, do not therefore doubt of life and ſaluation, if thou haue iuſtice: for iuſtice excelleth life, beeing the mother thereof: This is contrarie to the erroneous and vncomfortable doctrine of the moderne Papiſts; that it is preſumption for any man to be aſſured of his ſaluation: ſee further hereof elſwhere, *Synopſ. Centur. 4. err. 25.*

Controv. 29: *Of the diuerſe kinds of grace, againſt the Romaniſts.*

v. 21. *So might grace alſo raigne, &c.* The Popiſh Schoolemen haue certaine diſtinctions of grace, which either are not at all to be admitted, or elſe they muſt be firſt qualified, before they can be receiued.

1. Of the firſt kind is that diſtinction of grace, that there is, *gratia gratis data, gratia gratum faciens*, grace freely giuen, and grace that maketh vs acceptable vnto God: two exceptions may be taken hereunto: 1. there is no grace, but is freely giuẽ, otherwiſe it were not of grace, that is, of fauour: but they in making one kind of grace onely, that is freely giuen, they inſinuate, that there are other graces, which are not freely giuen. 2. the grace, which maketh vs acceptable to God, they hold to be a grace or habite infuſed, for the which we are accepted: wherein they erre, in aſcribing that to a created or infuſed grace, which is onely the worke of the free grace and fauour of God toward vs: this word (*grace*) is either taken actively for the loue, grace, and fauour of God, or paſſiuely, for thoſe ſeuerall gifts and graces, which are wrought in vs by the fauour of God: the firſt grace is as the cauſe, the other graces are the effects: the firſt is without vs, the other within vs: the firſt is the originall grace in God, the other are created graces: Now we hold that we are made acceptable vnto God, onely by the firſt grace of God toward vs, which is grounded in Chriſt, the Romaniſts aſcribe our acceptance with God to the other: ſee further hereof, *Synopſ. Centur. 4. err. 27.*

2. Of the other ſort is the diſtinction of grace, *operans, & cooperans*, working, and working together: as the working grace is that, which alone changeth the will, and maketh it willing, the grace working together, is that wherewith the will of man worketh for the effecting of that which it willeth. This diſtinction muſt be qualified: for to make the will of man a ioynt worker with grace, is againſt the Apoſtle, who ſaith, that it is God which worketh *in vs both the will, and the deede*, *Philip.* 2. 13. But thus it may be admitted, that mans will beeing once mooued, and regenerate by grace, is not idle, but then worketh with grace not of it owne ſtrength, but as it is ſtill mooued and ſtirred by grace: ſee further hereof, *Synopſ. Centur. 4. err.* 30.

3. Of this ſort, is that diſtinction of grace, *præueniens, & ſubſequens*, grace preuenting and going before, and following grace: which are not indeede two diuerſe or ſeuerall graces, but diuerſe effects of one and the ſame grace: Gods grace preuenteth mans will, and changeth it, of vnwilling, making it willing, and then it followeth, to make the will of man fruitful and effectuall; and this we acknowledge: but the grace ſubſequent or following, is not merited or procured by the well vſing of the firſt preventing grace, in which ſenſe this diſtinction is to be reiected.

6. Morall obſeruations.

Obſerv. 1. *To followe the workes of the fleſh is enmitie againſt God.*

v. 10. *When we were yet enimies, &c.* They which delight in ſuch workes as God hateth, are enimies to God: whereupon *Origen* giueth this note, *quomodo reconciliatus eſt, qui tanſam inimici ſecum gerit, &c.* how can he be ſaid to be reconciled to God, which yet re-

taineth the cause of enmitie, &c. he then which continueth in such workes as are hatefull vnto God, cannot be said to be reconciled by the blood of Christ: as the Apostle further sheweth, *That no vnrighteous person shall inherite the kingdome of God*, 1. Cor.6.9.

Observ. 2. *Of the reconciling of enemies.*

v. 10. *When we were enemies, we were reconciled, &c.* As God did reconcile vs to himselfe, beeing yet his enemies, so we are taught herein to be like vnto our heauenly father, to be willing to be reconciled; and to be at atonement with our enemies: as Abraham made a league with Abimelech, and as Iacob did the like with Laban, who pursued him to haue wrought him some mischiefe.

Observ. 3. *Wherein we ought to reioyce.*

v. 11. *We reioyce in God through our Lord Iesus, &c.* The Apostle here sheweth wherein the ioy of a Christian consisteth, that whereas the world reioyceth some in riches, some in honour, some in pleasure, some in their strength, humane wisedome, and the like, the Christian man is taught to reioyce in his redemption and saluation in Christ: as our Blessed Sauiour would haue his Apostles to reioyce, because their names were written in heauen, Luk. 10. 20.

Obser. 4. *Of the two kingdomes of grace and sinne, life and death.*

v. 17. *If by one offence death raigned, &c.* The Apostle here pointeth out two kingdomes, the one of sinne and death, the other of righteousnesse and life: there are none in the world, but belong vnto one of these kingdomes: Therefore it must be our great care, to examine our selues, vnto which kingdome we are subiects: by nature all are vnder the kingdome of darkenesse, and from thence we cannot be deliuered, but by Christ: as the Apostle saith, Coloss.1.13. *who hath deliuered vs from the Prince of darkenesse, and hath translated vs to the kingdome of his deare Sonne*, we must therefore examine our selues whether we haue faith in Christ, 2. Cor.13.5.

Observ. 5. *Why the Lord suffereth his sometime to fall, and to be plunged in sinne.*

v. 20. *Where sinne abounded, there grace abounded much more, &c.* God then sometime seemeth to leaue his children to themselues, that they afterward beeing recouered and restored by grace, may haue more experience of the goodnesse and mercie of God, and of the excellencie of grace: as Dauid after his fall, repenting of his sinne, celebrateth the multitude of Gods mercies, Psal.51.1. and Peter after he was converted was bid to strengthen his brethren, Luk. 22. 32. as then beeing more able to comfort others by the experience of Gods mercie, which he had himselfe receiued.

Observ. 6. *None ought to despaire of forgiuenesse of sinne.*

v, 20. *Grace abounded much more:* Grace is more predominant then sinne, and the Apostle in the comparison set forth betweene Christ and Adam, sheweth before, that grace in Christ is more able to saue vs, then sinne was in Adam to condemne vs: let no man then despare of mercie, and say with Cain, his sinne is greater then can be forgiuen; but rather with S. Paul, *Iesus Christ came into the world to saue sinners, of whom I am chiefe*, 1. Tim.1.15.

CHAP. VI.

3. *The text with the diuerse readings.*

VVHat shall we say then? shall we continue in sinne, that grace may abound? (*or be encreased. Be.*)

2. God forbid: (*let it not be. Gr.*) we that are dead to sinne, how yet shall we liue therein?

3. Knowe ye not (*brethren. L. addit.*) that as many of vs, as haue beene baptized (*all we which haue beene baptized. B. G. but the word is ὅσοι,* not *πάντες,*) into Iesus Christ, haue beene baptized into his death?

4 We are buried together with him by baptisme into his death, that like as Christ was raised (*did rise vp, S. L. but the word is ἠγέρθη, was raised vp,*) to the glorie. *Be. S. G. (by the glorie. L. B. V. but διὰ, by, is here taken for εἰς, in)* of the father, so we also should walke

walke in neweneſſe of life.

5 For if we be graft together (*with him. G. Be. ad.*) by the ſimilitude of his death. *Be. S. B. (rather, then to the ſimilitude. G. L. for we are graft into Chriſt*, not into the *ſimilitude*) ſo ſhall we be (*by the ſimultude, which muſt be ſupplied out of the former clauſe: ſome inſert (be partakers. B. V.) but the other word (graft) is better underſtood of his reſurrection.*)

6 Knowing this, that our old man is crucified with him, that the bodie of ſinne might be deſtroyed (*or aboliſhed. S. V.*) that henceforth we ſhould not ſerue ſinne.

7 For he that is dead, is iuſtified. *L. V. S. B.* (*freed, G. S. Be. but the word*, δεδικαίωται, *properly ſignifieth, is iuſtified*) from ſinne.

8 Wherefore if we be dead with Chriſt, we beleeue, that we ſhall alſo liue with him.

9 Knowing, that Chriſt beeing raiſed (not, *riſing. S. L. ſee ver.* 4.) from the dead dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once to ſinne: but in that he liueth, he liueth vnto God.

11 Likewiſe thinke yee alſo, that yee are dead to ſinne, but are aliue to God in Ieſus Chriſt our Lord.

12 Let not ſinne therefore raigne in your mortall bodie, that ye ſhould obey it in the luſts thereof, (*obey the luſts thereof. S. L. but here the word* (αὐτῇ, *it*,) *is omitted.*)

13 Neither yeeld your members *as* weapons of vnrighteouſneſſe vnto ſinne: but yeeld (*giue. G. B. exhibite. L. apply V. S.* παραστήσατε.) your ſelues vnto God, as aliue vnto God from the dead, and *yeelde* your members, *as* weapons of righteouſneſſe vnto God.

14 For ſinne ſhall not haue dominion, (*let it not raigne. S. but the word is in the future tenſe*) for ye are not vnder the lawe, but vnder grace.

15 What then? ſhall we ſinne, becauſe we are not vnder the lawe, but vnder grace? God forbid: (*let it not be. Gr. as v.* 1.)

16 Knowe ye not, that to whom ye yeeld your ſelues as ſeruants to obey, his ſeruants ye are, to whom ye obey, whether it be of ſinne vnto death, or of obedience (*of the hearing of the eare. S.*) vnto righteouſnes?

17 But God be thanked, that ye haue beene the ſeruants of ſinne; but ye haue obeyed from the heart, that forme of doctrine whereunto ye were deliuered.

18 Beeing then made free from ſinne, ye are become the ſeruants of righteouſnes.

19 I ſpeake after the manner of men, (*I ſpeake* ἀνθρώπινον, *ſome humane thing. Gr. L. V.*) becauſe of the infirmitie of your fleſh: for as ye haue yeelded your members ſeruants (*to ſinne. L. to the ſeruice. S. but the word is* δοῦλα, *ſeruants.*) to vncleanes and iniquitie, *to commit* iniquitie, ſo now yeeld your members ſeruants to righteouſnes and holines: (*vnto ſanctification. L. V. S.*)

20 For when ye were the ſeruants of ſinne, ye were free vnto righteouſnes, (*from righteouſneſſe. G. B. that is the meaning, but the word in the originall, is put in the datiue.*)

21 What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things *is* death.

22 But now beeing freed from ſinne, and made the ſeruants of God, ye haue your fruit vnto holines (*in holines. G. holy fruits. S.*) and the ende euerlaſting life.

23 For the ſtipend (*ſtipends. Gr. wages. G. reward. B.*) of ſinne is death, but the gift of God (*the grace of God. L. the word is* χάρισμα, *a grace, a gift*) is eternall life, through Ieſus Chriſt our Lord.

2. The Argument, Method, and Parts.

In this Chapter the Apoſtle ſheweth the neceſſarie coniunction betweene iuſtification, and holines, and newenes of life: and there are two parts thereof: in the firſt, to ver. 12. he layeth downe the doctrine: then he exhorteth, v. 12. to the end.

In the doctrine he prooueth the neceſſitie: 1. of mortification, and dying to ſinne, propounded, v. 1. 2. from the efficacie of baptiſme, which ſignifieth that we are dead and buried with Chriſt, v. 3. 4. and from the ende of Chriſts crucifying, v. 6. 2. of *ſanctification*, propounded, v. 8. prooued, from the myſterie of baptiſme, v. 4. 5. from the vertue of Chriſts

Chriſts reſurrection, who is riſen, and dieth no more, ver. 9. 10. and then he concludeth, ver. 11.

1. The *exhortation* followeth, which hath two parts; 1. one *dehorting* from ſinne, which is propounded and explaned, v. 12. 13. then amplified by three arguments. 1. from their preſent ſtate and condition beeing vnder grace, v. 14. with the preuenting of an obiection, v. 15. 2. from the inconueniencie of the ſeruice of ſinne, which is vnto death, ſet forth by the contrarie, v. 16. 3. from the efficacie of the doctrine which they obeyed, v. 17. 2. the other part ſtirreth vp to newneſſe of life, propounded, v. 18. amplified 1. *à pari*, v. 19. 20. as when they ſerued ſinne, they were free from righteouſneſſe: ſo beeing freed from ſinne, they muſt be the ſeruants of righteouſneſſe: *ab effectis*, from the effects of ſinne, ſhame, and death, v. 21. which are amplified by the contrarie effects of ſanctification, holineſſe, v. 22. and eternall life, ſet forth by the contrarie, on the diuerſe manner: ſinne deſerueth death as the iuſt ſtipend: but life eternall is not deſerued, it is Gods free gift, v. 23.

3. *The queſtions and doubts diſcuſſed.*

Queſt. 1. Of the meaning of theſe words, *ſhall we continue in ſinne? v. 1.*

1. The Apoſtle preuenteth here an obiection, which might be occaſioned by the former words in the end of the fift chapter: where the Apoſtle ſaid, *where ſinne abounded, grace abounded much more:* by occaſion of which words, the Apoſtle might feare, leaſt two ſorts of men might take aduantage: the falſe teachers, which did continually picke quarrells with the Apoſtles doctrine, as ſome affirmed, that he ſaid we might doe euill, that good might come thereof, c. 3. 8. He might feare alſo, leaſt the weake might receiue encouragement hereby to nouriſh their infirmities ſtill.

2. But either of theſe ſo inferring, did miſconſter the Apoſtles words: and in this kind of reaſoning, there are three Paralogiſmes or fallacies committed. 1. they take *non cauſam pro cauſa*, that which is not the cauſe for the cauſe: for the abounding of ſinne, is not the cauſe of the abounding of grace: *Auguſtine* ſaith, *non peccantis merito, ſed gratiæ ſuperuenientis auxilio, &c.* where ſinne abounded, grace abounded more, not by the merit of the ſinner, but by the meanes of helpe by grace, &c. the Apoſtles ſpeach is to be vnderſtood *occaſionaliter*, by way of occaſion, and they take it *cauſaliter*, by way of a cauſe, *Hugo*: ſinne in it owne nature is no more the cauſe of grace, then the diſeaſe is of medicine, *Marc. qui laudat beneficium medecinæ non prodeſſe dicit morbos, &c.* he that praiſeth the benefit of Phiſicke, doth not commend the diſeaſe, *Auguſtin.* ſo then mans vnrighteouſneſſe doth not in it ſelfe ſet forth the iuſtice of God, but *ex accidente*, by an accident, *Pareus. prouenit ex bonitate Dei, qui bona elicit ex malis*, it commeth of the goodneſſe of God, who decreeth good out of euill, *Lyran.* 2. the ſecond fallacie is, in that they thus obiecting, make the Apoſtles words more generall, then he meant or intended them: for the abounding of ſinne is not the occaſion of the abounding of grace in all, but onely in thoſe which acknowledge and confeſſe their ſinnes, *Martyr.* as it is euident, *in damnatione malorum*, in the condemnation of the wicked, *Lyran.* there Gods iuſtice rather, then his grace and mercie ſheweth it ſelfe. 3. a third fallacie is, they apply that to the time to come, which the Apoſtle onely vttered of time paſt: the abounding of ſinne in men before their conuerſion and repentance ſetteth forth the aboundance of the grace and mercie of God, in the forgiueneſſe of their ſinnes paſt; but not ſo, if ſinne abounded after their conuerſion and calling, *Mart.*

3. The Apoſtle propoundeth this obiection in the perſon of the aduerſarie by way of interrogation, thereby expreſſing both *affectum indignantis*, the affection of one angrie and diſpleaſed, that his doctrine ſhould be thus perverted: and he ſheweth alſo *ſecuritatem conſcientiæ*, the ſecuritie of his conſcience, that he was free from any ſuch thought.

4. *By ſinne*, neither doth the Apoſtle vnderſtand the author of ſinne, namely, the deuill, as *Origen*, for then one ſhould be ſaid improperly to remaine in ſinne, that is, in the deuill. 2. Neither yet is it taken, for *fomes peccati*, the matter or occaſion of ſinne, as *Pererius*: which is the appetite or deſire, that ſtirreth vp to ſinne: *Tolet* miſliketh this, becauſe ſinne muſt be taken here in the ſame ſenſe, as it was vſed before, in the ende of the former chapter, where it is taken for ſinne it ſelfe: and *Pet. Martyr* addeth this reaſon, becauſe *inſultus peccati*, the aſſaults of ſinne remaine ſtill in the regenerate. 3. but ſinne is here taken for the corruption and depravation of our nature: in the former chapter thereby was ſpecially ſignified,

nified, *reatus*, the guilt of originall sinne deriued from Adam, *Beza*. for there are these two things in sinne, the guilt deriued from Adam, and the corruption of our nature which is the effect thereof, *Pareus*.

Quest. 2. What it is, *to die vnto sinne*, v. 2.

1. The Apostle answeareth the former obiection negatiuely, denying the consequent: that it followeth not, that because where sinne abounded, grace abounded more, that therefore we should sinne, that grace may more abound: and of this his answear the Apostle in this chapter giueth two reasons, the one from the contraries, that seeing we are dead vnto sinne, we cannot still liue vnto it: the other from the condition and propertie of seruants, who must be wholly addicted to their seruice, whose seruants they are: then seeing we are the seruants of Christ, we must no longer serue sinne, v. 16. to the ende of the chapter.

2. They are said to be dead vnto sinne, that obey not the lusts thereof, that are as dead men, not to be moued vnto sinne, nor to doe the workes thereof: but this death of sinne is *inchoata*, onely begunne in this life: it shall not be perfected, till all corruption and mortalitie be taken away.

3. There is great difference betweene these two phrases, to die vnto sinne, which the Apostle vseth here, and to be dead in sinne, Ephes. 2. 1. the first is taken actiuely, for the mortifying of sinne, the other passiuely, to be mortified in, or by sinne: and in this phrase the preposition *in*, *in*, must be supplied, as Coloss. 2. 13. in the Latine tongue, *mortis peccato*, to die to sinne, is put in the datiue, but *mori peccato*, in the ablative, signifieth to die with, or by sinne, *Tolet*: And in this latter sense, they are said to be dead absolutely without any other addition, as v. 13. of this chapter, and in other places, *Beza*.

4. *Chrysostome* here giueth this note, that whereas sometime the Apostle saith, *sinne is dead*, here he saith, we are dead to sinne, *quoniam auditorem excitare studet, in illum transfert mortem*, because he could quicken the desire of the hearer, he transferreth death to him, that he beeing dead in sinne should abstaine therefrom.

Quest. 3. *What it is, to be baptized into Iesus Christ*, v. 3.

1. *Origen* thinketh, that this is so said, to make a difference betweene the baptisme of Christ, wherewith we are baptized, and the baptisme of Iohn, which is not of Christ, but of the lawe: But seeing Iohn baptized in his name, that was to come, how was it not of Christ? and if Iohns baptisme were of the lawe, then Christ should haue beene baptized with an other kind of baptisme, then his members, which is not to be admitted.

2. Some thinke, as *Ambrose* in this place, that the Apostles altered the forme of baptisme, which was at the first prescribed to be done in the name of the Father, Sonne, and holy Ghost: But it is not like, that the Apostles would change that prescript forme, which was appointed by Christ himselfe: the Apostle maketh mention of Christ, (though he intend the whole Trinitie) because as *Origen* saith, whom *Haymo* followeth, it was not conuenient that the Apostle speaking of death, *vt nominaret vel patrem vel spiritum, &c.* should name either the Father or the holy Ghost, because the Sonne of God onely died for vs, &c. or rather mention is made onely of Christ, because baptisme was of his institution, and the benefits represented in baptisme, were procured and purchased by Christ.

3. Some giue this sense, to be baptized into Christ, is to be baptized with that baptisme which hath the vertue and efficacie from Christ, *ex Tolet*. *Chrysostome* vnderstandeth according to the similitude and example of Christ: for that which the crosse and the grave, were to Christ, *baptismus est factus nobis*, baptisme is become to vs.

4. *Erasmus*, thus we are baptised into Christ, that is, *in corpus eius mysticum*, into his mysticall bodie, &c. but the Apostle speaketh of Christ himselfe: though it be true, that they which are graft into Christ, are also members of his mysticall bodie.

5. The vulgar Latine readeth *in Christo*, to be baptized in Christ, not *into Christ*, that is, *in fide Christi*, in the faith of Christ, *Lyran.* or *in institutione eius*, by his institution, *gloss. interlin.* some also which followe the Greeke text, and read, *into Christ*, doe thus interpret, *in nomine Christi*, in the name of Christ, *Mart. Pareus. Faius*. But it is one thing to be baptized *in Christ*, an other *into Christ*.

6. Wherefore by this phrase better is signified, that we are by baptisme incorporated into Christ, *in Christo coalescentes*, we growe vp together with Christ, *Beza. Geneuens. induimus Christum*, we put on Christ, *Calvin. inserimur Christo*, we are graft into Christ,

Tolet.

Tolet. vt implantaremur, that by baptisme we should be planted in Christ: *Osiander.* which phrase the Apostle vseth afterward, v. 5. *if we be grafted with him, &c.*

Quest. 4. *Of the diuerse significations of the word baptisme, and to be baptized.*

1. *Haymo* here maketh 4. kinds of baptisme. 1. one with water onely, such was the baptisme of Iohn, that gaue not remission of sinnes. 2. the baptisme of the spirit, such was the baptisme of the Apostles in the day of Pentecost. 3. the baptisme both with the spirit and water, such as is now in vse in the Church. 4. the baptisme of blood, such as Martyrs are baptized with: But 1. it is vntrue that Iohn onely baptized with water, not with the spirit: for he baptized for the remission of sinnes, and when Christ was baptized, the spirit descended in the likenesse of a doue: 2. the other two baptismes of the spirit, and the baptisme of blood, are not properly baptismes, but onely in a metaphoricall speach.

2. This word baptisme is taken two waies, either properly for the washing with water in the sacrament, or figuratiuely, as either for the receiuing of the gifts of the spirit: as Acts 1. 5. our Sauiour promiseth, that his Apostles should be baptized with the holy Ghost: or as for the doctrine, which accompanied Iohns Baptisme: as Acts. 18. 25. Apollos is said to haue knowne nothing but Iohns baptisme, that is his doctrine: *Beza.* Acts 19. 5.

3. And as baptisme is diuersely taken, so there are diuerse things in baptisme to be considered: three visible & three inuisible, the three visible, the Minister that baptiseth, the party that is baptized, and the water: the three inuisible are the soule of the partie baptized, which is cleansed, and faith in those that are of yeares, and the holy Ghost, which worketh the remission of sinnes: *Haymo.*

Quest. 5. *What it is to be baptized into the death of Christ. v. 3.*

The Apostle vseth to this purpose three phrases: to be baptized into the death of Christ, to be buried by baptisme into his death, v. 4. and to be graft into the similitude of his death, v. 5. all these shall be handled together.

1. *Cyrillus* thinketh it is said the *similitude of his death*, because Christ rose againe from death, and so it was rather an image, and shadowe of death, then a death in deede: but thus he should confound these two which the Apostle ioyneth together, the similitude of his death, and of his resurrection.

2. *Origen* noteth certaine heretikes, who gathered hereupon, that Christ died not indeed, but onely had a certaine similitude of death: *visus est magis mori, quàm vere mortuus est*, he seemed rather to die, then indeede died: But if it were so, then as *Origen* inferreth, *nec vera erat resurrectio*, neither was Christs resurrection in truth: *nec vere saluati sumus*, neither should we be truely saued.

3. Therefore *Origen* giueth this sense: it is called the similitude of death because Christ so died vnto sinne, that yet there was no sinne found in him: which cannot agree vnto vs; for to be without sinne, *solius Christi est*, it onely belongeth to Christ: But this is not the Apostles meaning: for he said before, we were baptized into the death of Christ, which is the same, as to be graft into the similitude of his death.

4. *Origen* also hath an other exposition: that Christ is *exemplum nobis ad imitationem prãpositum*, an example set before vs to imitate: but this is daungerous, because of the error of the Pelagians, who thinke that our conformitie with Christ, ariseth of our imitation of him: as they held that originall sinne is nothing else but a corrupt imitation of Adam: whereas indeed, on the contrarie, our imitating of Christ proceedeth of our conformitie with him: and the word is not ὁμοίωσις, similitude, or likenes, but ὁμοίωμα, which is more then a bare likenesse, it sheweth a conformitie vnto Christ, *Beza.*

5. *Basil. lib. de. baptis.* vnderstandeth it of baptisme, which he saith is a similitude of the crosse and passion of Christ: but the Apostle rather sheweth the effects and fruites of baptisme: and baptisme representeth all the partes of regeneration, both dying, and beeing buried vnto sinne, and rising vnto newnesse of life, it is not a representation of his death onely.

6. *Chrysostome* thus vnderstandeth the similitude of his death: because Christs death, was *carnis*, of his flesh, our death, is *peccati*, of sinne: so also *Haymo* following *Chrysostome*, *in hoc est similitudo, quod ille mortuus est corpore, nos vitijs*, herein is the similitude, he died in bodie, and we to our sinne: But here is more then a similitude onely vnto the death of Christ:

Christ: we receiue vertue and efficacie from his death to die vnto sinne.

7. Some apply it vnto the manner of baptisme, as *Ambrose, cum mergeris, mortis suscipis & sepulturæ similitudinem*, when thou art drenched in the water, then thou hast a certaine similitude of the death and resurrection of Christ, *lib. 2. de Sacram. c. 7.* so *Chrysostome, nos quidem aqua, ille tellure*, we are buried in the water, he in the earth, &c. so also *Lyranus, baptizatus mergitur in aqua*, he that is baptised, is drenched in the water: so also *Gorrhan, tertia immersio repræsentat triduum mortis*, the thrise dipping in the water representeth the three dayes of Christs death: and the lifting vp out of the water his resurrection: But if this were the meaning: then of necessitie this ceremonie should be vsed in baptisme, to goe into or to be drenched in the water.

8. Wherefore to be baptized into Christs death, and to be buried into his death, and to be graft into the similitude of his death, are applications in particular of that, which the Apostle said before in generall, that we are baptized into Christ: for in baptisme all the fruits of Christs death, buriall, and resurrection are sealed vnto vs: first, on Gods behalfe the benefits procured by Christs death, sepulture, and resurrection are offred vnto vs in baptisme, which is the Sacrament of faith, whereby we are graft into Christ, and we in baptisme doe for our parts professe to renounce the deuill, the world, and the flesh, *Pareus:* Our sinnes then are two waies mortified and buried, first, by the remission and not imputing of our sinnes, purchased by the death of Christ, which is our iustification, then by our daily dying and beeing buried vnto sinne, which is our sanctification, *Melanchon.* and both these are represented in baptisme, and communicated vnto vs by faith in Christ: by the vertue of whose death we die vnto sinne, and by the power of his resurrection, we rise vp to newenesse of life; like as the branches receiue iuyce and sappe from the tree: And though the death of Christ, were in respect of the nature that died, corporall, yet in respect of the person which died, beeing God and man, the effects were spirituall, in causing vs to die vnto sinne, and to rise vp to newenesse of life, *Gorrhan.*

Quest. 7. Of the meaning of this phrase, *to be graft, &c.*

1. *Chrysostome* thus applyeth this similitude: as the bodie of Christ beeing in the earth, *fructum edidit orbis salutem, &c.* brought forth fruit the saluation of the world: so ours beeing buried in baptisme, *fructum attulit, iustitiam*, bringeth forth fruit, namely, righteousnes: but in this application, here onely is shewed a likenes betweene Christ and vs, the efficacie is not mentioned, which we receiue from Christ.

2. *Haymo* thus expoundeth it, Christ as a tree, *pascit & vmbram præstat*, both feedeth and giueth shadowe: he feedeth the angels *contemplatione*, by contemplation of him; *hominis cognitione*, men he feedeth by the knowledge of him: but here no reason is shewed, why we are said to be graft into Christ.

3. *Origen* thus vrgeth the similitude, *omnis planta post hyemis mortem, resurrectionem veris expectat*, euerie plant after the death, as it were, of winter, expecteth the resurrection, as it were, of the spring: so Christs death was as the winter, and his resurrection as the spring, and this world is vnto vs as winter, but the spring shall be in the resurrection.

4. *Oecumenius* vseth this allusion: like as the plant, that which is set into the ground, *quandam mortificationem sustinet, &c.* vndergoeth a kind of mortifying, and then sprouteth out againe: so Christ as a plant was laid in the earth, but rose againe: and we also beeing as plants buried in water in baptisme, doe come forth to bring forth fruit: But in these two explications, as in the first, the reason is not shewed, why we are said to be graft into Christ; but onely the similitude explained, how he is said to be graft, and we also.

5. *Erasmus*, because the word is σύμφυτοι, planted together, referreth it to the planting of the Iewes and Gentiles together into one bodie: But *Tolet* well obserueth, *annot. 5.* that the Apostle speaketh of our planting into Christ, not of one into an other.

6. The meaning then of this phrase is this: that Christ is the vine, and we the branches, as our Sauiour sheweth, Iob. 15. and so we are by faith, whereof baptisme is the Sacrament and seale, planted and graft into Christ, and doe receiue of his grace and spirit, as the branches receiue the iuyce of the tree: and as the tree and branches die together and growe together: so Christs death causeth vs to die to sinne, and his resurrection maketh vs to rise vnto newnesse of life, *Pareus:* But as similitudes must not be vrged in euerie point, so must not this: for betweene the naturall grafting of plants,

and our supernaturall and spirituall planting into Christ, there is great difference: for in the one, the stocke for the most part is the worst, but the science or plant is of a better kind, and correcteth the euilnes of the stocke: but here it is farre otherwise, for we are of our selues wild plants, and the stocke into the which we are planted, is good, and full of sappe, *Martyr.*

Quest. 8. *What resurrection the Apostle speaketh of, v.5.*

1. There is some difference in the reading of the words: *Chrysostome*, who thinketh that the Apostle speaketh here, *de futura resurrectione*, of the resurrection to come, will not haue the word ὁμοιώματι, similitude, supplyed, *non subiunxit, & similitudini resurrectionis*, the Apostle added not, *and to the similitude of the resurrection:* But then the Greeke construction cannot hang together, if for *of the resurrection*, beeing in the genitiue case, ἀναστάσεως, cannot agree with σύμφυτος, graft in, which before is ioyned with a datiue, ὁμοιώματι, *to the similitude: Haymo* will haue it put in the datiue, *to the resurrection:* but in the originall it is in the genetive: Therefore the word *similitude*, must be supplied: that as he said before, we are graft into the similitude of his death: so we shall be to the similitude of his resurrection: and so *Origen* also readeth.

2. Concerning the meaning of these words, *Chrysostome, Origen, Tertullian, Haym*, with others, vnderstand them of the second resurrection: and they vrge this reason, because the Apostle putteth the word in the future, *erimus, we shall be. Chrysostome:* and whereas elswhere the Apostle speaketh in the time past: *hath raised vs vp together*, Ephes.2.5. but here in the future: *Origen* thereupon inferreth, that there are two resurrections, one of the mind in this life, the other of the bodie in the next: But this is no argument, taken from the time: for the Apostle speaketh in the future tense, because our renouation is not perfect in this life, but we must daily rise from the dead workes of sinne to the newnes of life, *Beza.*

3. The Apostle then here specially intendeth the first resurrection vnto newenesse of life: as he said before, as *Christ was raised vp from the dead, by the glorie of the father*, (not, *to the glorie of the father*, as *Beza*, and the Syrian interpreter, for the præposition is διὰ, *per, through:* yet it signifieth that Christ beeing raised vp by the glorious power of the Godhead, for he hath one power with his father, was raised vp to liue in glorie, as the Apostle saith afterward, v.10. *he liueth vnto God,*) so we should walke in newenesse of life.

4. Yet from hence also we haue an assurance of the resurrection of our bodies, *Calvin*, that by Christs resurrection, we now are raised vp to the life of righteousnesse, and afterward to the life of glorie: as the Apostle ioyneth them both together, Colos.3.3. *for ye are dead, and your life is hid with Christ in God, when Christ which is our life shall appeare, then shall yee also appeare with him in glorie, Mart.*

Quest. 9. *What is vnderstood by the old man, v.6.*

1. The old man some take for the bodie, the newe for the soule, as *Haymo* alledgeth out of *Augustine:* but euen the prauitie of the affections and mind, are part of this old man, and therefore the Apostle saith, Ephes.4.23. *be renewed in the spirit of your minds.*

2. Neither is the old man here taken for mans nature, but the corruption thereof, as *Theodoret, veterem hominem non naturam appellat, sed pravam mentem*, the old man he calleth not our nature, but the depraued minde: and in that he saith our old man, he distinguisheth the old man from our selues: then we our selues are not this old man, but it is *aliquid nostrum*, something of ours, *Parens.*

3. Now it is called the old man, in two respects, first as Adam the old man, is compared with the latter Adam, and from Adam is deriued originall sinne, which bringeth forth such euill fruites in vs, before we are regenerate: secondly, in respect of our selues, because our former conuersation is old, beeing compared with our renouation and regeneration, *Beza*, the first both is according to the first Adam in sinne, our second and new birth is according to the latter Adam in holines and righteousnesse.

4. To this our state in the old man, belong these three things. 1. the guiltines of sinne. 2. the custome and continuance in sinne. 3. *fomes peccati*, the occasion, procurement, enclining vnto sinne, which proceedeth from the sinne of our parents, *ex Thom.*

5. But whereas the *ordinar. gloss.* giueth this note: that whereas the oldnes of our nature consisteth in two things, *in culpa & pœna*, in the fault and punishment: *Christus sua simplici vetustate duplicem nostram consumpsit*, Christ by his single oldnes, that is, his death, hath

hath taken away both ours, &c. this can no way agree with the ſcope of the Apoſtle: for if the old man be of Adam, and we are made newe in Chriſt, then cannot the old man be ſaid to be in Chriſt.

Queſt. 10. What is meant by the bodie of ſinne, v. 6. *that the bodie of ſinne might be deſtroyed.*

1. *Haymo* propoundeth this interpretation among others: that as Chriſt is the head of the elect, and they with all their vertuous actions are his bodie; ſo the deuill is as the head of ſinne, and the vngodly with all their ſinnes are his bodie: ſo that this bodie of ſinne ſhould haue relation vnto the deuill as the head: but this bodie of ſinne the Apoſtle called before our old man, it hath relation to our ſelues, not vnto the deuill.

2. Some do take this bodie for our fleſh, *in qua peccatum hæret*, whereto ſinne cleaueth, *Beza, Geneuenſ.* and before them *Theodoret:* but this cannot agree with the phraſe which the Apoſtle here vſeth, *that the bodie of ſinne may be deſtroyed:* for the bodie is not crucified or deſtroyed, but ſinne, which dwelleth in the bodie.

3. *Origen* hath an other expoſition: by the bodie of ſinne we may vnderſtand *proprium aliquod corpus*, the proper bodie of ſinne: whereof theſe are the members, fornication, vncleannes, inordinate affection, with other particular ſinnes, as S. Paul calleth them, Coloſſ. 3. 4. and this ſenſe followeth *Chryſoſtome*, this bodie of ſinne he vnderſtandeth to be *vniuerſam malitiã noſtram*, the whole malice of our nature: ſo *Lyran. congeries peccatorum*, the companie of ſinnes is called the bodie of ſinne: as there is a bodie alſo of vertues and good workes, *Gorrhan.* as Matth. 6. 22. *If thine eye be ſingle, the whole bodie ſhall be light, if it be wicked, the whole bodie ſhall be darke*

4. And this multitude and companie of ſinnes is ſo called for diuerſe reaſons: 1. becauſe as the bodie hath diuerſe members, ſo our inborne concupiſcence brancheth forth into diuerſe ſinnes, *Mart.* 2. *propter robur & tyrannidem*, becauſe of the ſtrength and tyrannie which it exerciſeth in the children of diſobedience, *Faius.* 3. *quod ab eo facile homines diuelli non poſſunt*, becauſe men cannot eaſily be plucked from their ſinnes, no more then from their bodie, *Photius.* 4. becauſe men are addicted to their ſinnes, and loue it as themſelues, *Photius, ibid.* 5. But in this place, the Apoſtle vſeth this phraſe, *the bodie of ſinne*, becauſe he had ſpoken of crucifying before: bodies vſe to be crucified, *Pareus.* and we are as συσσωμοι, as it were concorporated with Chriſt, which word the Apoſtle vſeth, Epheſ. 3. 6. and we were crucified in his bodie vpon the croſſe together with him.

5. But here we muſt take heede of the error of *Florus Illyricus*, who did hold that originall ſinne was a ſubſtance, and not an accident onely, becauſe it is called here a bodie, and the old man: But this is a metaphoricall ſpeach, it is called a bodie by a certaine ſimilitude, as it is ſhewed before: and the Apoſtle calleth it afterward, verſe 12. ſinne in the mortall bodie, it is therefore a kinde of ſpirituall bodie in theſe our mortall bodies.

6. But in that the Apoſtle addeth, *that we ſhould not ſerue ſinne*, he ſheweth that the regenerate, are not quite freed from ſinne, but ſinne doth not raigne in them, neither are they ſeruants any longer vnto it: ſo we muſt make a difference betweene theſe two, *peccare*, and *peccato ſeruire*, to ſinne, and to ſerue ſinne: the regenerate doe ſinne, while they are in the fleſh, but they doe no longer ſerue ſinne, *Bucer.*

Queſt. 11. *How the dead are ſaid to be freed from ſinne. v. 7.*

1. Some do vnderſtand this of the ſpirituall death in baptiſme before ſpoken of, *Lyran. Oſiand. P. Martyr* thinketh that the Apoſtle ſpeaketh of mortification, which is the effect of iuſtification, not *de morte naturæ*, of the death of nature: But then this had beene a repetition of that, which he ſaid before, verſ. 6. whereas it containeth rather a reaſon thereof.

2. Some vnderſtanding this to be ſpoken of the naturall death of the bodie, from whence the Apoſtle taketh his ſimilitude, by beeing freed or iuſtified from ſinne, doe meane, *purgatum eſſe à peccatis*, to be purged from ſinne, *Baſil. lib. de baptiſ.* But this cannot be, that all the dead ſhould be purged from their ſinne, though they ceaſe from the actions thereof.

3. This better is interpreted of the naturall death, that they which are dead do thenceforth ceaſe from the actions of ſinne: and ſo *Chryſoſtome* vnderſtandeth here the word, *iuſtified, liber eſt à peccatis*, is free from ſinne; that is, the actions of ſinne ceaſe, *Calvin.* like

as a ſeruant, when he dieth is free from the ſeruice of his maſter, as Iob. 3. 19. ſo he which is dead is free from the dominion of ſinnes paſt: then the theefe ceaſeth to ſteale, the adulterer to commit adulterie: the word then, δεδικαίωται, is iuſtified, is the ſame with ἀπολέλυται, is freed, which word the Apoſtle vſeth, v. 18. and it is a ſynecdoche, when one kind is taken for the whole: to be iuſtified and abſolued in iudgement, is one kind of freedome, and it is taken here for the generall to be ſet free; as a theefe dying is ſet free by death, as if he had beene iuſtified and abſolued in iudgement, *Piſcator.*

4. But hence it followeth not, that the dead doe not ſinne afterward: they are free from the ſinnes committed in the bodie, yet the wicked euen after death beeing tormented in hell doe not ceaſe to ſinne, beeing full of deſpaire, blaſphemie, impenitencie: and therefore their ſinnes not ceaſing, their puniſhments cannot determine: Let this be obſerued againſt the opinion of the *Origeniſts*, who inferre that becauſe when men are dead there is an ende of their ſinne, that at the length there ſhall be an ende of their puniſhment, and God ſhall haue mercie vpon them.

Queſt. 12. What life the Apoſtle ſpeaketh of, v.8. *We beleeue that we ſhall alſo liue with him.*

1. Some vnderſtand it of life euerlaſting, *in cœlo poſt generalem reſurrectionem*, in heuen after the generall reſurrection, *Haymo:* ſo alſo *Origen, Chryſoſtome, Theodoret:* but it is euident, that the Apoſtle ſpeaketh of the life of grace, v.11. *ye are dead to ſinde, but are aliue to God, &c.*

2. Neither is it to be vnderſtood onely *de vita gratiæ*, of the life of grace, as *Lyran. Tolet. annot.* 8. and *Baſil* vnderſtandeth it of the neweneſſe of life: *lib. de baptiſm.* for the Apoſtle thus expoundeth himſelfe, 2. Tim. 2. 11. 12. *if we be dead with him, we ſhall alſo liue with him*, that is, ſhall *raigne* with him, as the Apoſtle ſaith in the next verſe following, *if we ſuffer, we ſhall alſo raigne with him.*

3. Wherefore the Apoſtle by liuing with Chriſt vnderſtandeth generally both the life of grace preſent, and of glorie afterward, *Mart.* and this life is diſtinguiſhed into three degrees: 1. our regeneration in riſing vnto newenes of life. 2. our perſeuerance in continuing vnto the end. 3. the third degree is in euerlaſting life after the reſurrection, *Pareus.*

Queſt. 13. *How death is ſaid to haue had dominion ouer Chriſt, v.9.*

In that the Apoſtle ſaith v.9. *Death hath no more dominiõ ouer him*, it is inferred that death had ſometime dominion ouer him: 1. *Origen* to remooue this doubt, how death may be ſaid to haue had dominion of Chriſt, vnderſtandeth it of his going downe to hell, *ad locum vbi mors regnavit*, vnto the place where death raigned: but thus the doubt remaineth ſtill, for Chriſt (whom he would haue deſcend to hell) went thither as a conquerour, hell had no dominion ouer him: therefore that cannot be the meaning. 2. and *Haymo* his interpretation is as harſh, who by death vnderſtandeth the deuil, which had dominion by his miniſters, as he entred into the heart of Iudas, *Chriſto permittente*, by the permiſſion of Chriſt: it is harder to ſay that the deuill had dominion, then death ouer Chriſt. 3. *Origen* hath an other expoſition, that Chriſt *dominatum pertulerit mortis, quia formam ſervi ſuſceperat*, did beare the dominion of death, becauſe he tooke vpon him the forme of a ſeruant; and vpon all ſuch death hath dominion: but it was not neceſſarie that Chriſt ſhould haue died though he had taken vpon him our nature, ſeeing he was without ſinne, which cauſeth death.

4. Wherefore death is ſaid to haue had dominion, *quia ſponte, & volens ſe ſubiecit morti*, becauſe he willingly ſubmitted himſelfe to death for our ſinne, *Mart. Calvin.*

Queſt. 14. *How Chriſt is ſaid to haue died to ſinne, v.10.*

1. *Hilarie lib. 9. de Trinitat.* thus readeth, *that which died, died once to ſinne*, and vnderſtandeth it of Chriſts bodie, making the article ὃ, a relatiue of the neuter gender: ſo alſo *Laurentius Valla*, and *Iacobus Stapulenſ.* but this would ſeeme to fauour the Neſtorian hereſie, that diuideth Chriſts perſon, to ſay that Chriſt died not, but his bodie died: and ὅ, may be taken for the coniunction ὅτι, in that he died, as Galath. 2. 20. *in that now I liue:* to this purpoſe *Eraſmus, Beza.*

2. For the meaning *Hilarie* thus expoundeth, Chriſt died to ſinne, *quia mortuus corpore*, becauſe he died in the bodie, wherein was the ſimilitude of ſinne, *lib. 9. de Trinit.* ſo alſo *Auguſtine in Enchirid.*

3. *Haymo*

3. *Haymo* thus: *mortuus eſt ſemel peccato, id eſt, ſemper*, he died once to ſinne, that is, alwaies, becauſe he neuer had ſinne at all.

4. Some vnderſtand ſinne, as the cauſe, wherefore Chriſt died: that the ſinnes of the world were the cauſe why Chriſt died: ſo *Ambroſe*, he died for ſinne, that is, for, or becauſe of ſinners, *ſerm.* 18. *in Pſal.* 18.

5. But the better ſenſe is, that Chriſt died to ſinne, that is, *tollendo*, to take away ſinne, ſo *Chryſoſtome*, *mortuus eſt vt illud tolleret*, he died for ſinne to take it away: Chriſt died otherwiſe to ſinne, then we doe, *ille expiando, nos amittendo*, he to expiate and purge our ſinnes, we to leaue it, *Pareus*.

Queſt. 15. *How Chriſt is ſaid now to liue vnto God, ver.* 10.

1. *Oecumenius* thus vnderſtandeth: he liueth to God, *eo quod ſit Deus*, becauſe he is God, that is, by his diuine vertue. 2. *Pareus* thus, *ad gloriam Dei patris*, he liueth to the glorie of God his father, that by his life the Church ſhould be glorified: but thus Chriſt liued in the dayes of his fleſh, both by the power of God, and to the glorie of his father: as our Bleſſed Sauiour himſelfe ſaith, Ioh. 6. 57. *As the liuing father hath ſent me, ſo liue I by the father.* 3. Neither is Chriſt ſaid ſo to liue vnto God, as we are ſaid in the next verſe, to be aliue vnto God, that is, by the ſpirit of grace: for ſo Chriſt liued vnto God all the dayes of his fleſh. 4. *Chryſoſtome* thus expoundeth it, *to liue to God, ſine fine viuere*, is to liue without ende, that is, eternally, neuer any more to die. 5. But not onely the eternitie of Chriſts life is hereby expreſſed, but the glorie and maieſtie alſo: as *Haymo* interpreteth: he liueth in *gloriam paternæ maieſtatis*, in the glorie of the maieſtie of his father, as Reuel. 18. *And am aliue, but was dead, and behold I am aliue for euermore, &c.* 6. And by this phraſe is expreſſed the indiſſoluble vnion, which Chriſt hath with God the father: the Apoſtle hereby doth not onely ſignifie that he now liueth in eternall happines, *ſed indiuulſe Deo hærere*, but is inſeparably ioyned vnto God, *Martyr*.

Queſt. 16. Of theſe words, v. 11. *likewiſe thinke yee, &c.*

1. *Likewiſe thinke ye:* 1. *Origen* ſaith the Apoſtle vſeth this word, becauſe this death, which he ſpeaketh of, namely, dying to ſinne, *in cogitatione conſiſtit non in effectu*, conſiſteth in the cogitation, not in any externall effect. 2. *Chryſoſtome* becauſe that which he ſpeaketh of *non poteſt ad oculum repræſentari*, cannot be repreſented to the eye, but is apprehended by faith. 3. *Haymo* giueth this ſenſe, they muſt *in memoriam reducere*, often bring to remembrance, and bethinke themſelues that they are dead to ſinne: ſo alſo *Tolet, annot.* 15. and *Faus.* 4. but the word λογίζεσθε, ſignifieth rather, *collect yee, gather ye*; it is the inference of the concluſion from the head to the members: that we are certainely dead by the commemoration of his death, ſo is the word vſed, c. 3. 28. λογιζόμεθα we conclude, *Beza, Pareus*.

2. *Dead to ſinne, but aliue to God:* Some doe interpret this of the life of the Saints in the reſurrection, when they ſhall liue to God for euer, neuer to die any more: but the Apoſtle ſpeaketh of the life of grace, as the next verſe ſheweth.

3. *In Ieſus Chriſt, &c.* 1. *Origen* maketh this the ſenſe, to liue in righteouſneſſe, holines, peace, is to liue in Chriſt, becauſe Chriſt is all theſe: and to the ſame purpoſe *Chryſoſtome*: he that hath obtained Chriſt, hath receiued euery vertue, and grace with him. 2. *Gorrhan* referreth it to the imitation of Chriſt: making the ſeuere parts of Chriſts life an example of ſo many degrees of our ſpirituall life: to his conception anſweareth, *propoſitum*, the purpoſe of newe life: to his natiuitie our regeneration, to his death our labour in dying to ſinne, to his ſepulture, *ceſſatio vitiorum*, the ceaſing of ſinne,: to his reſurrection anſweareth *noua vita inſtorum*, the newe life of the righteous: to his aſſcention, *proceſſus virtutum*, our proceeding in vertue, to his ſitting at the right hand of God, *gloria beatorum*, the glorie of the Bleſſed Saints. 3. But here is more ſignified, then a ſimilitude or conformitie to, and an imitation of Chriſt: the Apoſtle expreſſeth the author and efficient cauſe of our dying vnto ſinne and liuing vnto God, namely, Chriſt Ieſus, *Chriſto auxiliante*, Chriſt helping vs, *Oecumen. Chriſti opere*, by the worke of Chriſt, *gloſſ. interlin. per Chriſtum mediatorem*, by Chriſt our Mediator, *Lyran.* as the Apoſtle ſaith, Galath. 2. 20. *I liue by faith in the Sonne of God, Bucer, Pareus*, with others.

Queſt. 17. *How ſinne is ſaid not to raigne, &c. ver. 12.*

1. *Chryſoſtome* and *Theodorets* obſeruation ſeemeth here to be ſomewhat curious, that the Apoſtle ſpeaketh of the raigning, not of the tyrannizing of ſinne: the difference betweene which two is this: the one is of neceſſitie, the other is voluntarie: he would not haue them willingly to ſubmit themſelues in obedience vnto ſinne, although it doe play the tyrant in ſuggeſting euill thoughts and deſires; yet they ſhould reſiſt them, and not ſuffer ſinne to haue a peaceable kingdome: to this purpoſe *Theodoret*: But this diſtinction is not neceſſarie: for the kingdome of ſinne in man is a meere tyrannie: the kingdome properly in man is peculiar to the ſpirit: becauſe ſinne vſurpeth vpon them, that by right are an others ſubiects, euen Gods: and though the wicked doe obey ſinne willingly, yet it is of neceſſitie alſo, becauſe it is not in their power to reſiſt ſinne.

2. *Gregorie* better obſerveth vpon this place: that the Apoſtle ſaith not, let not ſinne be, but let it not raigne, *quia non eſſe non poteſt*, it cannot but be in our members: but it may not raigne.

3. *Pererius* here confuteth *Beza*, for giuing this note vpon this place: the Apoſtle ſheweth *how farre we are dead to ſinne, while we are in this life, vt reluctetur ſpiritus, non tamen vincat, that the ſpirit alway reſiſteth, but ouercommeth not, &c.* whereupon he thus cauilleth, that if the ſpirit ouercome not the fleſh, then is it ouercome of the fleſh: But *Beza* his meaning onely is, that our ſanctification is not perfect in this life, but that there remaineth ſome relique of ſinne, which alwayes reſiſteth the ſpirit, as the Apoſtle ſheweth in his owne example, c. 7. ſo the ſpirit ouercommeth in part, becauſe ſinne raigneth not in the regenerate, but there is not a perfect victorie in this life, becauſe ſinne hath a dwelling ſtill and beeing in vs, in this mortall fleſh, though the kingdome thereof be ſubdued.

Queſt. 18. *What the Apoſtle meaneth by mortall bodie, ver. 12.*

Let not ſinne raigne in your mortall bodie, &c. 1. *Chryſoſtome* thinketh this is added by way of encouragement to ſignifie, *certamina in hac re temporaria eſſe*, that the ſtrife and combate herein is but temporarie: ſo alſo *Photius*, he ſheweth, *quod temporaria ſit contra peccatum lucta*, that the fight againſt ſinne is but temporall, becauſe the bodie is mortall, and for a time.

2. *Origen* hath two interpretations, firſt, the Apoſtle ſpeaketh of the dead bodie, to ſhewe, that ſinne neede not raigne in vs: for he that is dead is free from ſinne: but the Apoſtle ſaith not, *in mortuo, ſed mortali corpore*, in the dead, but in the mortall bodie: there is great difference betweene ἀποθανὸν, dead, v. 7. and θνητὸς, mortall, which is the word vſed here.

3. Further he ſaith, that the Apoſtle calleth this bodie *mortall, ad diſtinctionem alterius corporis, quod immortale eſt*, to diſtinguiſh it from that other bodie, which is immortall, when ſinne ſhall haue no dominion or command at all ouer vs: this ſenſe *Tolet* alſo followeth.

4. The *ordinarie gloſſe* further addeth: that here is a ſecret promiſe of immortalitie, *ſi non regnet peccatum*, if ſinne raigne not, the bodie nowe mortall, ſhall be afterward immortall.

5. *Theophylact* thinketh that mention is made of the mortall bodie, to ſignifie that all the pleaſures of the bodie are but momentanie, *minus ſunt ſtabiles corporis voluptates*, and therefore they are not much to be deſired: to the ſame purpoſe *Bucer*, *ne innitamur rei fallaciſſimæ*, that beeing admoniſhed by our owne frailtie, we ſhould not truſt to ſo vncertaine and deceitfull a thing.

6. *Theophylact* noteth beſide, that hereby the Apoſtle inſinuateth, *mortalitatem hanc fuiſſe corpori à delicto inditam*, that this mortalitie was inflicted vpon the bodie by reaſon of ſinne, and ſo we ſhould by the meditation of death and mortalitie be terrified from ſinne.

7. But as theſe notes and collections may ſafely be receiued, ſo this further may be added, that the Apoſtle maketh mention ſpecially of the mortall bodie, becauſe the partes and members thereof are the inſtruments of ſinne: that although the minde and inward faculties be tempted, yet that we ſhould reſiſt, and not bring the euill motions and ſugge-

ſuggeſtions into execution: and this may appeare to be the Apoſtles meaning, by the next words v. 13. *neither giue your members as weapons of vnrighteouſneſſe, &c. Beza.*

8. Some thinke that the Apoſtle inſinuateth the daunger of eternall death, that if ſinne doe raigne, *eorpus morituum eſt in æternum*, the bodie ſhall die eternally, *gloſſ. interlin.* but the bodie is ſaid to be mortall in reſpect of the preſent mortall ſtate, becauſe it is ſubiect to death.

9. *P. Martyr* thinketh the meaning to be this, becauſe the concupiſcence which the Apoſtle would not haue here to raigne in vs, is *per corpus derivatum*, deriued from Adam to vs by the bodie: But I preferre the former interpretations, but eſpecially the 7. yet ſo, as that with *Ambroſe*, by mortall bodie we vnderſtand the whole ſtate of man, both the powers of ſoule and bodie, by the figure ſynecdoche, when one part is taken for the whole: So alſo *Pareus, Faius.*

Queſt. 19. *Of thoſe words, that yee ſhould obey it in the luſtes, &c. v. 12.*

1. The Syrian interpreter readeth, *that yee ſhould obey the luſts thereof*: but, here the Greeke word (αὐτῆ, it) is omitted: which is referred to the firſt antecedent *ſinne*: that *ye ſhould not obey it*, that is, *ſinne*, which is put in the feminine gender: *in the luſts thereof*, that is, of the bodie: and therefore *Beza* to take away the anbiguitie, explaineth it thus: *that yee ſhould obey (ſinne) in the luſts thereof.*

2. The Apoſtle putteth it in the plurall, *luſts*, becauſe from the prauitie and corruption of our nature doe ariſe many and diuerſe luſts and concupiſcences, *Martyr.*

3. Thus ſinne is compared to a tyrant raigning and raging, the luſts are as the edicts and precepts of ſinne, whereby it raigneth and ruleth: men yeelding to their corrupt concupiſcence as are the vaſſals and ſlaues of ſinne, *Calvin.*

4. The Apoſtle expoundeth himſelfe, what he meant before by the raigning of ſinne, that is, *to obey it*: no man in this mortall bodie can be void of concupiſcence, and vnlawfull deſires, but the faithfull muſt ſtriue againſt them, and not become ſubiect vnto them: *Pellican.*

5. This obedience conſiſteth in two things, the one, to be at command to obey and yeeld ſubiection vnto ſinne, the other to take vp armes in the defence of ſinne, which is touched in the verſe following: *Pareus.*

6. *Concupiſcence* is taken two waies, ſometime it is the name *fomitis innati*, of that inborne occaſion and originall of ſinne, ſometime *actus interioris*, of the inward act of the minde, whereof there are three degrees: there is *propaſſio*, the propaſſion, or firſt motion, then *delectatio*, the delight, thirdly *conſenſus*, the conſent, the Apoſtle here ſpeaketh not of the firſt motion, which no man can helpe, but of the ſecond and third, which by Gods grace may be ſtaied, that a man neither delight in, or conſent vnto thoſe euill motions, which ariſe in his mind: *gloſſ. ordinar.*

7. Neither is this a ſuperfluous exhortation vnto them, whom he ſaid before v. 11. to be dead to ſinne, that ſinne ſhould not raigne in them; becauſe our mortification is not here perfect, but euery day more and more we muſt proceed therein: and by ſuch exhortations is our mortification ſtill perfited: *Pareus.*

8. And here by *luſts* we muſt vnderſtand, not the naturall deſire and luſt of the bodie, as after meate, drinke, ſleepe, and ſuch like, but the vnnaturall, vnneceſſarie, and inordinate luſts, as ſpecially after theſe things, which concerne the taſt, feeling, and ſuch like: *Faius.*

Queſt. 20. *How we are not to giue our members as weapons vnto ſinne. v. 13.*

1. *Chryſoſtome* here noteth that the bodie as a middle and indifferent thing betweene ſinne and righteouſneſſe, it may be both vſed as weapons for ſinne, and as an inſtrument of righteouſneſſe, as both the ſouldier vſeth armour of defence for his countrie, and the theefe againſt it; and he maketh mention here of two Kings, God, and ſinne, ſhewing what great difference and oddes there is betweene them: that it ſhould be a ſhame for vs to leaue the ſeruice of God, and to betake vs to the vile ſeruitude of ſinne.

2. *Origen* here alſo aſcribeth a difference in the Apoſtles phraiſe: he ſpeaking of iniquitie, maketh mention onely of our members, which muſt not be giuen as weapons vnto it, but he willeth vs to giue our ſelues vnto God: becauſe when firſt we haue deuoted our

selues our inward minde, and desire to Gods seruice, so we shall make also our members instruments of holines.

3. *Theophylact* noteth, that sinne is called by the name of iniquitie, because he that sinneth, *in seipsum, vel in proximum iniurius est*, is iniurious and vniust against himselfe, or his neighbour.

4. By *members* we must not vnderstand onely the externall partes of the bodie, as the *eyes, eares, hands*, but the inward also, as will, affection, heart: that none of these must become the instruments of vnrighteousnesse: *Pareus*.

5. The Apostle setteth downe two partes of our seruice vnto God, as he did before of seruice to sinne: the first is obedience and subiection, *giue your selues vnto God*, the other is, to striue and fight for the kingdome of righteousnesse, as before he forbad them to vse their members as weapons for sinne; *Pareus*.

6. The Apostle inserting these words, as *aliue from the dead*, giueth a reason, why we should not serue sinne, but bequeath our selues to the seruice of God; because we hauing receiued so great a benefit, as to be raised in Christ from the death of sinne, should now as no more dead, but as liuing, serue God: and therefore in this regard, *iustum est*, it is iust, as *Chrysostome* inferreth: so the Apostle saith, are aliue, and therefore *potestis*, yea may, and ye were dead, and therefore *debetis*, ye ought to giue your selues vnto God: *gloss. interlin. Origen* maketh it as an effect and consequent of the former, that in giuing your selues to God, yea by this meanes shall die vnto sinne, and liue vnto righteousnesse: but it is rather a reason taken from the ende of our spirituall mortification, as is obserued before out of *Chrysostome*.

Quest. 21. *What it is not to be vnder the law but vnder grace. v. 14.*

There are two things, which doe encourage men to fight, *bonitas causæ & facilitas victoriæ*, the goodnes of the cause, and the facilitie of the victorie: both these arguments the Apostle vseth here: the goodnesse of the cause he shewed before, which was to take part with God, and to fight his battels against sinne: the easines of the victorie he now setteth forth, because we are not vnder the law but vnder grace, which doth helpe vs and giue vs strength to resist sinne: But these words are diuersely expounded.

1. *Origen* vnderstandeth here the law of the members, which continually resisteth against the law of the minde: But as *Beza* well noteth, the law of the members is not put absolutely without any other addition, as it is here, but alwaies something is added by way of explanation.

2. Neither doth the Apostle speake here of the ceremoniall or iudiciall law, from both which we are free, from the first wholly, both from the obligation, but not from the substance, in obseruing the equitie of these lawes: the Apostle speaketh of neither of these, but of the morall law, against the which the concupiscence of the flesh continually inciteth and stirreth men vp.

3. The Apostle then speaketh here of the morall law: in the which three things are to be considered, the substance in the obseruation thereof, and the consequents, either iustification in obseruing it, or malediction if it be not obserued: the question is in which of these respects, we are said to be free from the law, and not vnder it in this place: it is confessed of all, that we are free from the iustification by the workes of the law: the question is here of the other two the malediction of the law, and the obseruation or obedience of it: some take the first to be here meant: that not to be vnder the law, but vnder grace is not to be vnder the curse of the law but to haue remission of sinnes in Christ: so *Haymo*, ye are not vnder the law, *quæ punit & damnat peccatores*, which punisheth and condemneth sinners, but vnder the grace of Christ, that is, the remission of sinnes: to the same purpose *Vatablus*, to be vnder grace, is to haue the conscience assured, *omne peccatum nobis remissum esse, &c.* that all sinne is remitted vs by the mercie of God: so also *Calvin*, they are not vnder the law, that is, *opera eorum non exiguntur ad severum legis examen*, their workes are not now exacted according to the seuere censure and examination of the law; thus also *Melanchthon*. *Piscator* likewise, *legi satisfeciſtis in Christo*, yea haue satisfied the law in Christ: But *Beza* refuteth this interpretation vpon this reason, because the Apostle speaketh not here of the remission of sinnes, but of mortification, and of the fruites of righteousnesse begunne in vs by the spirit.

4. Some

4. Some doe vnderstand it of the obseruation of the law, in respect of the manner, not of the substance; for we are still vnder the obedience of the law, to performe the holy workes and duties, which are therein prescribed: but we are not now vnder the law, for the manner of our obedience, to be forced thereunto by feare, and terrour, but the grace of God maketh vs willing and able in some measure to keepe the law, which prescribed what was to be done, but helped not toward the doing thereof: thus *Augustine: Lex reos faciebat iubendo, & non adiuvando, gratia adiuvat vt quisque sit legis factor*, the law made men guiltie, in commanding, not in helping, but grace helpeth euery one to be a doer of the law: And to this purpose he maketh fowre degrees of men, *ante legem, sub lege, sub gratia, in pace*, before the law, vnder the law, vnder grace, in peace: *ante legem non pugnamus:* before the law we do not so much as fight or striue against sinne at all: vnder the law, *pugnamus, sed vincimur*, we fight, but are ouercome: vnder grace *pugnamus & vincimus*, we fight, and by grace ouercome sinne: *in pace ne pugnamus quidem:* but in the state of peace, which is in the kingdome of heauen, we shall not so much as fight, because then all our spirituall enemies shall be subdued, we shall haue none to resist vs, as to this purpose *Augustine* vpon this epistle. To this sense of *Augustines* subscribeth reuerend *Beza* in his annotations vpon this place, *Oſiand.* & *Faius: Theophylact* concurreth with *Augustine, Lex iubet tantū, nihil opis affert:* the law biddeth only, it affordeth no helpe: to the same purpose before him *Chrysost.* & *Ambrose* in their Commentaries: *Thomas Aquine* here sheweth, how two waies one may be said to be vnder the law: one may be said to be *sponte & voluntarie subiectus*, subiect to the law willingly, as our blessed Sauiour is said to be made vnder the law, Galath. 4. likewise one may be subiect, *inuitus, & à lege coactus*, against his will, and as vrged by the law, through feare and terror: but he which hath receiued grace, and doth willingly that which the law commandeth, not for feare, but of loue, he is said not to be vnder the law, but vnder grace: All these make this to be the meaning, that seeing we are not vnder the law, which gaue strength vnto sinne through our weaknes, but gaue no strength to keepe it, but haue receiued grace, whereby the commandements are not grieuous vnto vs, but easie and pleasant to be obserued, that we need not feare, lest sinne should haue the dominion: As the first doe vnderstand the Apostle here to speake of iustification, so these apply these words vnto sanctification.

5. But it is better to ioyne them both together: by grace to vnderstand both iustifying grace, whereby we are iustified by faith in Christ by the remission of our sinnes, and the grace of sanctification, whereby we doe mortifie our carnall lusts, and rise vp daily vnto newnesse of life: and so they are said to be vnder the law, that are vnder their sinnes, neither hauing remission of their sinnes past, nor yet grace to resist them afterward: to this purpose *Chrysostome*, we haue not the law, which onely commandeth, *sed gratiam, quæ præterquam priora dimittit, ad futura quoq; cauenda animat*, but grace, which beside that it forgiueth that which is past, it doth arme vs to take heed of that which is to come: likewise *Ambrose* vpon this place, *cui data est remissio peccati, & in posterum cauet peccata, &c.* he, to whome is giuen remission of sinnes, and taketh heed of sinne afterward, sinne shall not haue dominion ouer him, neither shall he be vnder the law, &c. Thus *Pet. Martyr* vnderstandeth the Apostle; *that both by grace in Christ our sinnes are not imputed, and in him our obedience, though imperfect, is accepted: Pareus* also vnder grace comprehendeth both iustifying and sanctifying grace: by the one our sinnes are pardoned, and forgiuen vs, by the other we are enabled to runne the wayes of Gods commaundements, and in some good measure to keepe them.

6. But we must here take heed of the leauen of the Popish Pharisies, who thus interpret to be vnder grace, *esse in statu in quo datur gratia, per quam impleri possunt præcepta*, to be in that state, wherein grace is giuen, by the which the commandements may be fulfilled, *Tolet:* with whome concurreth *Pererius* taking vpon him to confute *Calvin*, for affirming it to be impossible for a righteous man in this life, *implere vniuersam legem*, to fulfill the whole law: But their assertion is most false: for if it were possible for any man in this life to keepe the law, then might he be without sinne, which is contrarie to the Scripture: Iam. 3. 2. *in many things we sinne all:* 1. Ioh. 1. 8. *if we say we haue no sinne, we deceiue our selues, and the truth is not in vs:* See more of this point, *Synops. Centur.* 4. *cr.* 6.

Quest. 23. *Whether the Fathers also that liued vnder the law, were not vnder grace.*

1. The time of the Law and the Gospel, and the state of the Church vnder both, must be

be considered, not as one opposite to the other, but as differing onely in some degree lesse, or more, the fathers were fully vnder the law, which was then vrged with feare and terror, but in part vnder grace, which was not then fully reuealed, but onely shadowed forth in types and figures: the faithfull now in the time of the Gospel, are fully vnder the state of grace, the Messiah beeing now exhibited to the world, whom the fathers beleeued in to come: but vnder the law we are in part, in respect of the substance thereof, which now rather sheweth vs the way wherein we should walke, then vrgeth and enforceth vs: we are deliuered from the feare and terror of the law: And that both they then, and we now, are vnder grace, though not in the same degree, S. Peter testifieth Act. 15. 11. *We beleeue through the grace of Iesus Christ to be saued, κἀκεῖνοι, euen as they.*

2. The fathers had euen the helpe and assistance of grace vnder the law, to walke in obedience to the law: *verùm id non habebant ex lege*, but they had it not by the law, *Pet. Martyr.*

Quest. 24. *What the Apostle meaneth by the former doctrine, whereunto they were deliuered.*

1. *Origen*, according to his manner is here somewhat curious; for he distinguisheth betweene *doctrinam & formam doctrinæ*, doctrine it selfe, and the forme of doctrine: he saith that in this world onely we haue a forme or shadow of doctrine, because here we onely know in part, but in the next world we shall haue the doctrine it selfe: But the Apostle intendeth not here to shew the difference betweene knowledge in this life and the next.

2. *Chrysostome* seemeth to vnderstand onely the rule of good life by the forme of doctrine: *quis est typus doctrinæ? recte viuere:* what is the type or forme of doctrine? to liue well: But this forme of doctrine is more generall, it was not onely touching manners, but concerned also points of faith and beleefe: as is euident. 2. Tim. 1. 13. *Keepe the patterne of wholesome words, which thou hast heard of me in faith and loue.*

3. Neither is this forme of Doctrine euery rule of faith set downe by teachers, the which people are put vpon at their first conuersion, as the *Rhemists* here insinuate in their annotations: for a forme of doctrine may be set downe by hereticall and false teachers, as is prescribed by the Romanists to the Indians, who in their first conuersion to Christianitie doe drinke in their drugges and errors of doctrine: But this forme of doctrine, was the rule of faith, *per Apostolos & Christum prædicata*, preached by Christ and his Apostles, as *Lyranus* well interpreteth.

4. The doctrine then taught by the Apostles, called here τύπος διδαχῆς, the forme of Doctrine, is compared to the stampe or seale, and we are as the wax (as *Basil* vseth this resemblance, *tractat. de baptism.*) which receiue the print and worke of this seale, being changed into the same.

5. And we are said to be *deliuered*, which as *Chrysostome* saith, sheweth *auxilium diuinum*, the diuine helpe, whereby we are deliuered: for none can come vnto Christ, vnlesse his father drawe him: Ioh. 6. 44. we cannot come our selues vnto God, or receiue the words of wholesome doctrine, but the Lord must open our hearts, as he did the heart of *Lydia*: *Origen* here well noteth, that men are deliuered vp two waies, one in iustice, when they are deliuered vp to their owne hearts lusts, and to a reprobate sense, which the Apostle spake of before, Chap. 1. 24. the other when they are deliuered vp in mercie to be taught and instructed vnto saluation.

6. *Lyranus* here obserueth three properties of Christian obedience, it must be *prompta, readie*, yee haue obeyed, *voluntaria*, willing, yee haue obeyed from the heart: and *discreta*, discreet, according to the forme and patterne of catholike and sound doctrine.

7. Hereunto may be added that annotation of the ordinarie *glosse*, that it is called the forme of doctrine, *quia imaginem Dei deformatam restituit*, because it restoreth the image of God deformed and defaced in vs.

8. And whereas they are said to be deliuered, it is better vnderstood of the *deliuering them* to be instructed and taught by God, as *Origen* well expoundeth: *Deus tradidit vt instituantur*, God deliuered them to be instructed: then of the Ministrie of men, as *Vatablus*: for in this sense the doctrine is said to be deliuered by the teachers: but to deliuer the hearers to be instructed, and to profite by the forme of doctrine, which is taught, is the worke of God.

Quest. 25.

Quest. 25. *How we are made seruants of righteousnesse.*

1. *Origen* hath here a curious obseruation that euery one which doth righteousnesse, is not the seruant of righteousnesse, as euery one which sinneth, is the seruant of sinne: for God doth righteousnesse, and yet he is not said to be *seruus iustitiæ* the seruant of righteousnesse: as the deuill is the seruant of sinne beeing fallen from iustice.

2. Though properly we are not said to serue iustice, because he is a seruant, which obeyeth rather an other mans will, then his owne, yet the Apostle vseth these words, pressing the same similitude still, for indeed to serue iustice, it is true libertie, nay, as *Chrysostome* saith, it is *omni libertate melius:* better then all libertie whatsoeuer, so afterward v. 2. he speaketh of a freedome from iustice, which is indeed a bondage, rather then freedome.

3. The Apostle here setteth downe both the parts of Christian libertie, which is freedom from sinne, and seruice vnto righteousnesse: and by ioyning both these together, he admonisheth vs of our miserable state of thraldome vnder sinne, wherein we sometime were, that we might take heed neuer to come into the same againe: like as if one were deliuered from a tyrant, it should be said vnto him, take heed you fall not into his hands againe, *Chrysostome:* as the Romanes, when they had expelled *Tarquinius* their King, so hated the verie memorie of his name, that they banished also *L. Tarquinius Collatinus*, a good man, onely because he did beare the same name: such a detestation they had of *Tarquinius*, and of his tyrannicall gouernment: so we should hate the verie memorie and name of the seruice of sinne; *Martyr.*

Quest. 26. *Of the meaning of these words: I speake after the manner of men, because of the infirmitie. v. 19.*

1. Some thinke this to be a qualifying of the former words: either because the Iewes might haue beene offended by the terme of *seruice*, who held themselues to be a free people, *Faius:* or the Romanes, which were then the Lords and commanders of the world, *Bullinger:* some thinke the offence might be taken by the word *freedome*, least some carnall man might haue taken aduantage thereby of carnall libertie, *Osiander:* but the continuing of the same tearmes and phrases afterward of *seruice*, and *seruantes* sheweth that the Apostle vseth not any such mitigation or qualification of his former speach.

2. Some referre it to the matter of the Apostles exhortation, shewing the easines and facilitie of it: as if he should say, *moderatum quod exigo*, I desire but an easie and moderate matter: as in the same phrase the Apostle saith: 1. Cor. 10. 13. *there hath no tentation taken you, but such as appertaineth to man, Chrysostome:* so also *Origen:* whereas we ought more earnestly to serue iustice, then we serued sinne: *communiter ago, eadem & similia requiro*, I deale with you after a common and plaine manner, I require but the same and like things; to serue iustice but in the same manner, which you serued sinne: The same sense followeth *Augustine: quemadmodum ad pecandum nullus vos cogebat timor, &c.* as vnto sinne no terror compelled you, but onely the delight and pleasure of sinne, so vnto righteousnesse, let not feare enforce you, but pleasure and delight draw you, *epistola. ad Anastas.* likewise *Gregorie, sinequaquam amplius potestis, saltem tales estote in fructibus bonorum operum, &c.* If yee can do no more, yet at the left be ye in bringing forth of good fruite, as ye were before in euill: *Theophylact* to the same purpose, *vel parem Deo præstare seruitutem, &c.* be ye readie but to performe vnto God the like seruice, which ye did vnto sinne: So also *Haymo* saith, *multo leuius potest quis deseruire virtutibus, quam vitijs*, one may more easily serue vertue, then he serued vice: as he giueth instance in an adulterer, that alwaies is in feare of the comming of the husband, and of the shame of the world, whereas the man that liueth chastly in matrimonie, is without any such feare: thus expound also *Calvin, Martyr, Tolet, Pererius* with other, of the equalitie of our seruice vnto righteousnesse and sinne, that we should so much serue the one, as we serued the other: the Apostle might haue required more, but he spareth them, because of their infirmitie: But this may be obiected against this exposition, that this is no such small seruice, to serue righteousnesse, as before we serued sinne: with constancie, cheatefulnesse, delight, seeing the most perfect man liuing cannot performe it: therefore this is a point of perfection, it is no indulgence and condescending to their infirmitie.

3. But although this phrase ἀνθρώπινον λέγω, I speake an humane thing, or κατ' ἄνθρωπον, accor-

according to man, which is all one with the Apostle, be otherwhere taken in the former sense, for some humane and easie thing; yet here with *Beza* I referre it rather to the Apostles phrase, who in ciuill, humane, and vsuall termes and similitudes setteth forth heauenly things, as Christ saith Ioh. 3. 12. *If when I tell you of earthly things, ye beleeue not, how should ye beleeue, when I tell you of heauenly things.*

4. This phrase, *according to man*, hath diuerse acceptions: 1. sometime it is taken in the worse part, for the corrupt vse of men, as Galat. 1.11. Paul *preached not his Gospell after man.* 2. sometime it signifieth that which is common and ordinarie, as 1. Cor. 10. 13. 3. it is taken for an humane custome, or fashion, as 1. Cor. 15. 32. S. Paul had fought with beasts at Ephesus after the manner of men, as others vsed to doe. 4. sometime it is referred to the humane and ordinarie phrase of speaking, as in this place.

4. *Places of Doctrine.*

1. Doct. *That baptisme is not to be iterated.*

v. 3. *Haue beene baptised into his death, &c.* Hence it is inferred, that baptisme is not to be iterated, or more, then once to be administred, because as men are but once naturally borne, and are once to die, so because in baptisme our spirituall birth and death are represented, it sufficeth once to be baptised: this maketh against the *Hemerobaptistæ*, which thinke it necessarie daily and often to be baptised: but as man hath but one naturall birth; so our supernaturall birth in baptisme is sufficient.

2. Doct. *That infants haue sinne.*

In that the Apostle saith of all, that they are baptised into the death of Christ, that is, to die vnto sinne, that the bodie of sinne might be destroied, as he saith v. 6. hence *Augustine* concludeth, *lib. 6. cont. Iulian. c. 1.* that children haue sinne: for to what end else should they be baptised to die vnto sinne?

3. Doct. *Of the comparing and conferring of Scriptures together.*

v. 3. *All we which haue beene baptised into Iesus Christ, &c.* Hence *Origen* noteth, because the Apostle addeth not, all we that are baptised in the name of the Father, the Sonne, and holy Ghost, that it is his manner, when he citeth any Scripture, not to alleadg the whole text, but those things onely, *quæ præsentis causæ requirit assertio*, which the state of the present cause requireth: *Pareus* further addeth, that, what is breefely touched in some place of Scripture, is more at large handled in another, as here the misterie of baptisme is opened, which is but breefely set forth in the first institution of baptisme, where Christ onely biddeth to preach and baptise in the name of the Trinitie:

4. Doct. *Of the misteries set forth in baptisme.*

v. 3. Here are three misticall points expressed in baptisme: 1. in that we are said to be baptised into Christ: whereby is signified, our implanting and grafting into Christ, which word the Apostle vseth v. 5. 2. there is a communicating of the death and resurrection of Christ: his death with all the fruites thereof, is applied vnto vs: 3. our renouation, and newnes of life, with our spirituall dying vnto sinne, is also shadowed forth in baptisme, *Pareus.*

5. Doct. *Of the distinction of sinne raigning, and not raigning.*

v. 12. *Let not sinne raigne, &c.* All sinne in the wicked and vnregenerate is *peccatum regnans*, raigning sinne, whether it be originall or actuall, because they giue the reine vnto sinne, and obey the lusts thereof: In the regenerate, though to speake properly there be no absolute kingdome of sinne, because it cannot possesse them totally and finally, but at length they wrestle forth; yet euery sinne in the regenerate committed against their conscience, and depriuing them for the time of the hope of remission of sinnes, is a raigning sinne, when they doe not resist it, but obey the lusts thereof, such was Dauids adulterie: sinne not raigning in them is their originall concupiscence, their infirmities, sinnes of ignorance, omission, and such like, which they doe daiely mourne for, and striue against.

6. Doct. *What manner of seruice must be performed to righteousnesse.*

v. 19. *As you haue giuen your members seruants to vncleannes, &c. so, &c.* We must serue righteousnesse, as before we serued sinne. 1. *libenter*, willingly and cheerefully: 2. *vigilanter*, watch-

3. *celeriter*, ſpeedely, not putting off our ſeruice. 4. *potenter*, mightily, with all our ſtrength, and power. 5. *ardenter*, earneſtly, zealouſly, not coldly, or ſlackely. 6. *indeſinenter*, conſtantly, without ceaſing, intermiſſion, or giuing ouer. *Gorran.*

5. Places of controuerſie.

Controu. 1. *Againſt the adminiſtring of the ſacraments in an vnknowne tongue.*

v. 3. *Know ye not, &c. Haymo* taketh this to be a reprehenſion of the Apoſtle reprouing them for their ignorance, as if he ſhould haue ſaid: *certo id puto ignoratis*, I verily thinke ye are ignorant: and if ye be, I will ſhew it vnto you, &c. But *Origen* better inferreth: that the Apoſtle ſpeaketh *tãquam ſcientibus & edoctis*, as to men of knowledge, & wel taught: & hereupon he ſheweth that in the Apoſtles time, the vſe was otherwiſe, then in his daies: *non, vt nunc fieri videmus, typus tantùmmodo myſteriorum his, qui baptizantur, ſed virtus eorum & ratio tradebatur*, then, not onely the type it ſelfe, and miſterie of the ſacrament was deliuered to thoſe which were baptized, as now is vſed to be done, but the efficacie and reaſon thereof, &c. the meaning of the ſacrament explaned, ſo that none were ignorant; what was ſignified thereby, as the Apoſtle ſpeaking here of baptiſme, and of the ſpirituall vſe and ſignification therof, appealeth vpon their knowledge: which ſheweth the ſuperſtition of the Romaniſts, who cauſe the ſacraments to be adminiſtred vnto their people in the latine tongue, and ſo they are kept in ignorance, not knowing the right vſe of the ſacraments, but reſting onely in the outward ceremonies, & ſuperſtitious vſages which they haue brought in, and added to the ſacraments.

Controu. 2. *Concerning inherent iuſtice.*

Stapleton, a notable champion for the Romaniſts, *Antidot. p.* 312. thus reaſoneth out of the Apoſtles words, v. 2. for inherent iuſtice: they which are dead to ſinne, are wholly renewed in the inward man, and ſo by their renouation are acceptable vnto God, and thereby iuſtified: but by the grace of Chriſt, we die vnto ſinne, not to liue vnto the ſame any more: *Ergo* thereby we are accepted of God, and reconciled to him.

Contra. The propoſition diuerſely fayleth. 1. this renouation of the inward man is not totall, or perfect, but onely in part: though ſinne doe no longer raigne in them, that are iuſtified, yet the reliques thereof remaine ſtill: the vnderſtanding, will, and affections, are but reformed in part, for the Apoſtle ſaith, *we know in part*, 1. Cor. 13. 9. and as our knowledge is, ſuch is our charitie: indeede in the next world, when we are glorified, all imperfection ſhall be done away, and we ſhall be perfect as God is perfect, but while we dwell in theſe houſes of clay, we are compaſſed with many imperfections. 2. This our renouation, though it be not perfect, yet is accepted thorough the perfect obedience of Chriſt: but it is not accepted as our iuſtification, whereby we are reconciled vnto God, for that which iuſtifieth vs, muſt be perfect: which is onely the righteouſneſſe of Chriſt, applyed vnto vs by faith: See further touching inherent iuſtice, *Synopſ. Centur.* 4. *exr.* 56. and *Contr.* 14. following.

Controu. 3. *That the Sacrament of baptiſme doth not conferre grace by the outward worke.*

v. 3. *Knowe yee not, that all we which haue beene baptized into Ieſus Chriſt, haue beene baptized into his death, &c.* Hence the Romaniſts would inferre that baptiſme doth worke in all regeneration: for all that are baptized into the death of Chriſt are regenerate, but all that are baptized into Chriſt, are baptized into his death: therefore all that are baptiſed are regenerate, and ſo the verie ſacrament doth by the externall act conferre grace: to this purpoſe the Romaniſts.

Contra. 1. The concluſion ſhould be, all that are baptized into Chriſt are regenerate, and that we grant: all they which receiue baptiſme aright, that is, by faith, apprehend the promiſe of remiſſion of ſinnes, either then, as they which are of yeeres, or after, as infants when they come to yeeres of diſcretion they are regenerate; ſo the concluſion is true of all the faithfull that are baptized: for the Apoſtle ſpeaketh here onely of ſuch, including himſelfe in the number: ſo alſo he ſaith, Galat. 3. 27. *All yee that are baptized into Chriſt, haue put on Chriſt:* but they onely are baptized into him, that by faith are graft into him, and made liuely members of his myſticall bodie: And thus much *Lombard lib.* 4. *diſtinct.* 4. affirmeth out of *Hierome*, *in Eccleſia, qui plena fide non accipiunt baptiſma, &c. in the*

Church, they which with a full faith doe not receiue baptisme, doe take the water, not the spirit, &c.

2. And these reasons may be alleadged hereof: 1. iustification doth often goe before baptisme, as Abraham first beleeued, and then was circumcised, and Cornelius after he had shewed his faith, was baptized by S. Peter, Act. 10. 2. *Origen* doth inferre as much out of the Apostles words here: because the Apostle saith, *we are buried with him by baptisme into his death, docens per hoc, quia si quis prius mortuus est peccato, is necessariò in baptismo consepultus est Christo*, he teacheth hereby, that if one be dead before vnto sinne, then of necessitie he is buried with Christ in baptisme; but if any before doe not die vnto sinne, he cannot be buried with Christ: *nemo enim aliquando vivus sepelitur, &c.* for no man is at any time buried aliue, &c. thus *Origen*, and before him *Tertullian, lib. de pœnitent. Dieu baptizari, non vt delinquere desinamus sed quia desivimus, &c.* he bid to be baptized, not that we should leaue off to sinne, but because we had left alreadie, &c. *Tolet* here answereth, that his meaning is, that they which are to be baptized, must come with a purpose *amplius non peccandi*, not to sinne any more: and further to *Origen*, though he name him not, he maketh this answear: that we are said to be buried in baptisme, not because we first die vnto sinne, before we are baptized, but for that baptisme signifieth, that we are dead to sinne, as the graue sheweth that they which are buried are dead, *& non solum id significat, sed efficit*, and it doth not onely signifie it, but effecteth what it signifieth, &c. *Tolet. annot. 3.*

Contra. 1. *Tertullian* saith more then so, they which come to be baptized, *corde iam loti sunt, &c.* are alreadie washed in heart: but their hearts cannot be washed and cleansed, without remission of their sinnes.

2. The graue signifieth in deed, that they which are buried are dead, but they were dead before, neither doth the grave make them dead, it receiueth them first beeing dead: so then if we be buried in baptisme, it sheweth that a spirituall death must goe before, as the people which came vnto Iohns baptisme, confessed and repented of their sinnes, Matth. 3. yet this death to sinne, is encreased, ratified, and confirmed in baptisme.

3. But if iustification and remission of sinnes goe often before baptisme it will be demanded, to what ende we are then baptised: We answear 1. because God hath so commanded, and therfore it were great contempt not to obey the Lords commandement. 2. the benefits receiued before, by those visible signes are enlarged and encreased. 3. and although they are iustified before God, yet it is not knowne vnto the Church, into the fellowship whereof they are receiued by that outward Sacrament. 4. baptisme also sealeth the assurance of the kingdome of God, which they receiue in their iustification, but it is sealed, confirmed, and ratified by the sacrament of baptisme: like as Princes gifts, after they are granted, doe passe vnder the great seale, *Martyr.* See more of this controversie, *Synops. Centur. 2. err. 96.*

Controv. 4. *That baptisme serveth as well for the remission of sinnes to come, as of sinnes past.*

v. 3. *We haue beene baptized into Iesus Christ:* Baptisme then is a seale of our vniting, graffing, and incorporating into Christ by faith, by whom we haue remission of all our sinnes past, present, and to come, and therefore the vse of baptisme extendeth it selfe vnto the whole life of man, that by the effectual and liuely remembrance thereof, he is confirmed and strengthened in the hope of the remission of all his sinnes in Christ: so *Chrysostome* well saith, vpon the 5. verse, *non ad hoc tantum valet baptismus, quod priora delicta delet sed quod & ad futura cauenda monet:* baptisme onely avayleth not hereto, that it blotteth out our sinnes past, but armeth vs to take heede of sinnes to come, &c.

Contrarie vnto this truth is the Popish doctrine, that baptisme is *prima tabula post naufragium, &c.* the first table, as they call it, after shipwrack, and penance is the second table: so that they will haue baptisme serue onely for the remission of sinnes past: This conceit of baptisme beganne to be taken vp long agoe: this made *Constantius*, deferre his baptisme till he was old, and the like is reported of *Nazianzen* in his life: and hereupon grewe that common error, that before baptisme men tooke vnto themselues a greater libertie to sinne: as in *Augustines* time they vsed to say, *sine illum facere, nondum est baptizatus*, let him alone, he is not yet baptized: See also further of this point, *Synops. Centur. 3. error. 11.*

Controv.

Controv. 5. *Whether in baptisme our sinnes be cleane taken away.*

v. 6. *Knowing that our old man is crucified with him, &c.* Hence *Pererius* with other Romanists would inferre, *in baptismo tolli & deleri penitus peccata, &c.* that in baptisme our sinnes are wholly remooued and blotted out, that those sinnes, which were before baptisme, are after baptisme none at all: and not as the heretikes say (so the Romanistes blaspheme the Protestants) that sinnes remaine after baptisme, but they are not imputed: to this purpose *Pere. disput. 2. annot. 9.*

Contra. 1. *Pererius* with the rest of that sect doe misreport our opinion: for we doe not say, that in baptisme our sinnes are onely hid, and not imputed, and yet remaine still: but we hold, that our sinnes are blotted out, and remooued for euer, *quoad culpam, reatum, & pœnam*, in respect of the fault, guilt, and punishment: but there remaineth *macula*, a blot still, and staine of sinne: the corruption, and imperfection of our nature, with some reliques and remainder of sinne doe still remaine: and this is euident both in that originall sinne remaineth after baptisme, which the Apostle calleth, *peccatum inhabitans*, sinne dwelling in him, Rom. 7. 20. euen after he had beene baptised. 2. whereas *Pererius* obiecteth that saying of *Beza*, to confirme his opinion, *that in those which are truely sanctified in Christ, sinne once dyeth, that is, is so weakned, vt pristinas vires nunquam accipiat, &c. that it shall neuer receiue the former strength, but daily as the bodie in the graue rotteth away, donec penitus intereat, &c. vntill it altogether perish, &c.* In these words *Beza* affirmeth not, that in baptisme there is a perfite death of sinne: but that sinne beginning to die, is weakned more and more, and neuer returneth to the former strength: which is most true, that the regenerate doe more and more die vnto sinne, and euery day the power of sinne is decayed in them, till at length together with mortalitie, they put of all corruption: See further, *Synops. Centur. 3. cr. 10.*

Controv. 6. *Of the baptisme of infants.*

1. The *Anabaptists* doe thus inferre out of this place of the Apostle, v. 5. *we are buried by baptisme into his death, &c.* they which are baptised must professe their mortification and dying vnto sinne, which infants cannot doe, and therefore they are not to be baptised; And Christ bid his Apostles to goe teach all nations, and baptize them: infants are not capable of doctrine, and fit to be taught, therefore they are not to be baptized.

Contra. 1. They which neither in baptisme nor after make profession of their mortification, are not to be baptized: they which are of yeeres, must so professe in their baptisme: it is sufficient for infants to doe it afterward: for the vse of baptisme is not for the time present onely, but for afterward, otherwise we should neede often to be baptized. 2. Infants are within the couenant, for God promised to be the God of the faithfull, and of their seede: and therefore the signe of the couenant, is not to be denied vnto them: and seeing infants were circumcised vnder the lawe, in stead whereof baptisme is succeeded, infants by the same warrant are to be baptized, vnlesse we will make the state of infants vnder the Gospell, inferiour vnto the condition of infants vnder the lawe. 3. When the Apostles were bidden to preach and baptize: a course was prescribed them, and that of those times to beginne with preaching, and then to baptize: for first they which were of yeares, must beleeue, which was wrought in them by preaching the word, for faith commeth by hearing, before they could be admitted to baptisme. 4. But it will be obiected, that this vse of baptizing infants is not Apostolicall, it was brought in by *Hyginus* Bishop of Rome, and *Tertullian lib. de baptism.* misliketh that vse.

Contra. 1. *Hyginus* onely made a decree concerning Godfathers, and Godmothers, as they are called, that vndertake for infants in baptisme, which sheweth that the baptizing of infants was in practise before: 2. *Tertullian* in his old age fell into the heresie of *Montanus*, and therefore much is not to be ascribed to his iudgement concerning this matter, *Martyr.*

Controv. 7. *Of the confidence and assurance of saluation.*

v. 8. *Wee beleeue that we shall also liue with him, &c.* Hence it is well inferred, that the faithfull are assured by faith, both of their perseuerance in the state of grace in this life, and of euerlasting life in the next: for, *we beleeue*, saith the Apostle, *that we shall liue, &c.* we nothing doubt of it: and in the same sense, the Apostle said before, γινώσκοντες, knowing, ver. 6. and againe, εἰδότες, knowing, v. 11 λογίζεσθε, gather ye, or conclude ye,

as the word is taken, Rom.3.28. and here πιστεύομεν, *we beleeue*, all which words implie, a certaintie without doubting.

Contrarie hereunto is the doctrine of the Romanists, which hold it to be a point of presumption to haue assurance of saluation: and whereas we vrge S. Pauls example, that was sure nothing could separate him from the loue of God in Christ, they answear, that S.Paul and other holy men, had it by speciall reuelation.

Contra. S. Paul maketh it not his speciall case to be assured of saluation: but here he speaketh generally of all the faithfull, *we knowe: Tolet* also one of their owne writers, thus expoundeth this place, *we beleeue, credimus intellectu, &c.* we beleeue in the vnderstanding that spirituall life is giuen vs with the death of sinne, *confidimus etiam nos in ea perseraturos*, and we are confident that we shall perseuere therein: See further hereof, *Synop. Centur. 4. err. 25.*

Controv. 8. *That Christ shall not die in the next world againe for those, which were not healed here.*

v. 9. *Death hath no more dominion ouer him, &c. Origen* by this text confuteth their error, who hold that Christ should suffer in the next world the like things, as he did here for them, *quos dispensationis eius medicina sanare non poterat*, whom the medicine of his dispensation could not beale in this present world: and they vsed this reason, because in the next world they shall either doe well still, or euill, *non erunt profundo silentio*, there shall not be silence altogether: then as Lucifer fell in the beginning, so may they be apt to fall then, having the vse of freewill: for *virtus est mutabilis*, vertue is changeable.

Origen thus refuteth this error. 1. because it is contrarie directly to the Apostles words here, that Christ died once for all, *death shall haue no more dominion ouer him*, such was the force and efficacie of the crosse of Christ, *vt sufficiat ad sanitatem & remedium non solum præsentis & futuri seculi, sed etiam præteritorum, &c.* that it sufficeth not onely for the health and remedie of the present, and world to come, but of the ages past; *& non solum humano ordini, &c.* and not onely for the order and condition of men, but euen for the celestiall orders also, &c. Christ by his death redeemed the one from their sinnes, and setled and established the other. 2. and though the nature of man be mutable here, yet so shall it not be there, *vbi ad culmen virtutis ascenderit*, when it is come to the height and perfection of vertue: for there shall be charitie, which as the Apostle saith, *nunquam excidit*, neuer falleth away. 3. The Apostle could say, *that neither life, nor death, things present, nor to come, nor any thing else, could separate him from the loue of God in Christ*, how much lesse shall the libertie of freewill be able, then to separate vs. 4. And Lucifer did fall, *antequam ad beneficia filij Dei charitatis vinculis stringeretur*, when as yet the bond of charitie had not fastened him to the benefits of the Sonne of God: But it is now otherwise with those celestiall spirits, whose state is now made firme and sure in Christ.

Controv. 9. *Against the sacrifice of the Masse.*

v. 10. *For in that he died, he died once:* This place is verie pregnant against the Popish sacrifice of the Masse, wherein they say they doe dayly offer vp Christs bodie in sacrifice vnto God: for there is no oblation of Christ in sacrifice but by death: he died but once, and therfore one sacrifice of him in his death sufficeth for all, and the Apostle saith, *Heb.10.14. that he hath with one offring, made perfect for euer, them that are sanctified:* This then is a blasphemous derogation to make iteratiue sacrifices, as though that one sacrifice had beene imperfect: and whereas they alleadge that their Masse is a sacrifice applicatorie of Christs death, such applications are superfluous, seeing the death of Christ is effectually applyed by faith, which is reviued, strengthened, and increased by the commemoration of Christs death in the Sacraments: See more hereof, *Synops. Centur. 3. err. 31.*

Controv. 10. *Concerning freewill.*

v. 12. *Let not sinne raigne, &c.* This place may be vrged by the aduersaries of the grace of God, to proue that man hath some power in himselfe to resist sinne, seeing otherwise the Apostles exhortation should be in vaine to exhort men vnto that which is not in their power.

Contra. 1. The Apostle elswhere euidently teacheth, that man hath no power or inclination of himselfe to any thing that is good, as 2. Corinth. 3. 5. *Wee are not sufficient to thinke any thing of our selues, but our sufficiencie is of God*, Philip. 2. 23. *it is God,*

God, that worketh in you both the will and the deed of his good pleasure: we must not then make the Apostle contrarie to himselfe, as though in this place he should ascribe any thing to mans freewill. 2. the Apostle speaketh here to men iustified and regenerate by the spirit of God, by the which they are enabled to performe this, whereunto they are exhorted: so that this abilitie is not in themselues, but from God. 3. the Apostle sheweth a difference by thus exhorting betweene these actions, which the Lord maketh in other creatures, which either haue no sense at all, or sense onely, which creatures God vseth without any stirring at all, feeling, and inclination in them, and those, which he worketh in man, whose reason, will, and vnderstanding he vseth by inciting and stirring it vp. 4. So then these exhortations are not superfluous, for thereby we are admonished rather what we ought to doe, then what we are able to doe, and by these exhortations of Gods word, grace is wrought in vs to enable vs to doe that, which of our selues we haue no power to doe: See further Controv. 15. following.

Controv. 11. *That concupiscence remaining in the regenerate, is properly sinne.*

v. 12. *Let not sinne raigne:* The Apostle here speaketh of concupiscence, which is sinne, though it raigne not in vs: the verie suggestions and carnall thoughts, that arise in the regenerate, haue the nature of sinne, though they yeeld not consent vnto them.

Bellarmine with other of that side, doe expound these and such like places, wherein concupiscence is called sinne, *de causa vel effectu peccati*, of the cause or effect of sinne: so concupiscence is improperly called sinne, in their opinion, either because it is the effect and fruit of Adams sinne, as a writing is called ones hand, because the hand writ it, or because it bringeth forth sinne, as we say, *frigus pigrum*, slouthfull cold, because cold maketh one full of slouth. lib. de amiss. grat. c. 10. tom. 3.

Contra. 1. Concupiscence is sinne properly, because it is contrarie to the lawe of God, it striueth and rebelleth against it, and continually stirreth vs vp to doe that which is contrarie to the Lawe: sinne properly is the transgression of the lawe, as the Apostle defineth it, 1. Iohn 3.4. therefore concupiscence beeing contrarie to the lawe of God is properly sinne: S. Paul also calleth it sinne dwelling in him, Rom. 7.17. 2. Whereas it may be obiected that all sinne is voluntarie, but the motions and suggestions of the flesh are involuntarie: we answear that all sinne is not voluntarie, for then originall corruption should not be sinne, which is euen in children, which can giue no consent: and yet in respect of the beginning and roote of this sinne, which was Adams transgression, it was voluntarie: See more of this controversie, *Synops. Papism. Centur.* 4. *err.* 16.

Controv. 12. *Whether a righteous man may fall into any mortall or deadly sinne.*

v. 12. *Let not sinne raigne:* there is then *peccatum regnans*, sinne raigning, as when one sinneth against his conscience, and setteth his delight vpon it, and followeth it with greedinesse, and so for the time, looseth the hope of forgiuenesse of sinne, and maketh him subiect to euerlasting death without the mercie of God: *peccatum non regnans*, sinne not raigning, is originall concupiscence, suggestions, motions of the flesh, infirmities, and such like: Now the Romanists simply denie, that a righteous man can commit any mortall sinne, neither can any continuing the Sonne of God fall into it: *Rhemist.* 1. Ioh. 3. *sect.* 3. Among the Protestant writers some thinke, that the righteous may haue sinne for the time raigning in them, as Aarons idolatrie, and Dauids adulterie sheweth: so *Vrsinus vol.* 1. *pag.* 107. but *Zanchius* denieth it, *miscellan. p.* 139.

Contra. 1. Touching the assertion of the Romanists, it is manifestly conuinced of error by the example of Dauid: for it is absurd to thinke that in his fall he ceased to be the child of God: for he that is once the sonne of God, shall so continue to the ende: Dauid was a righteous and faithfull man, and yet fell into great and dangerous offences, which they call deadly and mortall sinnes.

2. The other may be reconciled by the diuerse taking and vnderstanding of *raigning sinne:* for if that be vnderstood to be a *raigning sinne*, which is committed of an obstinate minde, with contempt of God, without any feeling or remorse of conscience, so we denie, that any of the elect can fall into any such sinne: but if that be taken for *a raigning sinne*, when for a time the conscience is blinded, and a man is ouercome and falleth, yet rather of infirmitie, then obstinacie, yet afterward such vpon their repentance are re-

stored: in this sense, sinne may raigne in the righteous, as in Aaron, Dauid: but it is said improperly to raigne: because this kingdome of sinne continueth not, it is but for a time.

Controv. 13. *Against the Manichees.*

v. 22. *In your mortall bodie:* *Theophylact* hence reproueth the error of the Manichees, who affirmed, that the bodie of man is wicked and euill: but seeing the Apostle compareth it to armour or weapons, which the souldier vseth for his countrey, the theise and rebell against it: so the bodie is an indifferent thing: it may either be abused as an instrument of sinne, or by the grace of God it may be applyed to the seruice of the spirit, as the Apostle sheweth, v. 19. *Giue your members as seruants vnto righteousnesse.*

Controv. 14. *Concerning inherent iustice.*

v. 13. *Neither giue your members as weapons of vnrighteousnesse, &c.* *Bellarmine* inferreth out of this place, that as sinne was a thing inherent and dwelling in vs before our conuersion, so instead thereof must succeede righteousnes, *per iustitiam intelligit aliquid inherens*, by righteousnesse he vnderstandeth a thing inherent in vs, from whence proceed good workes.

Contra. 1. We doe not denie but that there is in the regenerate, a righteousnesse inherent and dwelling in them, which is their state of sactification or regeneration: but by this inherent iustice, are we not iustified before God, but by the righteousnesse of Christ imputed onely: for here the Apostle treateth not of iustification, but of our sanctification, and mortification, which are necessarie fruits of iustification, and doe followe it; but they are not causes of our iustification. 2. Wherefore this is no good consequent; There is in the righteous an inherent iustice, *Erg.* by this iustice they are iustified before God: See further hereof, *Synops. Centur.* 4. *err.* 56.

Controv. 15. *Against the power of freewill in the fruits of righteousnesse.*

v, 20. *When ye were the seruants of sinne, ye were freed from righteousnesse: Beza* doth vrge this place strongly against the popish freewill: for in that they are said to be free from iustice, (that is, as *Anselme* interpreteth, *alieni à iustitia*, estranged from iustice) it sheweth that they haue no inclination at all vnto iustice: it beareth no sway at all: *nullum erat eius imperium*, it had no command at all ouer you.

Pererius disput. 5. *numer.* 33. maketh an offer to confute this assertion of *Beza*, but with bad successe: for those verie authors, whom he produceth, make against him: first he alleadgeth *Anselme* following *Augustine*, *libernm arbitrium* (saith *Augustine*) *vsq; adeo in peccatoribus non periit, vt per ipsum maximè peccent, &c.* freewill is so farre from beeing lost in the wicked, that thereby they doe sinne most of all. &c. But who denieth this, the wicked haue freewill indeed, free from compulsion, it is voluntarie, but inclined onely vnto euill: which *Anselme* calleth *libertatem culpabilem*, a culpable freedome: and he therefore fitly distinguisheth betweene these two phrases of the Apostle, he saith they are ἐλεύθεροι, *free*, not *freed*, from iustice, least that sinne might be imputed vnto any other, then to themselues: but afterward, v. 22. he saith ἐλευθερωθέντες, *liberati*, freed from sinne: to shewe that this freedome is not of our selues, but onely from God: and so he concludeth, *hoc voluntas quæ libera est in malis, &c. ideo in bonis libera non est, quia non liberatur ab eo, qui eam solus, &c.* this will, which is free in euill, because they delight in euill, is not therefore free in good things, because it is not freed by him, who onely can make it free from sinne, &c.

With like successe he citeth *Thomas* in his Commentarie here, who thus writeth: *semper itaq; homo, sive in peccato fuerit, sive in gratia, liber est à coactione, non tamen semper liber est ab omni inclinatione*, man therefore alwaies, whether he be in sinne, or in grace, is free from coaction and compulsion, but he is not alway free from an inclination, &c. where he affirmeth the same thing which we doe, that the will of men is free alwaies from compulsion, for it alwaies willeth freely, without constraint that which it willeth: but it is not free at any time from an euill inclination: it is not free *à necessitate*, from a necessitie of inclining vnto that which is euill, of it owne naturall disposition.

Controv. 16. *Whether all death be the wages or stipend of sinne.*

v. 13. *The stipend of sinne is death: Socinus part.* 3. *c.* 8. *pag.* 294. graunteth that eternall death is the reward of sinne, and the necessitie of mortalitie, and dying, but not the cor-

corporall death it ſelfe: for Adam before ſinne entred, was created in a mortall ſtate and condition; and Chriſt hath redeemed vs from all ſinne, and the puniſhment thereof, therefore corporall death is no puniſhment of ſinne, becauſe it remaineth ſtill, neither hath Chriſt redeemed vs from it.

Contra. 1. It is euident, in that the Apoſtle ſpeaketh of death, here abſolutely without any reſtraint, or limitation, that he meaneth death in generall, of what kind ſoeuer: and of the corporall death he ſpeaketh directly c. 5. 12. by one man ſinne entred into the world, and death by ſinne, which is ſpecially vnderſtood of the bondage of mortalitie, which Adam by his tranſgreſſion brought vpon his poſteritie.

2. It is a friuolous diſtinction to make a difference betweene death and the neceſſitie of dying: for what elſe is mortalitie, then a neceſſitie of dying, which if it be brought in by ſinne, then death alſo it ſelfe.

3. Adam, though he were created with a poſſibilitie of dying if he ſinned, yet this poſſibilitie, ſhould neuer haue come into act, if he had not actually ſinned.

4. Chriſt hath indeed deliuered vs from all puniſhment of ſinne both temporall, and eternall, as he hath deliuered vs from ſinne: for as our ſinnes are remitted, neuer to be laid vnto our iudgement, and yet the reliques and remainder of ſinne are not vtterly extinguiſhed; ſo the Lord hath effectually and actually deliuered vs from eternall death, that it ſhall neuer come neare vs; but from temporall death, as it is a puniſhment onely: for he hath made it an entrance to a better life, and he hath taken away the power thereof, that it ſhall not ſeaze vpon vs for euer; becauſe he ſhall raiſe vs vp at the laſt day, and then perfectly triumph ouer death for euer.

5. *Origen* here vnderſtandeth neither eternall nor temporall death, but that *qua ſeparatur anima per peccatum à Deo*, whereby the ſoule is ſeparated from God by ſinne: But then the Apoſtle had made an iteration of the ſame thing, for ſinne it ſelfe is the ſpirituall death of the ſoule, and therefore the death here ſpoken of, is an other death beſide that, namely, that which followeth as the ſtipend of ſinne, which is euerlaſting death, vnto the which is in the next clauſe oppoſed eternall death.

Controv. 17. *Againſt the diſtinction of veniall and mortall ſinnes.*

v. 23. *The ſtipend or wages of ſinne, is death: Faius* by this place doth well confute that Popiſh diſtinction of veniall and mortall ſinnes: they ſay that veniall ſinnes are thoſe, which in their owne nature are not worthie of death, but the Apoſtle here noteth in generall of all ſinne whatſoeuer, that the ſtipend and wages thereof is death, becauſe all ſinne is *ἀνομία*, the tranſgreſſion of the law: 1. Ioh. 3. 5. *and death is the wages of them, that tranſgreſſe the law*: that *gloſſe* then of *Haymo* vpon this place may ſeeme ſomewhat ſtraunge: *hoc non de omnibus peccatis intelligendum eſt, ſed de criminalibus, &c.* this is not to be vnderſtood of all ſinnes, but onely of thoſe which are criminall, ſuch as S. Iohn ſpeaketh of c. 5. *there is a ſinne vnto death, I ſay not that thou ſhouldeſt pray for it, &c.* for the Apoſtle ſpeaketh there of ſinne againſt the holy Ghoſt, which ſhall neuer be forgiuen, for the which it is in vaine to pray: If the Apoſtle there ſhould meane all criminall ſinnes, then it would follow, that we ſhould not pray for the conuerſion of heretikes, adulterers, murtherers, and ſuch like. We confeſſe, that there are ſome mortall ſinnes, ſome veniall, but not in their nature: to the faithfull and penitent all ſinnes are veniall, to the vnbeleeuers and impenitent, ſinnes are mortall: it is the mercie of the forgiuer, not the qualitie of the ſinne, that maketh it veniall, yet this taketh not away the difference of ſinnes, as though they were equall: for ſmall ſinnes are more eaſily pardoned, and great ſinnes, where they are forgiuen, are more hardly pardoned; where they be not, they are more or leſſe puniſhed, according to the greatnes of the ſinne: ſee further of this point, *Synopſ. Centur.* 4. *cr.* 6.

Controv. 18. *That euerlaſting life cannot be merited by good workes.*

Arg. 1. *v.* 23. *But the gift of God is eternall life:* The Apoſtle in chaunging and inuerting the order of his ſpeach, whereas he had ſaid the ſtipend of ſinne is death, ſaith not, the ſtipend of righteouſnes is eternall life, but the gift of God, &c. euidently ſheweth, that euerlaſting life is not due as a reward merited by our workes, but as a gift of grace through Chriſt Ieſus: Thus *Chryſoſtome* expoundeth this place: he ſaith not, *merces benefactorum veſtrorum vita eterna, ſed donum Dei:* life eternall is the reward of good workes, but it is the

giſt of God: *Theodoret, non dixit eam eſſe mercedem, ſed gratiam, &c.* he ſaith not eternall life is a reward, but grace or fauour: *Nam licet quis ſummam & abſolutam iuſtitiam præſtiterit*, for although one could performe a perfect iuſtice, yet temporall things are not correſpondent to eternall: *Theophylact: non quaſi retributionem laborum dat eam Deus, ſed ex gratia per Chriſtum, qui hac omnia nobis promeruerit*, God giueth not eternal life, as a recompence of our labour, but by grace through Chriſt, who hath merited all theſe things for vs.

Anſw. Our aduerſaries doe all here concur in this anſwer, that euerlaſting life is therfore called a grace, *quia his meritis redditur, quæ gratia contulit*, becauſe it is rendred for and vnto thoſe workes which were wrought in vs by grace; ſo *Pererius*, eternall life though it be due vnto good workes, yet it is giuen freely, *nam merita illa principaliter à Dei gratia profecta ſunt*, for theſe merites, to which it is due, doe principally proceed from the grace of God, &c. *Pere. diſput.* 7. *numer.* 42. ſo alſo *Tolet* in his *annotat.* and the Rhemiſtes vpon this place: alſo *Stapleton* hath the ſame anſwer: which they all would ſeeme to take from *Auguſtine*, who ſaith the Apoſtle might haue ſaid, *the ſtipend of our iuſtice is eternall life:* but he called it the grace of God, that we ſhould vnderſtand, *ipſa bona opera, quibus vita æterna redditur; ad Dei gratiam pertinere*, that good workes themſelues, to the which eternall life is giuen, doe belong vnto the grace of God: *Auguſt. de grat. & liber.* 8. 9.

Contra. 1. Whereas *Auguſtine* ſaith, *recte potuiſſe dicere*, the Apoſtle might haue well ſaid otherwiſe: it is enough for vs, that the Apoſtle did not in this place ſay otherwiſe: and as *Pet. Martyr* ſaith, by this meanes moſt euident places of Scripture might be auoided, if we may ſay, *aliter potuiſſet dici*, it might otherwiſe, thus, or thus haue beene ſaid. 2. but for the thing it ſelfe, *Auguſtine* is ſo farre from approouing the merite of workes to eternall life, that he maketh the good workes themſelues to belong vnto grace: as he ſaith elſe where, *pro hac gratia in qua ex fide viuimus, accepturi ſumus aliam gratiam, in qua ſine fine in cœli viuimus*, for this grace, wherein we liue by faith, we ſhall receiue an other grace and fauour, wherein we ſhall liue without end in heauen: *in Pſal.* 14. 4. 3. for how can God be a debter to vs to beſtow a ſecond grace, becauſe he conferred an other grace before: we are endebted to God for the former grace, he is not a debter to vs to beſtow a ſecond grace: as *Bernerd* well ſaith, *merita omnia Dei dona ſunt, & ita homo magis propter ipſa Deo debitor eſt, quam Deus homini*, our merits are Gods gifts, and ſo for them man is more debted to God, then God to man. *de annunt. Mar. ſerm.* 1.

Argum. 2. Where the crowne is of mercie it is not of merite: but the crowne of euerlaſting life is in mercie, Pſal. 103. 4. *which crowneth thee with mercie and compaſſions.*

Anſw. Pererius hath here two anſwers. 1. that either by mercie we may vnderſtand Gods protection in this life, whereby he compaſſeth his children as with a crowne. 2. or if we take it for the crowne of euerlaſting life, it is called a mercie, becauſe the merites for the which it is rendred, *promanant principaliter ex gratia per miſericordiam data*, doe principally flow forth from grace giuen them in mercie. *Pere. diſput.* 9.

Contra. 1. If Gods protection in this life be of mercie without our deſert, then much more euerlaſting ſaluation is of mercie, which is leſſe merited. 2. the other is a meere cauill: for what graces ſoeuer any haue receiued in this life, how perfect ſoeuer they be here, they ſhall haue need of mercie in the day of iudgement: as the Apoſtle ſaith, 2. Tim. 1. 18. *the Lord graunt, that he may finde mercie with the Lord, at that day, &c.* beſide the mercies receiued in this life, he wiſheth he may alſo finde mercie then: ſo *Auguſtine* collecteth vpon theſe words, Iam. 2. 13. *there ſhall be iudgement mercileſſe to him that ſheweth no mercie:* that they which haue liued well ſhall haue iudgement, *cum miſericordia*, with mercie, they which haue liued euill, ſhall haue iudgement without mercie: where then there is need of mercie, there is no ſtanding vpon merite.

lib. de correct. & grat. c. 13.

Argum. 3. That which is of grace cannot be alſo of works, as the Apoſtle reaſoneth, Rom. 11. 6. *if it be of grace, it is no more of workes, or elſe grace were no more grace, &c.* but eternall life is of grace, *Ergo* not of workes.

Anſwer. 1. The Apoſtle may either here ſpeake of the naturall workes of men, and ſo ſuch workes do deſtroie grace, not of the workes of grace, which are indeed meritorious of eternall life: 2. the Apoſtle ſpeaketh of election, which is of grace, *non propter hominum opera præviſa*, not vpon the foreſight of mans workes: Thus *Pererius, diſput.* 8. *numer.* 48.

Contra. 1.

Contra. 1. The Apoſtle excludeth euen the workes of grace: for the queſtion is of good workes, not of euill, but all good workes are of grace: for God worketh in vs both the will and the deed, Phil. 2. 13. and that euen good workes, which are of grace, are excluded, the Apoſtle ſheweth elſewhere: Epheſ. 2. 8. *By grace are ye ſaued &c. not of workes, leaſt any man ſhould boaſt of himſelfe: for ye are his workemanſhip created in Chriſt Ieſus vnto good workes, &c.* 2. The Apoſtle indeed ſpeaketh of the election of grace: but yet the rule is generall, that grace and workes in the matters of ſaluation cannot be matched together: for he prooueth election to be of grace, and not of workes, by his generall axiome or propoſition, becauſe that which is of grace cannot be of workes: and if election be of grace and not of workes, then euerlaſting life alſo, which dependeth of our election, muſt of neceſſitie be of grace alſo.

Argum. 4. That which is of workes is by debt, as the Apoſtle ſaith, Rom. 4. 4. *To him that worketh the wages is not counted by fauour, but by debt:* But God is endebted to no man: therefore life eternall is not of workes, becauſe it is not by debt.

Anſwer. Pererius here anſwereth by a diſtinction: that there is a lawfull kind of meriting *de condigno*, of worthines: the one is perfect and abſolute, which preſuppoſeth no gift of grace, whereof it dependeth: ſuch were the workes of Chriſt, which were abſolutely meritorious *ex rigore iuſtitiæ*, euen according to the ſtrict rule of iuſtice, by the reaſon of the excellencie of his diuine nature beeing vnited in one perſon to his humanitie: there is another kind of merit, *ex ſuppoſitione diuinæ gratiæ*, vpon the preſuppoſall of diuine grace: ſo the workes of men proceeding of grace, and their free will working together, are *merita apud Deum*, merites with God: like as naturall things, though they haue that vertue and actiuitie from God, are the true cauſes of their effects. *Pere. diſput.* 10. *numer.* 53.

Contra. 1. This anſwer ouerthroweth it ſelfe, for if mens good workes proceed of the grace and gift of God, then cannot God be any waies endebted for his owne: as Dauid ſaith, 1. Chron. 29. 14. *All things come of thee, and of thine owne hand haue we giuen thee:* and the Apoſtle ſaith, Rom. 11. 35. *Who hath giuen vnto him firſt, and he ſhall be recompenced:* if then we might challenge any thing at Gods hands as a debt by way of recompence, we muſt firſt giue vnto him.

2. There is not the like reaſon of naturall, and ſupernaturall things: the naturall cauſes haue their vertue at once from God, and then they afterward worke according vnto that nature and propertie, wherewith they were once endued: but in ſupernaturall the grace of God is neceſſarie, *ad omnes actus*, to euery act: as the horſe, when he goeth of his owne accord, is the naturall cauſe of his going: but the order that directeth him is the cauſe of his going in the way, and of his going to ſuch a place: ſo grace is the cauſe of our well doing: we concurre indeed as naturall cauſes of the action, but the goodnes of the action is onely from God.

3. God then is not endebted vnto man for the merite of his worke, neither in iuſtice in reſpect of vs, is he bound to recompence vs: but yet he is another way endebted, in reſpect of his promiſe, and ſo it is iuſt with him, in regard of his word, and promiſe, to performe that which he hath promiſed: which promiſe he made onely of his free grace: and this point is touched alſo by *Pererius, præſertim vero adiuncta Dei promiſſione de remunerandis, &c.* eſpecially the promiſe of God being adioyned for the rewarding of the good workes of the righteous, &c. in regard of this promiſe we graunt, which is meerely of grace, not for the merite of the worke, the Lord worketh himſelfe a voluntarie debter of eternall life.

Argum. 5. The Apoſtle ſaith, Rom. 8. 18. *That the afflictions of this preſent life, are not worthie of the glorie, which ſhall be ſhewed, &c.* here he euidenly ſheweth that our workes are not meritorious or worthy of eternall life.

Anſwer. Pererius here alſo thus diſtinguiſheth: that workes may three wayes be conſidered: in reſpect of the naturall cauſe, as they proceed from mans freewill, in reſpect of the matter, wherein they are expreſſed, and the time of continuance, which are but temporall, and for a time, and thirdly as they are wrought in vs by the grace of God: in the two firſt reſpects, they haue no cauſe of merit, but in the third, *conuenientem habent proportionem æqualitatis & dignitatis, &c.* they haue a fit proportion of equalitie and worthines with the reward of eternall life: thus *Pere. diſput.* 11.

Contra. 1. The verie ſcope of the place taketh away this diſtinction: for the Apoſtle v. 17. ſaith, *If we ſuffer with Chriſt, &c.* he ſpeaketh of ſuch ſufferings and afflictions, as are endu-

endured for Christ: which are the workes of grace: for a man of himselfe without grace, cannot suffer for Christ: therefore euen good workes as they proceed in vs of grace, are not meritorious or worthy of eternall life.

2. Good workes are so farre from beeing meritorious causes of eternall life, that they are not alwaies and in all, *causa sine qua non*, the cause without the which we cannot attaine vnto life, as in infants: and in them which are of yeares, though without good workes they cannot be saued, yet good workes are rather a beginning of eternall life, then the cause thereof.

3. To conclude this point therefore, in a merit there must fowre things concurre: 1. it must be a free seruice, which we otherwise are not bound vnto. 2. it must be of our owne. 3. it must be perfect. 4. it must be proportionable to the reward. But our workes faile in all these, 1. we can performe nothing vnto God, but that we are alreadie bound to doe, 2. neither haue we any good thing of our owne, which we haue not receiued. 3. and our best workes are imperfect. 4. and betweene our temporall seruice, and an euerlasting reward, there is no proportion: therefore we cannot merite. See more hereof, *Synops. Centur. 4. cr. 79.*

6. Morall obseruations.

Observ. 1. *Of perseuerance.*

v. 4. *So we also walke in newnes of life. Origen* hence well collecteth, that this newnes of life, *semel facta non sufficiat*, once done, sufficeth not: *ipsa novitas innovanda est*, this newnes must still be renewed from day to day, as the Apostle saith, 2. Cor. 4. 16. *our inward man is renewed daily*; for as that which waxeth old, is euery day oulder and oulder, so that which is new must continually be renewed, otherwise it ceaseth to be new: so that we must walke on still, perseuere, and encrease in this newnes of life.

Observ. 2. *Of the continuall strife with sinne.*

v. 13. *Neither giue your members weapons.* The Apostle vsing this phrase of weapons, sheweth, that there is a warre in vs: some fight for sinne, and make their members weapons and instruments thereof: but the children of God must fight and striue against sinne, and hold vp their weapons against the tyrannie and dominion thereof: this combate betweene the spirit and the flesh, the faithfull alwaies find in themselues: as the Apostle saith, Gala. 5. 17. *The flesh coueteth against the spirit, and the spirit against the flesh, and these two are contrarie, so that ye cannot doe those things, which ye would.*

Observ. 3. *Our obedience must be from the heart.*

v. 17. *But ye haue obeyed from the heart, &c. Origen* here againe obserueth, that we must yeeld our obedience vnto righteousnesse, not in words onely, and outward shew, but inwardly from the heart: I am afraid, saith he, that there be many of vs, *qui verbis videantur obedire iustitiæ*, which in words seeme to obey righteousnesse, but in our hearts serue sinne, &c. As the Apostle saith of some, 2. Tim. 3. 5. *hauing a shew of godlines, but haue denied the power thereof.*

Observ. 4. *Of freedome from sinne.*

v. 18. *Beeing made free from sinne, &c. Chrysostome* here sheweth, that it is in vaine for a man to haue beene baptised, and taken vpon him the profession of Christianitie, if he be not freed from the kingdome of sinne, and doe ouerrule the lusts thereof: *quid proderit purpura regis esse vestitum, &c. si non adsit, qui iubenti pareat, &c.* what doth it profite to put on the kingly purple robe, if there be no man to command: as is a king without subiects, so is a Christian that hath put on Christ in baptisme, and hath no command ouer his passions and lusts.

Observ. 5. *We must serue righteousnesse, as before we serued sinne.*

v. 19. *As you haue giuen your members, &c. Origen* hath here this profitable note: that although we should serue righteousnesse much more, then we serued sinne, yet the Apostle saith in effect, *eadem postulo, similia requiro*, I require but the same, and the like things: *audax currebant pedes, &c.* of late your feete did runne to the temples of Idols, now let them runne to the Church of God; your hands was stretched forth to oppresse men, let them be stretched forth to the poore; your eyes wandred to gaze vpon women, now let them looke vpon the poore; your eares were delighted with vaine sounds, now let them be turned to

heare

heare the word of God: your tongue which was exerciſed in curſing, now let it be occupied in praiſing and bleſſing of God, &c.

Obſerv. 6. *Againſt oppreſſion.*

v. 19. *To iniquitie to commit iniquitie, &c. Chryſoſtome* here taketh occaſion to enueigh againſt thoſe, which for loue of money oppreſſed the poore, which ſin, after his rethoricall manner, he thus amplifieth. 1. he maketh them worſe then theeues that rob by the high way: for they doe it in feare, and in ſecret places, theſe audaciouſly fill cities with their crueltie. 2. they are worſe then murtherers, *homicida ſimul ac ſubito gladio percutit*, the murtherer killeth at once, but he which caſteth the poore in priſon, and there ſuffereth him to lie and rot, *pro vna mille mortes infert*, for one death inflicteth many. 3. *Canem ſummopere curans, &c.* this oppreſſor is verie carefull for his dog, *ſed propter canem, &c.* but for his dog he neglecteth man, for whom Chriſt died. 4. He is worſe then bruit beaſts, *illa ſiquidem cognata diligunt, &c.* for they loue their like, but one man deſpiſeth an other. 5. they ſet more by their houſes in decking and adorning them, then by their owne ſoules: while thou makeſt thy houſe faire and beautifull, *animã interim deſolatam habes*, thou haſt a deſolate and forelorne ſoule: if thy maide ſhould be brauely ſet forth, and thy wife attired nothing like, thou wouldeſt be offended; yet thou neglecteſt thy ſoule, and furniſheſt thy houſe and other meaner things, & it grieueth thee not. 6. and here he reproueth ſuch curioſitie by the example of the Philoſopher, who comming into a neate and ſhining houſe, finding no place to ſpit vpon, ſpit in the owners face, thereby deriding his nicenes and curioſitie: to this purpoſe *Chryſoſtome* in his morals vpon this chapter.

Obſerv. 7. *Of the ſhame that commeth by ſinne.*

v. 21. *What fruit had ye in thoſe things, whereof ye are now aſhamed?* There are ſome of that impudencie, that they are not aſhamed of their ſinne: ſuch *Ieremie* compareth to the vnſhamefaſt whore, Ierem. 3. 3. *Thou haſt a whores forehead, thou wouldeſt not be aſhamed:* there is another ſort, which are aſhamed of their ſinne, but it is an vnprofitable ſhame, it bringeth them not to repentance: ſuch Ieremie compareth to the theefe, that is aſhamed, when he is found, Ierem. 2. 26. but for all that he will not leaue his theft: of the firſt ſort were the Sodomites, that were impudent and ſhameleſſe, in their ſinne: of the ſecond Cain, that was aſhamed, but repented not: there is a third ſort, that are aſhamed, and this their ſhame bringeth them to repentance: as Ierem. 31. 19. *after I conuerted, I repented, &c. I ſmote vpon my thigh, I was aſhamed, yea euen confounded, &c.* Such was the ſhame which Dauid had for his ſinne committed, Pſal. 51. 3. *I know mine iniquities, and my ſinne is euer before me:* ſinne then, *obiectiue*, by way of an obiect worketh ſhame, but *effectiue*, by way of the effect, by the working of the ſpirit it leadeth by the remembrance thereof to repentance.

Obſerv. 8. *That we muſt examine our ſelues.*

v. 21. *What fruit had ye, &c. Origen* here noteth, *vnde nos ipſos diſcutere debemus per ſingula, &c.* whereupon we muſt examine our ſelues in euery thing we doe, whether therin we ſerue ſinne, or righteouſneſſe, &c. there is not any act, wherein we ſerue the one or the other: ſo the Apoſtle ſaith, 2. Cor. 13. 5. *examine your ſelues, know ye not your owne ſelues, how that Ieſus Chriſt is in you vnleſſe ye be reprobates, &c?*

CHAP. VII.

1. *The text with the diuerſe readings.*

v. 1. Are you ignorant brethren, (*know ye not, B. G.*) for I ſpeake to them that know the law, (*are skilfull of the law, Be.*) that the law hath dominion (*power, B.*) ouer a man, as long as he liueth? (*as long time as he liueth, L. Gr.*)

2 For the woman which is in ſubiection to a man, (*is vnder the man, L. Gr.*) is bound to the man, while he liueth by the law: (better, *then her husband yet liuing is bound to the law. L. Rhemiſts.*) but if the man be dead, ſhee is deliuered from the law of the man.

3 So then, while the man liueth, ſhe ſhall be called (*counted, B. be made. T.*) an adultereſſe, (*a wedlocke-breaker, B.*) if ſhe become an other mans: *B. Gr. (if ſhe be coupled to an other man. T. couple her ſelfe, &c. be with an other man. L. R. take an other man. G.*) but if the man be dead, ſhe is free from the law, (*of the man, L. ad.*) ſo that ſhe is not an adultereſſe, though ſhe become an other mans.

4 There-

4 Therefore, my brethren, (*or euen so, B.G.*) ye are made dead also (*or mortified, Be.L.A. dead, B.G.*) to the law, by the bodie (*in the bodie, Be.T.*) of Christ, that ye should be vnto an other, euen vnto him that is raised (not, *risen, L.T.*) from the dead, that we should fructifie *L.* (*bring forth fruit, Be.B.G.*) vnto God.

5 For when we were in the flesh, the motions (*infirmities. T. affections. Be. lusts. B. passions. L. παθήματα. Gr.*) of sinnes, which were by the law, did worke, *L. B.* (*had force. Be. G. were effectuall*) in our members, to bring forth fruit vnto death.

6 But now we are deliuered from the law, that beeing dead, (not, *of death. L. or we beeing dead vnto it, B.G. T. see the question following vpon this place*) wherein we were holden: that we should serue in the newnes of the spirit, not in the oldnes of the letter.

7 What shall we say then? is the law sinne? God forbid: (*let it not be, Gr.*) yea, I knew not sinne, but by the law: for I had not knowne lust, except the law had said, Thou shalt not lust.

8 But sinne taking occasion by the commandement, wrought in me all manner of concupiscence: *B.G.T.* (some read thus, *sinne taking occasion, by the commandement, &c. Be.L. see v.11. following*) for without the law sinne *was* dead.

9 For I once was aliue without the law: but when the commandement came, sinne reuiued, but I died.

10 And the commandement, which was *ordained* vnto life, the same was found *to be* to me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slew *me*.

12 Wherefore the law is holy, and the commandement is holy, and iust, and good.

13 Was that then, which was good, made death vnto me? God forbid: but sinne, that sinne might appeare, wrought death in me by that which is good: *L.G. T.A.* (some thus, *but sinne (was death vnto me) that sinne might appeare in working in me death, by that, which is good. Be.B.*) that sinne might be out of measure sinnefull by the commandement.

14 For we know, that the law is spirituall, but I am carnall, sold vnder sinne.

15 For what I worke, I acknowledge not: (*allow not, G. vnderstand not.* L.) for, not, what I would, that doe I: but what I hate, that I doe.

16 If I doe then, that which I would not, I consent to the law that it *is* good.

17 Now it is no more I, that worke it, but sinne, that dwelleth in me.

18 For I know, that good dwelleth not in me, (that is, in my flesh) for to will is present with me, but how to performe that which is good, I find not.

19 For I doe not the good, which I would: but the euill, which I would not, that doe I.

20 Now if I doe, that I would not, it is no more I that worke it, but sinne, that dwelleth in me.

21 I find then a law *L. Gr. (this law to be imposed, Be. by the law, B. Ge.)* that when I would doe good, euill is present with me: (*see the question following vpon this verse.*)

22 For I delight in the law of God, concerning the inner man:

23 But I see an other law in my members, rebelling against the law of my minde, and leading me captiue to the law (*in the law,* L.) of sinne, which is in my members.

24 O wretched man, that I am, who shall deliuer me out of this bodie of death? *Be.T.* (*the bodie of this death. L.B.G.*)

25 I thanke God through Iesus Christ our Lord: Then I my selfe in my minde serue the law of God, but in my flesh, the law of sinne.

2. *The Argument, Method, and Parts.*

IN this Chapter the Apostle sheweth how we are freed, and exempted from the seruice of the law, yet so, as that he commendeth the law in it selfe, and deliuereth it from all blame, laying the imputation vpon his owne weaknes and infirmitie, where he taketh occasion to shew the combate betweene the flesh and the spirit.

This Chapter then hath three parts. 1. he sheweth how we are deliuered from the law, to v.7. 2. he excuseth and commendeth the law, to v.14. 3. he sheweth the infirmitie that

that remaineth in the regenerate and the combate betweene the fleſh and the ſpirit.

1. In the firſt part the Apoſtle ſheweth that we are not freed and diſcharged from the morall obedience of the law, but from the ſeruitude and bondage thereof, in reſpect of the curſe, and irritation and prouocation to ſinne: this is ſet forth by an allegorie, taken from the lawe of matrimonie: the propoſition is contained, v. 1. 2. 3. conſiſting of three parts: like as the woman is 1. free from her husband when he is dead, v. 2. 2. after his death ſhe may take an other husband, and therein is no adultreſſe, v. 2. 3. the third is implyed, that ſhe may alſo bring forth by an other: the reddition followeth, which hath three correſpondent parts: ſo we are 1. dead to the law. 2. we are married to Chriſt. 3. to bring forth fruit vnto him, v. 4. this laſt part is amplified by the contrarie, that as ſinne by the lawe did fructifie vnto death, v. 5. ſo we now beeing freed, ſhould fructifie vnto the ſpirit, v. 6.

2. Then he taketh vpon him the defenſe of the law; that whereas he had ſaid, v. 5. *that the motions of ſinne, which were by the Law, &c. did bring forth fruit vnto death*: hereupon two obiections might ariſe; that the lawe is the cauſe of ſinne, and of death, to both which he anſweareth.

The firſt obiection is propounded v. 7. is the law ſinne? then he anſwereth, 1. in bringing a reaſon from the effect, that the law connot be ſinne, nor the cauſe thereof, becauſe it reuealeth and diſcouereth ſinne, *v.* 7. 2. he ſheweth how not the law, but ſinne taking occaſion by the law, wrought concupiſcence, reuiued in him, deceiued him, and in the end ſlew him: all which he giueth inſtance of in his owne perſon, *v.* 8. to *v.* 12. 3. he ſheweth what the law is in it ſelfe: iuſt and holy. *v.* 12. the ſecond obiection followeth. *v.* 13. that it might ſeeme, that the law beeing good, wrought death in him: then the anſwer is, that not the lawe, but ſinne by the lawe wrought death.

3. The Apoſtle in this third part ſheweth firſt the combate betweene the fleſh and the ſpirit, to v. 24. then the iſſue thereof, v. 24. 25. the combate is ſet forth in three degrees. 1. in that he by ſinne is brought to doe that euill which he would not; where he ſheweth the oppoſition betweene the lawe commanding, and his will conſenting: and ſinne ouerruling him, and his fleſh obeying, v. 14. to v. 18. 2. the next degree is, that he is hindered by ſinne from doing the good which he would: this is prounded v. 18. then prooued by the contrarie effects, v. 19. and by the contrarie cauſes: the lawe mouing to good, whereunto he conſenteth, and ſinne hindring him, v. 20. 21. 3. the third degree conſiſteth in his delight and ioying in good in his inner man: but he is captiued by the lawe of his members vnto ſinne, v. 22. 23.

The iſſue is this: firſt he deſireth and expecteth to be deliuered from this ſpirituall bondage and captiuitie, ver. 24. ſecondly he giueth thanks for this freedome in Chriſt, that he is not yet wholly captiued vnto ſinne, but in his ſpirit he ſerueth the lawe of God.

3. *The queſtions and doubts diſcuſſed.*

Queſt. 1. *How the law is ſaid to haue dominion ouer a man as long as he liueth.*

1. We muſt here diſtinguiſh betweene theſe two, *ceſſare legem*, the law to ceaſe, and *dominionem legis ceſſare*, the dominion of the law to ceaſe: *Theodoret* thinketh that the Apoſtle treateth of the ceaſing of the law, ſo alſo *Gorrhan*: but that the law is not ceaſed, the Apoſtle ſheweth afterward, giuing an inſtance in one of the commandements, Thou ſhalt not luſt: but the dominion of the law is ceaſed, which ſerued to condemne, but we are vnder grace, which hath deliuered vs from the bondage of the law: *Tolet. annot.* 1.

2. By the lawe: 1. neither with *Sedulius* doe we vnderſtand the lawe of nature: for he ſpeaketh vnto the Iewes, that knewe the lawe, whereas the lawe of nature was knowne alſo vnto the Gentiles. 2. neither with *Ambroſe* by the lawe, doe we meane the Goſpel, for we are not dead vnto this lawe, as the Apoſtle ſaith, v. 4. *we are dead to the law.* 3. neither is the lawe of the members here vnderſtood, as *Origen*, which is alwaies euill, rebelling againſt the lawe of the word: but the lawe which the Apoſtle here ſpeaketh of, is holy and good, ver. 12. 4. nor yet doe we vnderſtand the ciuill lawe of the Romanes, to whom the Apoſtle doth write, as knowing their owne lawes: as *Haymo* and *Lyranus* indifferently vnderſtandeth, *Lex Moſaica vel Ciuilis*, the Moſaicall or Ciuill lawe.

5. The Apostle then maketh mention of the morall law of Moses, as is euident by that instance, which afterward he bringeth in, of that commandement, *Thou shalt not couet: Tolet, Mart. Pareus.*

3. These words, *while he liveth*, are diuersly interpreted. 1. some referre it to the law, as long as the lawe liveth or remaineth: so *Origen*, *Ambrose*, *Erasmus*, and *Origen* addeth this reason, because the man is afterward resembled to the lawe, who being dead, the woman is free: but this reason sheweth, that it must be referred rather to the man, then the law: 2. and so indeede, it is more fitly said of the man, *while he liueth*, then of the lawe: and in grammaticall construction, it is better referred to the nearer word, then the further off, *Beza.* 3. some doe ioyne it vnto *man*, which word because in the Greeke signifieth both sexes, *Chrysostome* thinketh that the death of both is insinuated: for if the woman be free when her husband is dead, much more, when she is dead also: but then this verse should be confounded in sense with that which followeth: whereas the Apostle speaketh first in generall of the lawe, which onely beareth rule ouer a man, while he liueth, and then of the particular lawe of matrimonie. 4. some thinke that these words, *while he or it liueth*, are indifferently referred either to the lawe or man: for both we are said to be dead to the lawe, v. 4. and the lawe also is said to be dead, v. 6. *Mart.* but it is better ioyned with man, as the nearest word.

4. *Tolet* thinketh, that the Apostle speaketh not here generally of the law of Moses, but of the particular law of matrimonie, *annot.* 4. but, as is before shewed, it is better to vnderstand the Apostle to speake generally here of the law, which bindeth a man onely while he liueth: and so we are dead in Christ, and no longer bound to the law: and then he doth illustrate the same by the particular law of mariage: the law was as the man, or rather since that receiued strength by the law, we as the wife, the law beeing dead in Christ, in respect of the bondage thereof, we are free: *Pareus.*

2. Quest. *Whether the woman be simply free, if the man be once dead.*

v. 3. *If the man be dead, she is free. Lyranus* giueth this note, that if the man should chance to die, and yet be raised againe, as some were, the woman were not bound in that case to receiue the man as her husband, *nisi de condecentia*, but in decencie onely, and *superuenienti novo consensu*, by a new consent and contract: *Pererius* affirmeth the same, and giueth instance of Lazarus, that if any should rise againe as he did, *non futuram vxorem eius,* disput. 1. num. 2. *quæ ante fuerat*, she should not be his wife, that was before, but vpon a new contract.

Contra. Though this be but a curious and vnnecessarie question, yet because the occasion is ministred by them, it shall not be amisse herein to examine the truth. Indeede when we shall rise againe to an immortall state, as in the generall resurrection, neither the man shall be bound to the wife, nor the wife to the husband, because they shall neither marrie, nor be giuen in mariage: but when any is miraculously raised againe to the mortall state and condition of this life, the case is otherwise, as may appeare by these reasons.

1. Other coniunctions, which are not so neare, as betweene the father, or mother, and the children, doe not cease, neither are extinct by such a temporall death: as it is saide, Heb. 11. 35. *The women receiued their dead raised to life*: that is, the mothers acknowledged their children raised againe, as the widow of Sarepta, and the Shunamite, had their sonnes restored vnto them againe beeing dead, the one by the Prophet Elias, the other by the Prophet Elisha: the question is, whether those children so raised, were freed from the obedience of their parents: I thinke not: no more is the wife in that case freed from her husband; because the coniunction is neater betweene the man and wife: as Gen. 2. 24. *Therefore shall a man leaue his father and mother, and cleaue to his wife.*

2. When the Sadduces put the question to Christ, of a woman that was married to seuen brethren, whose wife she should be in the resurrection: our Sauiour answered them not, that the woman was free from them all by death, but because that in the resurrection they neither marrie, nor are married, but are as the Angels in heauen, Matth. 22. 30. So then the reason why they are free after death, is, not simply because they are dead, but because they shall rise to an incorruptible state, and not returne from death againe to their former mortall condition.

3. *Pererius* himselfe confesseth, that if one that is baptized, or hath receiued orders should be raised from death, he should not neede to be baptized or consecrated againe, because those Sacraments do imprint in the soule an indeleble character, & so doth not matrimonie.

But

But this may ſerue as an argument againſt his conceit: that matrimonie in this caſe ſhall no more be iterated then the other: for there is no ſuch character imprinted more in them, then in matrimonie: for he which is baptized or conſecrated may vtterly fall away, and become an Apoſtata from the faith, what then is become of this badge or character? See further *Synopſ. Cent. 2. cr. 96.* if then there is no more character left in the one then in the other, if by a temporall death for a time, the efficacie of baptiſme and orders be not extinguiſhed, neither is the bond of matrimonie looſed: for ſuch is no perfect death, but a kind of ſlumber or traunce for a while, which I hope they will not ſay, diſſolueth the mariage bond.

Queſt. 3. *Whether that the woman haue not the like libertie and freedome in reſpect of the bond of mariage, as the man hath.*

v. 3. *But if the man be dead, the woman is free, &c.* The woman is not free but by the death of the man: becauſe this is affirmed onely of the womans freedom, & not of the mans, it may ſeeme, that the man may be otherwiſe free, then by the death of the woman: And indeed *Ambroſe* is of this opinion, writing vpon the 7. chap. of the 1. to the Corinthians: that the man may marrie againe, his wife beeing lawfully repudiated, euen while ſhe liueth, but ſo cannot the woman, and his reaſon is, *quia inferior non omnino hac lege vtitur, qua ſuperior*, the inferior is not to vſe the ſame lawe or priuiledge which the ſuperiour doth: *Caietanus* herein agreeing with *Ambroſe* alleadgeth the cuſtome which the Iewes had: it was lawfull among them for the man to giue his wife a bill of diuorcement, but not for the woman to giue it vnto the man.

Contra. 1. S. *Ambroſe* opinion herein is contrarie to the Apoſtle S. Paul, who ſaith, that the man hath not power ouer his owne bodie but his wife, as the wife hath not power ouer her owne bodie, but the husband, 1. Cor. 7. 4. ſo in matrimoniall duties he maketh them both equall, as *Lyranus* well inferreth here, *idem eſt iudicium de viro*, the ſame law or iudgment alſo is for the man.

2. Herein then I rather ſubſcribe to *Hieromes* opinion, *quicquid viris iubetur, hoc conſequenter redundat in fœminas*, that which is commanded vnto men redoundeth alſo vnto women: for an adulterous woman is not to be diſmiſſed, and an adulterous husband to be retained, *aliæ ſunt leges Cæſarum, aliæ Chriſti, aliud Papinianus, aliud Paulus noſter præcipit, &c.* the lawes of Cæſar and of Chriſt are diuerſe, one thing *Papinianus* preſcribeth, an other thing Paul, *Hierm. ad Occan.*

3. And that libertie among the Iewes was granted vnto them for their hardnes of heart: it was a permiſſion, no diſpenſation, a toleration, not a conceſſion: and yet the woman had libertie by that cuſtome, beeing ſent away by a bill of diuorcement, to marrie againe, as the man did.

4. Yet thus much muſt be acknowledged, that whereas it was permitted, that many of the fathers ſhould haue diuers wiues, yet it was a monſtrous thing, and neuer tolerated for a woman to haue many husbands, that there is ſome difference herein betweene the condition of the man and woman: that in reſpect of the generall law of nature for procreation, the man is more priuiledged, who may beget by diuerſe women, whereas one woman cannot conceiue by diuerſe men: ſo that in the woman ſuch change ſhould ſhew her luſt onely and wantonnes, which in the man was exerciſed for the deſert of procreation: yet the ſpeciall law, and couenant of matrimonie conſidered, the man hath no more libertie to goe vnto ſtrange fleſh then the woman.

Queſt. 4. *Why the Apoſtle ſaith, we are dead to the law, v. 4. and not rather, the law is dead to vs.*

1. Some thinke, that in this ſimilitude the man is compared to the law, and we are reſembled to the woman, and ſo the Apoſtle in the application of the ſimilitude, ſhould haue rather ſaid, the law is dead to vs, becauſe the man is free, when the man is dead: but the Apoſtle chaungeth of purpoſe his ſpeach: he would not ſay the law is dead, but we are dead to the law, *imbecillitatis Iudæorum rationem habens, &c.* hauing reſpect vnto the weaknes of the Iewes, leſt they might haue beene offended, beeing ſo much addicted to the law: and leſt he might haue giuen occaſion to thoſe heretikes, which are enemies to the old Teſtament, thereby to accuſe the law: *Theodoret*: ſo alſo *Calvin*, comparing the law to the huſband, *voluit exigua inverſione &c.* he would a little deliuer the envie of ſo hard a tearme, *vitandæ offenſionis cauſa, noluit exprimere*, he would not expreſſely ſay the lawe is dead to auoide offence: *Bucer*, ſo alſo *Pet. Martyr*, *Pareus*: But *Beza* miſliketh this expoſition, for

the lawe cannot be said to be dead, vnlesse the ceremoniall lawe be vnderstood, which the Apostle speaketh not of but of the morall lawe: *Tolet* addeth this reason, because the Apostle expressely distinguisheth these three, *virum, mulierem, & legem*, the man, the woman, the lawe, and concludeth that by the death of the man, we are freed from the lawe.

2. *Chrysostome* salveth the matter thus: that the Apostle speaketh of a double libertie, both by the death of the man and woman together: for if the woman be dead as well as the man, she is much more free: and so in the application, the Apostle indifferently putteth the case, of the death of vs to the lawe, as the woman, or of the lawe to vs, as the man: But the similitude onely runneth vpon the freedome of the woman by the death of the man: the application should be so likewise.

3. *Haymo* vnderstandeth here two husbands, and one woman or wife: the law is one husband, vnder whom the woman, that is, the soule is said to be, the other is sinne, whereof the Apostle speaketh, v. 3. *while the man liueth*, for while sinne liueth in man, he is subiect to the lawe: But the other husband which the Apostle speaketh of, is Christ raigning in vs by his spirit, as v. 4. that we *should be vnto an other*, vnlesse he will say that the Apostle speaketh of three husbands, which he doth not, for *an other*, doth insinuate but one beside.

4. Some thinke that in the application of this similitude, we are not so curiously to insist vpon the particular points of this resemblance betweene the man and wife: whether the law be as the husband, or the man regenerate as the wife: by the death of either of them indifferetly followeth freedom, if either we be dead to the law, or the law to vs, *Faius*: But the Apostle in the similitude presseth onely the death of the man, whereby the woman is free: likewise *Gorrhan* expoundeth, *ye are mortified, or dead to the lawe*, that is, ye are no more bound to the lawe, as if the law were dead: but to be dead to the lawe, and the lawe to be dead to vs, though in effect they are all one, yet the sense is diuerse.

5. *Hugo Cardinal.* maketh three in the similitude, the man, the wife, and the lawe of matrimonie, and three in the application, the lawe as the man, the soule as the wife, and sinne as the mariage: but saith he in this is the diuersitie in the similitude, the man dieth, but in the application the woman dieth, that is, the soule vnto sinne: But if this difference and dissimilitude be admitted, then the Apostle should not haue fitly applyed to his purpose the similitude which he had propounded.

6. *Augustine* better by the husband vnderstandeth sinne, by the wife man, *lib. 83. qu. 66.* but this is not a full explication of the Apostles minde: for here it is not expressed, what part the lawe beareth in this similitude.

7. Therefore *Tolet* thus explaineth this similitude: he saith by the Apostle here, *triplicem distingui*, there is distinguished a threefold state of man, the old man, the newe man which is regenerate, and the naturall man, considered as Gods creature, which was first vnder the condition and seruitude of the old man, and then vnder the newe: the old corrupt man, and the newe regenerate man he maketh the two husbands, and man considered in himselfe is as the wife; so we are said to be mortified to the lawe, that is, the old man is dead vnto sinne, and so vnto the lawe, because sinne beeing destroyed, the dominion of the lawe also is abolished; to this purpose *Tolet. annot. 5.* *Beza* somewhat diuersly thus applyeth the similitude, he maketh two mariages, in the first, sinne is as the husbād, which had the strength by the lawe: the flesh was as the wife, and the particular sinnes were the fruits: in the second mariage, the spirit of grace by Christ is as the newe husband, the regenerate man the wife, and the children the fruits of holines, and in this sense we are said to be mortified to the law, in respect of the first husband which is within vs; These two expositions much differ not, but in this, that *Tolet* maketh one and the same wife, which was before married vnto sinne, and afterward to the spirit; *Beza* maketh two wiues, the first, the state of the vnregenerate, the second of the regenerate man; But the Apostle seemeth to speake of one and the same wife, which is the soule of man, first subdued vnto sinne, and then in subiection to Christ: so then not the wife is said to be mortified, for how then should she be ioyned to an other husband? but the first husband, that is, the old man is mortified to the lawe, because while sinne liued, the lawe did beare dominion in accusing & condemning vs: Now that the law is not as the husband, but sinne, the Apostle euidently sheweth, v. 5. *When we were in the flesh the motions of sinne which were by the law had force in our members to bring forth fruit vnto death*: here the Apostle expresseth fowre things in this first mariage: the wife, *we in the flesh*, the husband, *the motions of sinne*, for that is the husband, which begetteth children which

which are the *evill fruits* vnto death: the fourth thing is the lawe of the man, touched before in the ſimilitude, v. 2. and here, *the lawe* is that which gaue ſtrength vnto ſinne.

7. But an other reaſon alſo may be yeelded, why the Apoſtle ſaith, *we are mortified to the lawe:* becauſe in this reddition, he ioyntly applyeth the two ſimilitudes before alleadged: the one, that the lawe hath no dominion ouer one, but while he liueth, v. 1. the other that the woman is bound to the man, but while he liueth: in the application, he putteth both together: to anſwear to the firſt, he ſaith we are mortified to the lawe, and ſo it hath no more power ouer vs: and touching the ſecond, he ſaith, *that beeing dead, wherein we were holden*, namely, ſinne, v. 5. we ſhould be now for an other husband.

Queſt. 5. *How we are ſaid to be mortified to, and freed from the lawe.*

We are not freed from the lawe, in reſpect of the obedience thereto: for the morall law is in force ſtill, and Chriſt came to confirme the lawe, not to deſtroy it: but we are freed from it, as the bare letter of the lawe is ſet againſt the ſpirit: 1. becauſe the lawe commanded onely, but gaue no grace to performe, as the Goſpell doth. 2. the law onely manifeſted our ſinnes, in not beeing able to keepe the lawe, which are healed in the Goſpel: 3. the law commanding, made the froward nature of man, ſo much more ſinnefull, in croſſing the commandement. 4. Men then obeyed the lawe for feare, and by conſtraint, which nowe they doe willingly by grace. 5. but in theſe two things chiefely conſiſteth our libertie and freedome from the lawe, *à rigida exactione*, we are freed from the ſtrict obſeruation of the lawe, which Chriſt hath fulfilled for vs. 6. *& ab ea quæ inde ſequitur maledictione*, and from the malediction and curſe which followeth thereupon, which Chriſt hath freed vs from, being made a curſe for vs, *Calvin.* 7. *Pareus* ſheweth how in theſe three things the ſervitude of the lawe conſiſted. 1. in the declaration of ſinne. 2. in the condemning of it. 3. in encreaſing ſinne, *per accidens*, by an accident, becauſe our corrupt nature is carried to do that ſo much the more, which is forbidden: So the libertie of the lawe conſiſteth in theſe three points oppoſite to the other three. 1. the lawe doth not now ſet forth our ſinnes, which are not imputed vnto vs beeing iuſtified by faith in Chriſt. 2. it condemneth vs not, for there is no condemnation to thoſe which are in Chriſt. 3. neither doth it ſtirre vs vp to ſinne beeing dead to ſinne in Chriſt: the two firſt parts of libertie we doe fully enioy in this life: but the third is onely begunne here, becauſe we are ſtill compaſſed about with many infirmities, but it is not fully perfited vntill the next.

Queſt. 6. *What is meant by the bodie of Chriſt*, v. 4.

1. Some vnderſtand by the bodie of Chriſt, *completionem veritatis*, the fulfilling and accompliſhment of the figures of the lawe (which was but a type of things to come) in exhibiting the truth, *Gorrhan:* 2. ſome, *incarnationis myſterium*, the myſterie of the incarnation of Chriſt, *gloſſ. interlin.* 3. *Lyranus, incorporationem cum Chriſto in baptiſmo*, our incorporating with Chriſt when we were made his members in baptiſme. 4. *Beza* readeth *in corpore*, in the bodie, to ſhewe our conformitie with Chriſt, that we as his members are in him & by him dead vnto the law: *Pet. Mart.* alſo approueth this ſenſe, *effecti iam membra Domini, &c.* beeing made the members of our Lord, we doe followe our head. 5. But by the bodie of Chriſt, rather we vnderſtand the paſſion of Chriſt in his bodie vpon the croſſe: that is, *per victimam Chriſtum, &c.* by Chriſt our ſacrifice, who ſatisfied for vs: *Melanct.* by the bodie of Chriſt, *dum cruci affixum eſt*, while it was nailed to the croſſe, where he tooke away the handwriting of the lawe, which was againſt vs, *Calvin*, ſo *Oecumen.* by the bodie of Chriſt, *pro nobis interemptum*, ſlaine for vs: ſo alſo *Ambroſe, tradens corpus ſuum Servator mortem vicit, & peccatum damnavit*, our Saviour deliuering vp his bodie ouercame death, and condemned ſinne, &c. So we are dead vnto the lawe in the bodie of Chriſt: becauſe he in his body was made a curſe for vs, to redeeme vs from the curſe of the law, *Par.*

Queſt. 7. Of the meaning of theſe words, v. 6. *beeing dead vnto it.*

There are 3. readings of theſe words. 1. ſome reade θανάτου, *we are deliuered from the law (of death:)* ſo the vulgar Latine, and *Ambroſe*, with *Anſelme, Haymo*, and *Origen* alſo maketh mention hereof, though he approoue an other reading: But the morall lawe, is not properly called the law of death, which title better agreeth vnto ſinne, which indeed is the law of death: & *Beza* obſerueth that no Greek copie, but one which he had ſeen ſo readeth.

2. Some read ἀποθανόντες, being dead in the nominative, which ſome expound thus, *in the*

which we were held as dead, *Origen:* but here is a traiection or transposing of the words, which stand thus in the originall, *dead, wherein, &c.* not *wherein we were dead:* some vse a harder kind of traiection, *we which are dead are deliuered:* whereas the order of the words is this, *we are deliuered from the lawe beeing dead, &c.* some vse no traiection at all, but supply the pronoune *it*, or *that, dead vnto it, wherein, &c.* and they vnderstand the lawe, *Theophylact, Erasmus, Bucer, Calvin, P. Mart.*

3. But the better reading is in the genetive, ἀποθάνοντος, and some ioyne it with the word νόμου, lawe, *the lawe beeing dead, wherein, &c.* but it is rather put absolutely, and the pronoune *that* or *it* must be supplyed, *that beeing dead wherein we were holden:* not in *Oecumenius* sense, who vnderstandeth it actiuely, *we are dead by sinne*, but passiuely with *Chrysostome, that beeing dead*, namely, *sinne*, wherein we were holden, *id quod detinebat, peccatum, &c.* that which did hold vs, namely, sinne, hath now nothing to hold vs with.

Quest. 8. *What is meant by the newenesse of the spirit, and the oldnesse of the letter.*

1. *Origen* vnderstandeth by the oldnes of the letter, the ceremonies of the lawe, as circumcision, the Iewish Sabbaths, by the newenesse of the letter the spirituall and allegoricall sense; so also *Haymo* saith, he serueth God in the newenes of the spirit, that spiritually practiseth the circumcision of the heart, not the carnall obseruation of the ceremonies: But S. Paul treateth here of the morall, not the ceremoniall lawe, as *Tolet* well obserueth, *annot.* 18.

2. *Chrysostome*, and *Theophylact* following him, vnderstand the oldnes of the letter, of the externall obedience which was practised vnder the law: the newenesse of the spirit they expound to be the inward obedience of the heart, wrought in vs by the spirit of Christ: But we must here take heede, that we doe not so thinke, that the literall sense of the lawe onely concerned outward obedience, for it required the perfect loue of God, and our neighbour, and restrained the verie inward concupiscence: Neither must we imagine, that all they which liued vnder the lawe, onely serued God in the oldnes of the letter, yeelding onely externall obedience: as *Chrysostome* seemeth to insinuate: that they were commanded onely to abstaine from murther, adulterie, and such like: but we are restrained from anger, wantonnes, the inward motions: for many of the holy men vnder the lawe, had the newenesse of spirit in the renouation of their inward desires, as the faithfull haue vnder the Gospell.

3. Some by the *oldnesse of the letter* vnderstand sinne, which was not reformed by the letter of the lawe: by the newenesse of the spirit, the fruits of righteousnesse, as *Hieron epist. ad Hedib. quest.* 8. *viuamus sub præcepto, qui prius in modum brutorum, &c.* let vs liue vnder the precept, which before as bruite beasts said let vs eate and drinke, &c. so also *Tolet. annot.* 8. but if by the oldnes of the letter, we vnderstand sinne, how can any be said to serue God in sinne.

4. *Ambrose* by the newenesse of the spirit doth vnderstand, *legem fidei*, the lawe of faith, by the oldnes of the letter, the law of works: but the Apostle here speaketh of our obedience and sanctitie which is the fruits indeede of iustification, rather, then iustification it selfe.

5. Wherefore the Apostle rather by the oldnes of the letter vnderstandeth the outward and externall obedience onely, *otiosam legis notitiam*, the idle and fruitlesse knowledge of the lawe, without the true conuersion of the heart: the newenes of the spirit is the true sanctitie both of bodie and soule wrought in vs by the spirit of God: which is called newe, compared with our former state and condition vnder the old man, and in respect of our newe mariage with Christ, *Pareus:* so *Calvin, non habemus in lege, nisi externam literam, &c.* we haue not in the lawe, but onely the externall letter, which doth bridle our outward actions, but doth not restraine our concupiscence: so *Pet. Martyr* vnderstandeth *quoddam obedientiæ genus*, a certaine kind of outward obedience, but not such as God requireth: to the same purpose *Osiander*, the newenes of the spirit is when we serue God, *novo & spontaneo spiritu*, with a readie and willing spirit: they serued God in the oldnes of the letter, that is, *indignabundo spiritu*, with an vnwilling mind: And the law, as *Beza* well noteth, is called the letter, *quia surdis canit*, because it speaketh as vnto deafe men, till they be regenerate and renewed by the spirit of grace.

6. So here are three things set one against the other: *solutio contra detentionem*, libertie or freedome against detayning or holding: the newenesse against the oldnes, the spirit against the letter, *Gorrhan.*

Quest. 9.

Queſt. 9. *How S. Paul beeing brought vp in the knowledge of the law, could ſay, I knew not luſt, 7. and I was aliue without the law, v. 9:*

1. The occaſion of this queſtion is, becauſe elſwhere the Apoſtle profeſſeth his integrity, as Philip. 3. 6. *touching the righteouſneſſe, which is in the law, I was vnreproouable:* and Act. 23. 1. he ſaith, *I haue in all good conſcience ſerued God vnto this day:* how then could he be ignorant of the law, or be without the law?

Anſ. 1. It may be anſwered, that either S. Paul ſpake of his firſt age in the time of his childhood, when he knew not the law, or he ſpeaketh figuratiuely in the perſon of an other: But neither of theſe is likely: not the firſt, for the things, which the Apoſtle here toucheth, as how the law wrought in him all manner of concupiſcence, are not incident into the age of children or vnexperienced young men: nor the other, for thoroughout this whole chapter the Apoſtle giueth inſtance in himſelfe, as v. 24. *O wretched man that I am,* and 25. *I thank my God,* and ſo he doth here: the Apoſtle then ſpeaketh here neither of his preſent ſtate, nor yet of his firſt age, but of the middle part of his life when he liued a Phariſie.

2. That commendation then, which S. Paul giueth of his former life, while he was a Phariſie, did onely concerne his outward cariage, which was to the iudgement of the world without reproofe; and he kept a good conſcience, according to his knowledge, yet was it farre from a pure conſcience: becauſe he had no knowledge then of our faith in Chriſt, whoſe way he perſecuted, whereby the heart is purified, Act. 15. 9. Notwithſtanding then his outward ſhew of obedience, his heart and affections were not right within, and ſo he had not the true vſe and vnderſtanding of the law: as *Auguſtine* ſaith, *lib. 1. ad Bonifac. c. 9. potuit intus eſſe in affectionibus prauis prauaricator legis, &c.* he might inwardly in his peruerſe affections be a tranſgreſſor of the law, and yet outwardly fulfill the workes of the law, &c. So Saint Paul himſelfe confeſſeth, Tit. 3. 3. *We our ſelues were ſometime vnwiſe, &c. ſeruing luſts, &c.*

Queſt. 10. *What law the Apoſtle ſpeaketh of, v. 7. is the law of ſinne.*

1. Some thinke that the Apoſtle by the law, here vnderſtandeth the precept which was giuen to Adam in Paradiſe, not to eate of the forbidden fruite: of this opinion was *Methodius,* in *Epiphanius hæreſ. 64.* and *Heirome* maketh mention of it, *epiſt. ad Hedib. qu. 8.* but he reiecteth it: *Theodoret* hath the like conceit: that the law is here vnderſtood to be the law of Moſes, *mandatum vocat, quod Adamo datum eſt,* but that he calleth the commandement which was giuen to Adam: *Theodoret* in Commentar.

But 1. *Photius* in *Oecumenius* reiecteth this opinion, becauſe no where doth the Apoſtle call that particular commandement giuen vnto Adam the law. 2. *Tolet* further addeth theſe reaſons: the Apoſtle ſpeaketh of the verie inward deſire and concupiſcence: but the act was forbidden Adam, that he ſhould not eate of the forbidden fruite: and againe the Apoſtle in ſaying, *I knew not ſinne but by the law,* inſinuateth, that ſinne was before, but he knew it not: but before that commandement was giuen vnto Adam, it had beene no ſinne in him, to haue eaten and receiued the fruite of the tree.

2. Some thinke that the Apoſtle ſpeaketh not of the law of Moſes, but of the law of nature: for before the witten law was giuen, men had knowledge of ſinne, as Cain knew he had ſinned, and Abimelech was not ignorant that adulterie was ſinne: thus *Heirome,* and before him *Origen.*

But 1. *Photius* in *Oecumenius* thus refelleth this opinion: that the Apoſtle ſpeaketh not of the law of nature: becauſe the Apoſtle had ſaid before, *yee are dead to the law, v. 4.* in this ſenſe then ſome ſhould be found, *naturali lege priuati,* depriued of the naturall law: and againe the Apoſtle ſaith, *I was aliue ſometime without the law:* but neither Adam, nor any other liuing were at any time without the law of nature. 2. *Tolet* addeth, that if the Apoſtle had meant the law of nature, he would not haue ſaid, *I knew not ſinne but by the law,* but rather, *ſinne was not but by the law.* 3. And concerning the obiection of Cain and Abimelechs knowledge of ſinne, *Chryſoſtome* anſwereth, that the Apoſtle ſaith, *omnem concupiſcentiam, vehementiam ſignificans,* ſinne wrought in me all manner of concupiſcence, ſignifying the vehemenencie of it, &c. that although theſe ſinnes did raigne before, yet they appeared not to be ſo great ſinnes, as afterward by the law; and *Theophylact* addeth, *noſcibatur peccatum, ſed nondum erat concupiſcentia interdicta,* ſinne was knowne before the law,

that is, outward and notorious sinnes, but yet the inward concupiscence was not restrained.

3. *Tolet* thinketh that together with the morall law, the Apostle meaneth the ceremoniall and iudiciall law, because by them also were the knowledge of sinne: But the Apostle giuing instance of the inward vnlawfull concupiscence, which was not punished by the iudiciall nor ceremoniall law, sheweth, that he speaketh not of them.

4. Wherefore it is euident, that the Apostle meaneth none other, but the written morall law of Moses, because he giueth instance of the last commandement, *thou shalt not couet*, *Martyr. Pareus.*

Quest. 11. *What lust or concupiscence the Apostle speaketh of: I had not knowne lust, &c. except, &c.*

1. Some thinke, that here, by concupiscence, the Apostle intendeth all sinne whatsoeuer: as *Anselme*, and the ordinarie *glosse* following *Augustine*, *bona est lex, qua prohibet concupiscentiam prohibet, omnia peccata prohibet, &c.* the law is good, which while it forbiddeth concupiscence, forbiddeth all sinnes, &c. *Heirome epist.* 152. refuseth their opinion, which take this for the commandement, and by concupiscence, he thinketh to be vnderstood, *omnes animi perturbationes*, all the preturbations, and passions of the minde whatsoeuer, as of feare, greefe, desire; But it is euident, in that the Apostle propoundeth the verie words of the line, that he hath reference to that precept, thou shalt not lust; whereby indeed all corrupt concupiscence and desire whatsoeuer is forbidden.

2. By this concupiscence is not vnderstood onely the act of concupiscence, as *Pererius* holdeth, with other Romanists; we vnderstand not, saith he, *ipsam concupiscendi facultatem, sed actum ipsum concupiscendi:* the facultie of coueting, but the act it selfe; *disput.* 8. *numer.* 47. nor yet the second motions of concupiscence, onely whereunto the will consenteth, but euen the first vnlawfull desires and motions, which haue not the consent of the wil. And that this may the better appeare; it shall not be amisse, further to shew what concupiscence is, and the diuerse kinds thereof; there is a threefold concupiscence, *naturalis, sensitiuus, voluntarius*, the naturall, which is euen in stirps and plants, as to couet and draw vnto them their food and nourishment, and this is properly called ὄρεξις, desire; the sensitiue is in bruit beasts, the voluntarie and sensitiue both in man, and they are called by the word ἐπιθυμία, *concupiscence.* 2. further this concupiscence is deuided into, δύναμιν, and ἐνεργίαν, the facultie it selfe, and the exercising or act thereof: and both of them are considered, either *physice*, as they are naturall, as to couet meate, drinke, and such like, which are things indifferent, or morally as they haue relation to the commandement: 3. and herein there is to be considered, both the master and obiect of concupiscence, and the manner: as if either things vnlawfull be desired, as the wife, horse, seruant of our neighbour, which appertaine not to vs, or if we exceed measure in desire of things vnlawfull, as of meate, drinke, apparell, riches, and such like, or desire them to an euill end.

3. Now to apply this, which hath beene said to our purpose. 1. neither the naturall desire, as of meate and drinke is forbidden by this commandement, as beeing a thing indifferent, nor yet the supernaturall, as to couet and desire such things, as concerne the glorie of God, and the saluation of our soules: for these are good desires, and conformable to the will of God: but the euil and vnlawfull desires are forbidden either in the *matter*, or *manner.* 2. not the act of concupiscence onely, but the verie facultie it selfe, *ipsa concupiscibilitas* is forbidden, as it is corrupt, and auerse from God. 3. and not onely the second motions, which haue the consent of the will, which the schoolmen call *concupiscentiam formatam*, the formed and perfite concupiscence; but euen the first motions, which haue not the deliberate consent of the will, which they call *informem*, the vnformed concupiscence: contrarie to the opinion of *Pererius*, and other Romanists, who thinketh *concupiscentiam carnalem, sed vt à voluntate approbatam, &c.* that carnall concupiscence onely, as it is approoued of the will, to be forbidden in this commandement: *disput.* 8. *numer.* 47. but the contrarie shall appeare afterward, *controv.* 8. that the law forbiddeth, *cupiditatem nudam*, the verie base and naked concupiscence, as *Beza* calleth it, because *prauas cupiditates*, euill and disordred lusts and desires, the very law of nature reprooued: & *Augustine* saith, *cupiditatẽ voco motum animi, &c.* I call concupiscence the verie motion of the minde, to enioy either himselfe, or his neighbour, or any other thing, *non propter Deum*, not for God: *de Doctrin. Christian. lib.* 3. *c.* 10.

Quest. 12.

Queſt. 12. *Why the Apoſtle giueth inſtance in the tenth commandement, thou ſhalt not luſt, and alleadgeth not all the words of the law.*

1. The Apoſtle could not giue inſtance in the groſſer, and more notorious ſinnes which euen the wiſer ſort of the Gentiles abhorred, nor yet in the vile and corrupt affections of man, which the Philoſophers alſo condemned; but he ſingleth out thoſe corruptions, which could not be diſcerned by the light of nature, eſpecially ſo much obſcured, and darkned, and could not be perfectly knowne, but by the law of God: *Tolet. annot.* 9. 2. And this the Apoſtle doth to ſhew the excellencie of the law of God, beyond both the law of nature, and the politike lawes of men: for the firſt, the law of nature is much obſcured, obliterated, and empaired by the blindneſſe and corruption of mans nature: but the written law, though it were much depriued by the corrupt gloſes of the Scribes and Phariſies, *lex tamen ſcripta manſit eadem*, yet the written law remained the ſame, and beeing well examined was able to reproue the falſe interpreters thereof: and it is more perfect, then other humane lawes, which onely bridle the outward act of ſinne, but they can not meete with the inward concupiſcence as the law of God doth.

2. And S. Paul contenteth himſelfe onely to repeat the firſt words of the commandement, not adding the reſt, *thou ſhalt not couet thy neighbours houſe, &c.* as Moſes doth: for he hauing to doe *in hominis durioribus*, with a rude people, and of hard vnderſtanding, giueth inſtance in ſome ſenſible, and particular obiects: but S. Paul writing, *ſcientibus legem*, to men knowing the law, thinketh it ſufficient to giue them onely an hint, by producing ſome words onely of the law. Neither yet did Moſes expreſſe all the particulars of this law, but hauing reported ſome, he concludeth with this generall clauſe, *nor any thing that is his.* And indeede in all the commandements Moſes vſeth the figure called *ſynecdochê*, by one part ſignifying the reſt: and that both in the negative part, wherein forbidding the moſt notorious vices, he meeteth with the reſt, as our Sauiour ſheweth, Matth. 5. how the law bindeth not onely the hands, but euen the heart and affections, in the ſinnes of murther, adulterie, and ſuch like: as alſo in the affirmative, the contrarie vertues in euery commandement, beeing comprehended in the prohibition of the contrarie vices: ſo that *Ariſtotles* tenne predicaments are not ſo generall to containe whatſoeuer is in the world, as *Moſes* tenne commandements are to comprehend all vices committed in the world. *ex Martyr.*

Queſt. 13. *What ſinne the Apoſtle meaneth, v. 8. ſinne tooke an occaſion, &c.*

1. Some by *ſinne* here vnderſtand the deuill, who taking occaſion by the commandement, did tempt man more ſtrongly to breake it, *Methodius, Ambroſe, Oecumenius*, ſauing that the firſt by the law vnderſtandeth the commandement giuen to Adam in Paradiſe, the other two the law giuen by Moſes; But in this ſenſe, it cannot be properly ſaid ſinne reuiued, if by ſinne we vnderſtand the deuill: or thus ſinne did dwell, in the Apoſtle, as he ſaith, v. 10.

2. *Chryſoſtome* vnderſtandeth this ſinne to be *vitium deſidiæ*, the vice of ſlouthfulnes: that man hauing receiued a law, by his negligence, was not the better for it, but the worſe: But he expreſſeth not the whole minde of the Apoſtle.

3. *Anſelmus* will haue it to be *peccati fomes*, the matter or nouriſhment of ſinne: which (as *Lyranus*) is called ſinne, for that it is the cauſe of ſinne, as the Sunne is ſaid to be hoat, beeing the cauſe of heat: But the Apoſtle calleth it ſinne properly, becauſe it was forbidden by the commandement.

4. *Hierom. epiſt. ad Hedib. qu.* 8. taketh this to be the ſinne, *quod lege prohibetur*, which is forbidden by the commandement: which while it is forbidden doth inflame the concupiſcence the more: but the Apoſtle ſpeaketh not of actuall ſinne, before it is committed, but of ſinne dwelling in him, v. 17.

5. This is none other but *naturæ corruptio*, the corruption of our nature, *Calvin. lib. 1. de peccat.* the luſt or deſire of ſinning, *Hyper. peccatum regnans in homine*, ſinne raigning in man, *Tolet. annot.* 11. which is none other but the originall pravitie of our nature, called before luſt or concupiſcence, v. 7. it is *pravitas nativa*, our naturall pravitie: *Pareus.*

14. Queſt. *How ſinne tooke occaſion by the law.*

1. The Greeke word ἀφορμὴ, occaſion, is taken three waies: firſt, it properly ſignifieth ὑποβάσιν, the opportunitie of doing a thing: but ſo the law was not the occaſion, as offering any

any opportunitie; for there can be no opportunitie to doe euill. 2. it ſignifieth, any circumſtance or accident, whereby one is occaſioned to doe any thing; as the burning of an houſe, may be ſaid to be the occaſion of building it againe. 3. an occaſion is that which draweth a man from doing that he intended; as a rub in ones way turneth him beſide the way: Both theſe laſt waies ſinne tooke occaſion by the law; for both the prauitie of our nature is more inflamed by the prohibition; and we ſeeke to build our ruinous houſe, which the law pulleth downe, and beſide becauſe the law ſtandeth vp in the way of ſinne, we decline it, as a thing which hindreth vs in our pleaſant and plaine iourney following after ſinne, and therefore we wiſh that it were remooued, as a rubbe, or blocke out of our way, *Fains.*

2. Diuerſe waies did ſinne take occaſion by the law. 1. the corruption of mans nature turneth good things to the occaſion of euill: as the Phariſies by Chriſts comming and preaching had the more ſinne: and the Apoſtle ſaith, Hebr. 10. 29. *Of how much more puniſhment ſuppoſe ye he is worthie, which treadeth vnder foote the Sonne of God: habet poenæ ſupplicium occaſionem per exhibitum maius beneficium*, the greater puniſhment is occaſioned by the greatnes of the benefit exhibited; *Chryſoſtome:* ſinne then is encreaſed by the giuing of the law, becauſe of mens vnthankfulnes for ſo great benefite. 2. And beſide ſuch is the corruption of mans nature, *vt ea quæ prohibentur magis deſiderentur*, which are forbidden, are more deſired, *Origen:* ſo was the commandement giuen to Adam, an occaſion, that he coueted the more to eate of the forbidden fruite: and like as there are foure diſeaſes, which are the worſe for the applying of medecines vnto them, as the gangrena, and the leproſie called *elephantiaſis:* much like a reſtie horſe, that the more he is ſpurred, & kicked, the more he giueth backe: or as if a ſicke man beeing forbidden to drinke cold water, ſhould the more deſire it: *Martyr.* 3. An other reaſon is, becauſe mans nature deſireth libertie, and therefore refuſeth to be bridled by law: and yet it is *deſtructio libertatis*, the verie deſtruction and ouerthrow of libertie, for a man to doe what he liſt, *ſine frano legis*, without the bridle of a law. *Lyranus.* 4. And further by the law commeth the knowledge of ſinne, and ſo mans corrupt nature, hauing ſinne ſhewed it, doth then beginne to couet it, as the Sunne light ſheweth the beautie of a faire woman, and then the luſtfull eye is caried with a deſire after her, *Gorrhan:* or like as *Ambroſe* reſembleth it, as the art of Phyſicke ſheweth the nature of perſons to auoid them, and yet one abuſeth his knowledge in doing hurt by them: *lib. 1. de Iacob, & vita brat. c. 4.* And this was the reaſon, why Solon would make no law againſt parricides, leaſt that men by that occaſion might thinke of that ſinne, which they did not dreame of before. 5. Adde hereunto that, as a circumſtance may accidentally ſtirre vp that which is a cauſe of it ſelfe of the action; as Dauids walking vpon his houſe carried his eye to looke vpon the beautie of Berſheba, and ſo to deſire her: the like occaſion might ſinne take by the law. *Pareus.* 6. And the Deuill tooke occaſion by the law more ſtrongly to tempt man, to make his ſinne the greater in tranſgreſſing of the law. 7. And one contrarie accidentally is encreaſed by an other, as hoat water is more ſtrongly congealed. *Gorrhan.* 8. And euery nature *aduerſantibus aduerſatur*, reſiſteth that which reſiſteth it, as one ſtone breaketh an other, *Hugo:* ſo vice reſiſteth vertue.

3. But it is further to be conſidered, that the words are, *ſinne*, λαβοῦσα, *taking occaſion:* for the law indeede gaue not occaſion, but ſinne tooke it: *Beza, Calvin.*

15. Queſt. *Of what time S. Paul ſpeaketh, when he knew not the law, and afterward ſinne tooke occaſion by the law, &c.*

1. *Methodius* vnderſtandeth it of the time, while yet Adam had not receiued the commandement of not eating the forbidden fruit: but it hath beene ſhewed before, that the Apoſtle ſpeaketh here of the morall law giuen by Moſes, as appeareth by that particular inſtance of the tenth and laſt commandement.

2. *Origen* will haue it vnderſtood of the Apoſtles childhood, and ſo alſo *Hierome*, that then he knew not ſinne: but theſe things, which the Apoſtle mentioneth, as the working of concupiſcence, and the reviving of ſinne, are not incident into the age of children.

3. *Chryſoſtome* vnderſtandeth, the time before the law, when many ſinnes were not knowne, till the law came: and ſo he thinketh that the Apoſtle in his owne perſon deſcribeth the ſtate of all thoſe, which liued before the law: but in this ſenſe, the perſon of S. Paul ſhould be excluded, who liued not in thoſe times.

4. Wherefore he aimeth at that time, when he was a Phariſie, before he had the true knowledge of the law: for the Phariſies contented themſelues onely with the externall obſeruation

ſeruation thereof, as is euident Matth. 5. where our Sauiour deliuereth the law from their corrupt gloſes: *Pareus, Faius.*

Queſt. 16. *What the Apoſtle meaneth by all concupiſence. v. 8.*

1. *Chryſoſtome* vnderſtandeth *augmentum concupiſentiæ*, the encreaſe of concupiſcence, which was more inflamed. 2. *Auguſtine, ſummã & conſummatam*, concupiſcence perfected, which now after the law giuen did not onely couet euill things, but *lege prohibita*, forbidden by law. 3. *Ambroſe*, becauſe after the law came, then all ſinne came, before there was ſinne, *ſed non omne, quia crimen prauaricationis deerat:* but not all, becauſe the ſinne of tranſgreſſion, and preuarication was not yet. *ex gloſſ.* 4. *Martyr* expoundeth it of all actuall ſinnes: but the Apoſtle ſpeaketh onely of concupiſcence. 5. By all concupiſcence then we may vnderſtand with *Hierome, omnes perturbationes animæ*, all the paſſions and perturbations of the mind: *epiſtol.* 151. and with *Anſelme, cuiuſque peccati contra quodcunque mandatum concupiſcentiam*, the concupiſcence of euerie ſinne whatſoeuer againſt euery commandement: with *Faius*, euery kind of concupiſcence, not onely the concupiſcence of the fleſh, but the concupiſcence of the eyes, which Saint Iohn ſpeaketh of, 1. *epiſt. c.* 2. with *Gorrhan*, euery degree of concupiſcence, *cogitationem, conſenſum, opus*, the thought, the conſent, the action: with *Pareus*, all the vitious motions of the concupiſcence, *primas & ſecundas*, both the firſt, and ſecond: with *Oecumenius, quas non noueram concupiſcentias ex lege didici, &c.* I learned by the law concupiſcence, which I knew not, and thoſe which I had learned, I committed.

Queſt. 17. *In what ſenſe the Apoſtle ſaith, ſinne was dead, and he aliue without the law. v. 8.*

1. *Methodius* in *Epiphan. hæreſ.* 64. by ſinne, vnderſtandeth the time of mans innocencie, when the deuill lay as dead, becauſe yet there was no commandement giuen, whereby man ſhould be allured vnto ſinne: *Ambroſe* by ſinne likewiſe interpreteth the deuill, but he referreth it to the time before the law when the deuill was ſecure, hauing man ſure enough in his poſſeſſion: But this opinion is reiected before; for how could the Apoſtle ſay, v. 20. that ſinne dwelled in him, if he meant the deuill by ſinne; and he ſaith that *ſinne reuiued*, when the law came; then in this ſenſe the deuill muſt be ſuppoſed to haue beene aliue before, to haue beene buſie in working before he tempted Adam.

2. *Theodoret*, and *Caietane* following him, doe vnderſtand this to be ſpoken of the time of mans innocencie, when as ſinne was dead, there was no ſinne at all before the law was giuen; But beſide, that man could not be ſaid to be aliue in Paradiſe without a law, beeing created with the law of nature; the Apoſtle ſaying, that ſinne by the law wrought in him all manner of concupiſcence, ſuppoſeth ſome to haue beene before.

3. *Hierome epiſt.* 121. and *Origen* following him, do take this for the time of childhood: for then ſinne is dead, becauſe they haue no knowledge of it, for if a child ſmite his father, or mother, it is counted no fault: and when they come to yeares of diſcretion ſinne reviueth: But the reviuing of ſinne ſheweth that it liued before, which cannot be ſaid of children, that ſinne firſt liued, and afterward died, and then reviued againe.

4. *Auguſtine lib. 1. contr. 2. epiſtol. Pelag.* thus vndeſtandeth the Apoſtle, that before the lawe of Moſes was giuen, man is ſaid to haue liued as without lawe, and ſinne then to haue beene dead, becauſe it was not perfectly knowne before the lawe was giuen: ſo alſo *Chryſoſtome, Haymo:* But if all this be referred to the time before the lawe was giuen, Paul could not haue giuen inſtance in himſelfe as he doth.

5. Wherefore S. Pauls meaning is, that he was aliue without the lawe: that is, *viuere mihi videbar*, I ſeemed to be aliue vnto my ſelfe, when as yet beeing a Phariſie, he had not full vnderſtanding of the lawe: then ſinne alſo ſeemed to be dead: becauſe as yet he did not feele the burthen of ſinne, nor his conſcience did not pricke him, while he contented himſelfe with the outward obſeruation of the lawe: thus *Pareus, Oſiander, Beza, Calvin.*

And further it is here to be conſidered, that there is a twofold death of ſinne, *non vera*, a death not in truth, when ſinne lurketh onely and lyeth hid, and ſheweth not it ſelfe: of this the Apoſtle ſpeaketh here: and there is *mors vera*, a true death of ſinne, when we truely die vnto ſinne in Chriſt, which death the Apoſtle treated of before, c. 6.

Queſt. 18. *How ſinne is ſaid to haue reuiued.*

1. *Origen* here maketh mention of the error of the Pythagorian heretikes, who imagine

gine that the soules of men, liued before in the bodies, some of birds, some of beasts, when they liued as it were without a lawe: and so sinne is said to reviue in the soule: But this is a grosse error: for in those creatures which haue no reason, sinne cannot be said to liue, or haue any beeing at all, and therefore not to reviue.

2. *Bucer* seemeth thus to vnderstand it, that sinne liued before, that is, *qualis coram Deo erat, apparuit*, it appeared, such as it was before God, but now it is said to reuiue, because it is made knowne to vs: but the liuing, and reliuing, or reuiuing of sinne, must be vnderstood in respect of the sinne.

3. The most doe vnderstand it simply, without any relation, a former life of sinne: *cepit apparere*, it beganne to appeare, *gloss. ordinar. interlin. apparuit delictum esse*, it appeared to be sinne, *Theophylact: incepit vires explicare*, *Mart.* it began to shewe the strength: which sense is not much to be misliked.

4. Some haue here reference vnto the first knowledge of sinne; which Adam had after his transgression; as *Augustine, vixerat aliquando in Paradiso, quando contra datum praeceptum satis apparebat admissum, &c.* it liued sometime in Paradise, when it sufficiently appeared by the transgression of the commandement, &c. but afterward it lieth as dead in children, till they come to the knowledge of the law: then *peccatum in notitia naturae hominis reviviscit, quod in notitia primi hominis aliquando vixerat*, sin reviveth in the knowledge of man that is borne, which sometime was aliue in the knowledge of the first man, &c. to this purpose *August. lib. 1. ad Bonifac. c. 9.* which sense *Pareus* followeth, likewise *Tolet. Haymo* addeth further, that sinne liued not onely in Adam, but in Cain, who said his sinne was greater, then could be forgiuen: but it died in their posteritie, which came vnto that error, that they thought that to be no sinne, which was sinne: But seeing the Apostle speaketh of the reviving of sinne in himselfe, we must not goe further then the Apostle, to seeke out this first life of sinne.

5. Wherefore, as *Beza* well obserueth, a threefold state and condition of the Apostles life is here to be considered: when he liued *sub ignorantiam legis*, vnder the ignorance of the law, that sinne raigned: afterward he liued *sub cognitione legis*, vnder the knowledge of the law, but onely of the outward letter, obseruing the externall works onely of the law, whereas he before made conscience of no sinne: at this time sinne seemed to be dead, he pleased himselfe in his outward obedience: then he came to the sight of his sinne, and so he died, his conscience accused him, that he was worthie of eternall death.

Quest. 19. *How sinne is said to haue deceiued, v. 11.*

1. The meaning is not, as *Methodius*, and *Ambrose*, likewise *Haymo*, that the deuill seduced Adam: for not Adam, but Eue was seduced, as Saint Paul saith, 1. Tim. 2. 2. but the deceitfulnes of sinne, consisteth herein, 1. *inducitur error practicus*, there is brought in a practicall error: that the sinner is deceiued by the pleasantnes of the obiect, thinking that to be good, which is euill, *Tolet annot. 14.* as Eue was deceiued by the pleasantnes of the apple, 2. *operit laqueum peccati*, it hideth the poison and not the sinne, *Hugo*, it sheweth the baite, and hideth the hooke. 3. *cogitationem auertit à supplicijs*, it turneth aside our cogitation from the punishment of sinne, and perswadeth a man, that either the sinne is not so great, and shall haue either no punishment, or but a small: and so it bringeth a man to vnbeleefe, not to giue credit to the word of God, who threatneth sinners: as the Deuill first perswaded Eue, that she should not die at all. *Martyr.* 3. Some will haue this word expounded, *non de re ipsa, sed de notitia*, not of the thing it selfe, but of the knowledge: that at length he perceiued how farre he had beene deceiued, and lead out of the way, *Hyper.* But it rather sheweth the proper effect of sinne taking occasion by the law, which is to deceiue: the other to acknowledge our error, is the effect of the law, and not of sinne: as *Pellican* well vnderstandeth here sinne taking occasion by the law, doth draw vs out of the way, as a sicke man taketh occasion to act those things which are forbidden, *ex mandato medici*, by the charge giuen by the Physitian to the contrarie.

4. Then the Apostle sheweth three effects of sinne taking occasion by the law: first it deceiueth, then it worketh all manner of concupiscence, and then it killeth, it bringeth death to the soule, *Mart.* so *impostura causa est concupiscentiae, &c.* imposture or deceit is the cause of concupiscence, and concupiscence of death, *Oecumen.* Thus euery man is tempted, seduced, and entised by his concupiscence, as S. Iames saith, 1. 14.

20. Quest.

Quest. 20. *How sinne is said to haue slaine him.*

1. Not *occisum me esse ostendit*, it sheweth that I was slaine and dead by the law; as *Bucer*, *Hyper.* for the Apostle speaketh of sinnes, not of the law, which sheweth the reward of sinne to be death. 2. nor yet is the meaning, it slue me, *per perpetrationem peccati*, by the committing of sinne, *Hugo: inducendo ad opus*, in bringing sinne into act, *Lyran.* for though one sinne may bring forth an other, yet sinne is one thing, death an other, which is the stipend or wages of sinne. 3. *Osiander* thus: *tepidum adigere ad desperationem*, it beganne to driue him to despaire: but the Apostle speaketh not of his particular case, but of the generall effect of sinne, whereof he giueth instance in himselfe. 4. therefore the meaning rather is, *contulit mihi mortem*, it procured death vnto me; *Pgre. ad mortem æternam tradit*, it deliuereth me ouer to eternall death; *Gorrhan: adducit morti*, maketh one guiltie of death; *Fuint* which must be vnderstood of the proper fruit and effect of sinne, without the grace and mercie of God.

Quest. 21. *How the law is said to be holy, iust, good, and likewise the commandement.*

1. Concerning the first, the commendation and titles of the law, 1. *Thomas* and *Caietane* referre the holines of the law to the ceremoniall precepts, the iustnes to the iudicials, the goodnes to the morall. 2. *Lyranus*, it was holy in teaching our dutie to God, iust in prescribing duties toward our neighbor, good in respect of our selues, teaching vs what is good and right. 3. *Haymo* doth not distinguish these, but saith the law is holy, iust, good, because it commandeth holines, equitie, goodnes, and intendeth to make the obseruers such: so also *Calvin*, *Marpr*, with others. 4. But *Theodoret* better distinguisheth them thus, whom *Oecumenius* followeth: the law is holy, in respect of the matter, because it prescribeth holy things, iust, in propounding rewards and punishments, good, in respect of the end, to bring the obseruer vnto goodnes of life. 5. *Pareus* distinguisheth them in like manner, but he addeth further, that all these titles are giuen vnto the law in the foresaid respects, both with relation to the author, who is most holy, iust, and good, and to the doctrine it selfe, of the law, which is likewise holy, iust, and good, and in regard of the effects, of holines, goodnes, which is wrought in man before his fall, and it shall bring forth in the state of glorie, though now it faileth of the effect by reason of mans infirmitie.

2. Whereas the Apostle speaketh both of the law, and precept or commandement, 1. *Tatablus* taketh them for the same, herein following *Origen*; but then the Apostle should seeme to commit a tautologie. 2. *Oecumenius* taketh the law for Moses law, the precept for that which was giuen to Adam, but this opinion is refused before. 3. *Theophylact* will haue the commandement as generall, the law as the particular, because there are other commandements beside the law. 4. so also *Osiander*, *Nazianzen*, as *Faius* reporteth him, will haue the law so called in respect of vs, because it containeth a rule of such things, as are to be done, and a commandement as it is prescribed of God. 5. The most of our new writers do thus distinguish them: the law, *& quicquid ea præcipitur*, & whatsoeuer is cõmanded therein, *Martyr*, *Calvin*, and before them *Hugo Cardin.* 6. But I preferre *Beza* his interpretation, whom *Pareus* followeth: who by the law vnderstandeth generally the whole decalogue, by the commandement, that particular precept, wherein he gaue instance before, namely, that, *Thou shalt not lust*: yet *Haymo* will haue one commandement here taken for all.

22. Quest. *How sinne is said to be out of measure sinnefull.*

1. *Methodius* in *Epiphanius*, whom *Gorrhan* followeth, still continueth his interpretation, vnderstanding here the Deuill, that he is this sinne out of measure, by his manifold temptations causing men to sinne; but the Apostle speaketh properly of sinne which is discerned, and knowne by the law, and so is not the Deuill: *Pareus.* 2. *Ambrose* as he is alleadged by *Pet. Mart.* doth inferre vpon these words, *out of measure*, that there is a certaine measure and degree of sinne, the which if a sinner once passe, his punishment shall be no longer deferred, as he sheweth by the iudgement of God vpon the Sodomites and Cananites: but this is not the Apostles meaning here. 3. *Faius* will haue this vnderstood not of sinne it selfe, but of the sinner, that he is become by transgressing the law in a manner sinne it selfe, ἁμαρτωλὸς ἡ ἁμαρτία, the sinner is made as it were sinne: But the Apostle still speaketh of the fruits of sinne in the sinner: and as *Origen* saith, *finxit personam peccati*, he figureth a certaine person of sinne. 4. The meaning then is this, that sinne by the commandement was more inflamed and encreased, *quia minus peccatis est, si, quod non prohibetur, admittas*, it is a lesse sinne to commit that, which is not forbidden: *Origen*

and ſo *Ambroſe*, becauſe ſinne of knowledge is worſe then ſinne of ignorance, becauſe it ſheweth contempt, *l. de Iob. c. 4.* and hereby the multitude of ſinnes is expreſſed, *invalescente cupiditate ruimus in omnia*, concupiſcence and luſt encreaſing, we ruſh into all ſinnes, *Martyr*, and ſo *Auguſtine* expoundeth it of the *abounding of ſinne, lib. 1. queſt. ad Simplic. qu. 1.* the vehemencie and rage of ſinne is hereby ſignified, which as it were riſing againſt the lawe, ſinneth ſo much the more: like as an horſe that is vnbroken, the more he is curbed with the bridle, the more he flingeth out, *Par.* and as he which is ſicke of a feuer is more inflamed by wine, which is by reaſon of the infirmitie, the wine is not properly the cauſe, *Lyra*.

5. But whereas *Hierome epiſt. ad Algaſ.* thinketh that the Apoſtle committeth here a *ſoleciſme*, becauſe ἁμαρτωλὸς, *ſinner*, is of the maſculine gender, and ἁμαρτία, *ſinne*, of the feminine; *Eraſmus* well obſerueth, that here is no *ſoleciſme* at all: for it is vſuall in the Attike dialect, to ioyne an adiectiue of the maſculine, with a ſubſtantiue of the feminine: as *Beza* obſerueth the like, Rom. 1. 20. where ἀΐδιος, is put for ἀϊδία, *eternall*, the other word *Νοημα, power*, beeing of the feminine gender.

6. But whereas, the Apoſtle ſaith the law is iuſt, it followeth not hereupon, that weare iuſtified thereby; for the Apoſtle elſe where ſaith, Gal. 3. 11. *that no man is iuſtified by the law: Gorrhan* giueth this ſolution, that the Apoſtle meaneth the ceremoniall law; but euen the Apoſtle excludeth the morall law from beeing able to iuſtifie vs: the beſt anſwer is, that the Apoſtle ſheweth what the law is in it ſelfe, it was giuen to iuſtifie vs: but that which was ordained vnto life, is found to be vnto death, as the Apoſtle ſaid before, v. 10. by reaſon of the infirmitie of man, and the corruption of his nature: And againe whereas the Apoſtle ſaith here the lawe is good, and yet the Lord by his Prophet ſaith, Ezech. 20. 25. *I gaue them ſtatutes that were not good: Gorrhan* here anſwereth, that they were good in themſelues, but became euill, *ipſorum vitio*, by their fault: *Iunius* vnderſtandeth that place of the hard iudiciall laws, and ſentences of death both ordinarie and extraordinarie: But rather it is referred to the ceremoniall laws, which were as a yoke and burthen laid vpon the people, which they were not able to beare, as S. Peter expoundeth, Act. 15. 10.

Queſt. 23. *How the lawe is ſaid to be ſpirituall.*

1. *Origen* thinketh it is called ſpirituall, becauſe it muſt be vnderſtood not literally, but ſpiritually: But the Apoſtle treateth here of the morall lawe, where was no place for allegories. 2. *Theodoret*, becauſe it was giuen of God, who is a ſpirit. 3. *Ambroſe*, becauſe the lawe directed vs to the worſhip of God, who is a moſt pure ſpirit. 4. *Auguſtine*, becauſe it cannot be fulfilled, *niſi à viris ſpiritualibus*, but of ſpirituall men: but no man in this life is ſo ſpirituall, that he can keep the law. 5. *Thomas*, becauſe *concordat cum ſpiritu hominis*, it agreeth with the ſpirit of man, that is, reaſon: ſo alſo *Lyranus*, becauſe it directeth a man to followe the inſtinct of the ſpirit, or reaſon: ſo alſo *Gorrhan*, *ſpiritum hominis alens*, it nouriſheth the ſpirit of man: But the verie ſpirit of man is corrupt and contrarie to the law by nature, and therefore the Apoſtle ſaith, Epheſ. 4. 23. *be renewed in the ſpirit of your mind*. 6. *Pet. Martyr* giueth this reaſon, why it is called ſpirituall, becauſe it requireth not onely the externall obedience in the outward workes, but the ſpirituall in the heart and affections. 7. But hereunto it may be added, that it is ſpirituall, becauſe it requireth a ſpirituall, that is, a perfect obedience both in bodie and ſoule, and an angelicall and diuine obedience, to followe vertue and ſhunne vice: ſo *Chryſoſtome* and *Theophylact*, and *Calvin*, *Pareus*, *Oſiand.* following them. 8. that ſeemeth to be ſomewhat curious which the *ordinar. gloſſ.* here obſerueth, that the Lawe is onely called ſpirituall, becauſe therein are thoſe things, *quæ Dij ſunt*, which are Gods: but the Goſpel is called *lex ſpiritus*, the lawe of the ſpirit, becauſe there, *Deus ipſe eſt*, God himſelfe is.

Queſt. 24. *How the Apoſtle ſaith, he is carnall and ſold vnder ſinne*, v. 17.

1. *Pererius* well obſerueth here, that one may be ſaid to be carnall two waies, *quia ſervit carni*, becauſe he ſerueth the fleſh: or he which by reaſon of his corrupt nature *proclivus eſt* prone vnto concupiſcence; to this purpoſe *Pareus*, that in the firſt ſenſe the vnregenerate are ſaid to be carnall; in the other the regenerate, becauſe they are yet *infirmitatibus obnoxij*, ſubiect to infirmities, *quia nondum habent ſpirituale corpus*, becauſe they haue not yet a ſpirituall bodie, freed from all infirmities, ſuch as they ſhall haue in the reſurrection: *Auguſt. lib. ad Boniface. c. 10.* ſo we haue *inchoatam non plenam liberationem*, a deliuerance begunne in Chriſt, but not yet perfect, till our laſt enemie death ſhall be deſtroied.

2. Like-

2. Likewise where the Apostle saith, *he was sold*: 1. Some take the word properly for such a selling, wherein there is a buyer, a thing sold, and a price, which they referre either vnto Adams selling himselfe to the deuill for an apple, *Lyran. gloss. ordinar.* or to a mans selling of himselfe by his actuall sinnes, for the sweetnesse of pleasure, which is as the price which men sell themselues to the deuill for, *Tolet. annot. 16. Gorrhan*: But in this sense S. Paul beeing a spirituall and regenerate man, cannot be said to be sold. 2. wherefore this metaphor is not largely to be taken, as when Ahab is said to haue sold himselfe to worke wickednes, 1. King. 21. 25. for there are two kinds of slaues, one that selleth himselfe into captiuitie, and willingly obeyeth a tyrant: or one which against his will is brought into seruitude, as Ioseph was sold by his brethren into captiuitie: and this is S. Pauls case here, *Pareus*: And *Augustine* noteth that sometime selling in Scripture, is taken for a simple tradition or deliuering ouer without any price, *lib. 7. in Iudic. c. 17.* and so indeed the Hebrew word *machar*, signifieth, as well to deliuer as to sell, as Isay, 52. 3. the Israelites are said to be sold for naught: and the Lord will redeeme them for naught: But these two are said in a diuerse sense: Men are said to be sold for naught in respect of God, he receiueth no honour, but rather dishonour by their selling ouer vnto sinne: they are redeemed for naught in Christ, in respect of themselues, because they gaue nothing for their redemption: but yet in respect of Christ and his price, they were not redeemed for naught, but by the most pretious blood of Christ, *Mart. Pererius* thinketh they are said to be redeemed for naught *comparatively*, because that momentarie pleasure for the which a sinner selleth himselfe, is nothing to the price and dignitie of his soule, *numer. 72.* but rather selling is here taken for a plaine deliuering ouer, as is before shewed out of *Augustine*: Now two waies are the regenerate sold ouer to sinne, in respect of their originall corruption, and of their carnall infirmities which remaine still in their corrupt nature, to the which they are subiect still, *Pareus*: but the vnregenerate are said to be sold ouer, as Ahab was, because they giue themselues wholly ouer vnto sinne: *Beza* doth well expresse these two kinds of seruitude or selling ouer, by the like difference in humane seruitude: for some are slaues because they are borne of seruile and bond parents, others make themselues bond: like vnto the first are the regenerate, and the vnregenerate as the second.

Quest. 25. Of these words, *v. 15. I allow not what I doe, what I would, that doe I not.*

1. *Chrysostome* thinking that the Apostle speaketh this in the person of an vnregenerate man, referreth this word γινώσκω, I know not or vnderstand not, to the vnderstanding, not that a sinner knoweth not when he sinneth, *sed tenebrosa quadã vertigine obvoluor*, but I am ouertaken with a kind of dizines, that I know not how I was ouertaken: so also *Origen*, *non rem ipsam, sed causam rei dicitur ignorare*, he is said not to know not the thing, but the cause thereof, that is, how, and by what means he came to sinne: But it is euident by the words following, *what I would, &c.* that the Apostle speaketh of his will rather then vnderstanding.

2. *Pererius* likewise inclining to thinke, that this is spoken in the person of a carnall man, will haue this vnderstood, of a generall and vniuersall knowledge, will, and hatred; that men in generall knowe and will vertue, and hate vice, but not in particular: But the Apostle here speaketh of doing, and not doing, which must be referred to particular actions.

3. *Augustine*, verie well interpreteth, *non agnosco*, I know not, that is, *non approbo, non consentio*, I approoue not, consent not: but yet he vnderstandeth the Apostle onely to speake of the first motions of concupiscence, which haue not the consent of the mind: *concupiscere nolo, & tamen concupisco, &c.* I would not couet, and yet I doe, but I consent not to concupiscence, &c. *lib. 1. cont. epistol. pelag. 1. 10.* but this seemeth to be no fit exposition, *facio, i. concupisco*, I doe, that is, I couet, as the ordinarie *glosse* out of *Augustine*: and the Saints doe not onely *cupere, sed etiam facere*, desire, but doe sometimes things which ought not to be done; yet we must not thinke that the Apostle here speaketh of grosse sinnes such as the faithfull sometime may fall vnto, as was the adulterie of Dauid, for in such sinnes there is no resistance betweene the will, and the deede, but they which fall into them, are for the time giuen ouer.

4. *Methodius* agreeing with *Augustine*, that the Apostle speaketh of righteous men in his owne person, by this euill, which he would not, he vnderstandeth euill cogitations, *quæ occurrunt bene operanti*, which come into the mind of him that is about a good worke, &c. This is true, but not al: for somtime a righteous mã, may in passion break out into some action which

he would not, as he may say some things, *quæ non dicta vellet*, which he would not had bin spoken: *Osiander.*

5. *Cassianus collat.* 33. *c.* 15. by the good, which he would, vnderstandeth the contemplation of the minde: from which he is hindred, *occupatione rerum corporalium*, by the busines of outward corporall things, which is called euill, not that it is sinne, but commeth of sinne, &c. He well also interpreteth this of the righteous man, yet this exposition is not so fit: for the Apostle speaketh of the proper effects and fruits of sinne in him, v. 17.

6. *Oecumenius* distinguisheth here the times: *what I would, liber à peccato*, when I am free from sinne, I doe, *quando in peccato sum*, when I am in sinne: But the Apostle speaketh of one, and the same time: as may appeare by the words put in the present tense, θέλω, I will, πράσσω, I doe, μισῶ, I hate.

7. Wherefore the Apostle sheweth here the strife that is in a righteous man, whose cheefe will and desire is to doe good, but he is often ouercome of his carnall affections, and doth that, which in his inward will and desire he would not: as Dauid in his hast did sweare he would put Nabals house to the sword, which afterward beeing well aduised he would not: *Martyr.* Now in that he saith, what I hate, that doe I: we must not thinke that the regenerate doe sinne as constrained against their wills, *sed non tota voluntate*, but it is not with their whole will: *Parens*; that is also *carnis voluntas*, a will of the flesh, but the Apostle calleth that his will, *quod præcipue cordis affectu appetebat*, which he desireth cheefely, *Calvin.*

8. Hence then appeareth the difference betweene the regenerate, and the vnregenerate: they are so deuided, *vt præcipue cordis affectu ad Deum suspirent*, that in the cheefe desire of their heart, they doe sigh after God, and desire to doe his will, yet are hindred and pulled backe by the reliques of sinne: by the other, *sine repugnantia in cupiditates feruntur*, are caried after their desires, and lusts without resistance: and though they are sometime pricked in conscience, it cannot be gathered thereby, that there is in them any loue of vertue, or hatred of vice, but God suffereth them to be tormented, *vt iudicium suum demonstret*, to shew his iudgement: Thus M. *Calvin.*

Pererius obiecteth against this exposition: that in this sense, *etiam iniqui censendi sunt piorum nomine*, wicked men shall be counted good, and godly: so that they haue some feare of God, and some desire to doe well; which may be found in the wicked: *Pere. disput.* 14. *numer.* 81. *Contra.* 1. *Calvin* requireth more in a righteous man, that there be in him a loue of vertue, an hatred of vice, and that his cheefe desire should be set vpon God: I hope he thinketh not, that it is so with the wicked and vngodly. 2. neither can there be any true desire in the wicked to doe well, &c. as *Tolet* confesseth, *imperfectam voluntatem ad bonum etiam sine gratia, &c.* that an imperfect will vnto that which is good euen without grace may be in a sinner and vnregenerate man: *annot.* 18. which is contrarie to the words of our Sauiour, Ioh. 15. 1. *Without mee you can doe nothing.*

Quest. 26. *What the Apostle vnderstandeth by flesh, I know that in me, that is my flesh, dwelleth no good thing, &c. v.* 18.

1. *Lyranus* by the flesh here vnderstandeth the sensualitie, which alwaies rebelleth against reason: and he saith there are these two parts in man, sensualitie, and reason, which are otherwise called the flesh and the spirit, the inward and outward man: so also *Gorrhan* interpreteth, *in carne, i. homine sensuali*, in the flesh, that is the sensuall man: of the same mind are present Romanists: as *Tolet*, who saith a man hath two parts, *rationalem & sensualem*, the rationall and sensuall: likewise *Per. disput.* 15. *Bel. de stat. peccat. l.* 5. *c.* 7. their reasons are these.

1. *Pererius* vrgeth the Apostles words, v. 26. *I in my mind serue the law of God, &c.* that the Apostle manifestly distinguisheth the mind, that is the reason from the sensuall part.

2. The Apostle himselfe calleth these the outward and inward man. 2. Cor. 4. 16. the outward man is the bodie, the inward the mind.

3. *Tolet* thus reasoneth, *si in ratione habitaret malum, &c.* if euill dwelled in the reason, then could it not will that which is good, as here the Apostle saith, *to will is present with me.*

Contra. 1. By the mind the Apostle vnderstandeth the mind regenerate by grace, as he saith, Ephes. 4. 23. *be renewed in the spirit of your mind.*

2. By the outward man, the Apostle vnderstandeth all the inward and outward corruptions, which must daily decay: and by the inward man which must be renewed all the powers and faculties both of soule and bodie, which must be renewed.

3. In the naturall reason euill may dwell, as it is obscured, and darkned by sinne, and yet the

the will beeing reformed and regenerate by grace, may encline to that which is good.

2. Wherefore by the name of flesh, as *Calvin* well interpreteth, the Apostle comprehendeth *omnes naturæ dotes, &c.* all the gifts of nature, and whatsoeuer is in man, onely the sanctification of the spirit excepted; so that on the one side is signified *totus homo*, the whole man as he is vnregenerate, on the other, the whole man as he is regenerate, *Martyr.* as it may be thus shewed.

1. The Apostle writing to the Corinthians, which were beleeuers, distinguisheth between the naturall man, which perceiueth not the things, that are of God, and the spirituall man, 1. Cor. 2. 14. 15. and afterward he denieth that they were such spirituall men, but carnall, c. 3. 1. yet were they regenerate: there is then in a regenerate man, somewhat that is carnall, and somewhat that is spirituall.

2. The seate of sinne is in the rationall part; but sinne is in the flesh, therefore euen in the reason there may be somewhat carnall; *Tolet* answereth that though sinne be in the reason, yet it hath the effect cheefely by the flesh. *Contr.* The will bringeth forth sinne, and that belongeth to the rationall part; the bodie doth but execute the edict of the reason and will: therefore the rationall part beeing the place and seate of sinne, is carnall: yea *Tolets* owne words may be vrged against himselfe: he confesseth, *peccatum adeo infirmam fecit rationalem partem*, that sinne hath made the rationall part so weake, as that it cannot of it selfe perfectly will that which is good, though the flesh should not contradict it, &c. there is then somewhat carnall in the soule, because there is sinne.

3. The Philosophers, as *Aristotle, lib. 1. Ethicor. c. 13.* made two parts of the minde; λογικὸν, the reasonable, and ἄλογον, that which is void of reason, where the affections, and passions of the mind are: If the Apostle should make no other difference between the flesh and the spirit, his Apostolicall Theologie would afford no greater comfort, then prophane Philosophie.

Quest. 27. *How the Apostle saith to will is present with me, &c. but I find no meanes to performe, &c. v. 18.*

1. *Tolet*, agreeing with those, which vnderstand the Apostle here to speake of a man vnregenerate, and in his sinne, thinketh that a sinner euen without grace may will that which is good, *voluntate imperfecta*, with an imperfect will, *annot.* 20. But the Apostle affirmeth the contrarie, Philip. 1. 2. 13. *That it is God which worketh in vs both the will, and the deed:* therefore a carnall man cannot haue any good will of himselfe.

2. *Pererius* expounding the Apostle to speake here in the person of a man regenerate, restraineth this will of the Apostle to concupiscence: *to will is present*, that is, *non concupiscere*, not to couet that which is euill, but he could not performe this, that is, to haue no concupiscence, though he did not consent vnto it: but this opinion is refused before, qu. 25. 3.

3. But euen they which are regenerate doe faile in the verie good workes which they do, not that their will is altogether ineffectuall: *sed efficaciam operis negat respondere voluntati*, he denieth that the efficacie of the worke doth answer to his will: *Calvin:* he willeth and desireth being moued of the spirit, but he cannot perfit the worke as he would: he findeth alwaies some imperfection in the worke: therfore the Apostle vseth the word κατεργάζεσθαι, to perfit or performe: *aliquo tenus proficiuntur sancti, &c.* the Saints doe make some proceeding, but they are farre off from perfection. *Obiect.* But God worketh in his, both the will, and the deed. *Ans.* God indeed worketh both, but not alwaies, nor alike; the Saints sometime will and performe good things, sometime they are willing, but want strength; But the Apostle speaketh not here as though alwaies his will came short, but that oftner then he would his will was crossed in good things: and therefore he vseth the word *dwelling*; this grace and strength did not alwaies dwell and continue with him, *Pareus.*

4. But *Pererius* thus obiecteth: 1. if Saint Pauls will consented at any time to his concupiscence, how could he say, *v. 17. it is no more I that doe it, but sinne?* 2. how could he delight in his minde in the law of God, if there were sinne? 3. if S. Paul did those things, which he would not, then fornication, adulterie and such like.

Cont. 1. It was the part of the will vnregenerate, which consented not to the will renewed, which Saint Paul calleth his will, and not the other, because he cheifely desired good things. 2. in the regenerate part he delighted in Gods law, though in his vnregenerate, sinne remaine. 3. S. Paul speaketh not of such grosse sinnes, but of the secret force of concupiscence, which often carieth away euen the regenerate.

28. Quest. *Of the meaning of these words, v. 21. I finde a law, &c.*

1. Some doe vnderstand this lawe of the morall lawe giuen by Moses, some of the law of concupiscence, which afterward is called the law of the members: and of both sorts there are diverse opinions.

Of the first there are two sorts, some doe interpret it, as though the Apostle should commend the lawe, some that he setteth forth the weakenesse and want of strength in the lawe.

Of the former sort, 1. *Origen* would haue the words transposed thus: *because when I would doe good, and euill is present, I finde a lawe, and I delight in the lawe, &c.* But this traiection of the words seemeth somewhat hard. 2. *Photius* in *Oecumenius*, doth transpose them thus, *I finde the lawe to be good vnto me willing to doe, &c.* so also *Augustine lib. 2. cont. 2. epist. Pelag. c. 10.* and *Anselmus* whom *Bellarmine* followeth, ioyne *good* with the *lawe*: but it may be gathered v. 19. *I doe not the good thing I would*, that *good* must be ioyned with the word *doe*, not with the law. 3. *Chrysostome* thus interpreteth, I finde the lawe, *fauentem, auxiliantem*, fauouring, and helping me: so also *Theophylact*, and *Lyranus* saith, that the Apostle sheweth the consent betweene the written lawe, and the naturall lawe, which mooueth him to doe that which is good: so also the Syrian interpreter, *I finde the lawe to consent to my minde*. 4. Some supply the word *good*, I finde the lawe to be good, *Haymo, Hugo, Gorrhan, Parens*. 5. *Pareus* hath an other exposition, that the lawe is taken here for *studium legis*, the studie of the lawe, and he thinketh the word παράκειται, *is present, at hand*, may be supplyed out of the latter part of the verse in this sense, *I finde the studie of the lawe to be present with me, when I would doe good*: But all these expositions tending to the commendation of the law, are remooued, because of the last words, *because euill is present with me*: for how can this be a reason, that the lawe helpeth or consenteth, or is good and profitable to him, beeing willing to doe good: to say with *Pareus*, that ὅτι, *because*, may be taken for κἂν τε, *although*: or with *Eains*, for ἀλλά, *but*, or that it is superfluously added, it seemeth not to be so fit.

Of the other sort, that hereby sheweth the weakenes of the lawe, which serueth to discouer sinne, 1. Some giue this sense, *inuenio legem, agnosco debilem*, I finde the lawe, that is, to be but weake, it cannot helpe me or make me better, but though I would doe good, yet euill is present: *Photius in Oecumen.* 2. or *I finde by the lawe, that when I would doe good, euill is present, Vatab. Genevens. Calvin*: but here the preposition *per, by*, is inserted, which is not in the originall. 3. *Erasmus* to the same purpose, *I finde the lawe this to worke in me, that I vnderstand, when I would doe well, that euill is present, &c.* but here many words are added, not in the originall.

Of them that vnderstand the lawe of the members, 1. *Beza* thus interpreteth, I finde *legem impositam*, this lawe to be imposed vpon me, by reason of the corruption of my nature: so also *Mart.* that when I would doe good, euill is present. 2. some directly vnderstand, *legem carnis*, the lawe of the flesh, the concupiscence, which hindreth him being willing to doe good: so *Tolet, Osiand.* and these two last expositions are most agreeable to the text, because it is added as a reason, *because euill is present with me*, in which words he sheweth what lawe he meaneth, that which is opposite vnto him, which is further explained in the verses following.

Quest. 29. How the Apostle saith, v. 21. *euill is present with me.*

1. *Ambrose* hath here a curious obseruation: euill is said to be present *adiacere*, to lye readie at hand, because it lurketh in the flesh, as at the doore, that when one is inclined and willing to do good, sinne is at hand to hinder: And he giueth this reason, why sinne hath the habitation in the flesh rather then in the soule, because the flesh onely is deriued *ex tradice*, by propagation, and not the soule: which if it were propagated as well as the flesh, sinne rather should haue the seate in the soule, because it sinneth rather then the flesh, which is but the organe or instrument of sinne: likewise expounderh *Tolet, adiacet mihi*, it is naturally resiant in my flesh, as he said before, that to will is present with me, that is, naturally in his minde, *annot. 21.*

2. But 1. *Ambrose* reason concludeth not: for though the flesh haue the beginning by propagation, and not the soule, and so the first pollution is by the flesh: yet sinne dispersith it selfe into the whole nature of man, both soule and bodie, as the Apostle sheweth, Colos. 2. 18. that there is νοῦς σαρκός, *a mind of flesh, or fleshly minde*. 2. neither naturally is the minde

mind willing or apt vnto that which is good, for why then ſhould the Apoſtle exhort, *to be renewed in the ſpirit of the minde*, Ephes. 4. 23. the aptneſſe and inclination of the mind vnto good, is by grace: the meaning then of this phraſe is nothing elſe but to ſhewe, the readineſſe and ſtrength of our naturall concupiſcence, which lyeth in waite, and is at hand to hinder euerie good worke, and to ſtirre vs vp vnto euill.

Queſt. 30. *Of theſe words, I delight in the law of God, &c. v. 22, 23. of the number of theſe lawes, and what they are.*

1. Concerning the number: 1. ſome referre theſe laws vnto two: the law of God, and the law of the minde, they make one and the ſame, the law of the members, and the law of ſinne, alſo they thinke to be one: *Pareus, Martyr, Tolet. annot.* 22. 2. *Photius* in *Oecumenius* maketh three lawes, he diſtinguiſheth the law of God, and the law of the minde: the law of the members, and the law of ſinne he confoundeth. 3. But *Hierom. epiſt. ad Hedib. qu.* 8, and *Ambr. in Luc.* 17. doe recite fowre lawes, as they are here named by the Apoſtle, the law of God, the law of the minde, the law of the members, and the law of ſinne: ſo alſo *Calvin, Hyper.* and the Apoſtle indeede ſetteth downe ſo many.

2. The like difference is, what theſe lawes ſhould be. 1. *Oecumenius* thus deſcribeth theſe lawes: two are without vs, the law of God, the knowledge whereof we haue by the preaching of the Goſpel, and the law of the members, which commeth by the ſuggeſtion of Satan miniſtring euill cogitations; two of them are within vs, the law of the minde, that is the law of nature, which is imprinted in the minde, and the law of ſinne, which is the euill cuſtome of ſinning. 2. *Pererius* will haue the law of God to be the written law, and the law of the mind the naturall law: the law of the members the naturall concupiſcence, and inclination vnto the ſeuerall proper obiects of the deſire, the law of ſinne, is *deordinatio earundem virium*, the diſordering of the naturall faculties, and abuſing of them vnto euill. But all theſe faile herein: 1. the law of the minde is not naturall, for naturally the minde is not apt vnto that which is good, without the worke of grace. 2. and the law of the members is interoall and within vs. 3. neither is this the naturall facultie of deſiring, which is not euill, but the diſordered pravitie of nature. 3. *Pet. Mertyr* as he maketh the law of God and the law of the minde to be the ſame, yet in a diuers reſpect: for it is called the law of God, in reſpect of the author, and of the minde, in regard of the ſubiect: ſo in his iudgement the ſame is called the law of ſinne, becauſe concupiſcence in it ſelfe is ſinne, as the efficient, and the law of the members, becauſe they are as the inſtruments. 4. But I rather conſent vnto *M. Calvin*, who vnderſtandeth the law of God, to be the morall law, the rule of equitie, and the law of the minde, to be the obedience and conformitie, which the mind regenerate hath with the law of God: and by the law of the members, the concupiſcence, which is in the members, conſenting to the law of ſinne. 5. And further the law of the members, and the law of ſinne, are not ſevered in ſubiect: they are both in the members: but thus they differ: Some thinke the law of the members to be the corruption, and pravitie of our nature, called before the bodie of ſinne, c. 6. 6. and the law of ſinne, the euill concupiſcence ſpringing from thence: ſo *Vatablus*, the law of the members, is *vis in carne*, the ſtrength of the fleſh reſiſting the law of the minde: and the law of ſinne, is *affectus carnis*, the carnall affections: ſo *Haymo* interpreteth the law of the members, *onus & pondus mortalitatis*, the burthen of mortalitie, and the law of ſinne, to be euill concupiſcence, cuſtome, and delight in ſinne: ſo *Lyranus* vnderſtandeth by the law of the members, *fomitem peccati, vel inclinationem pravam*, the food and matter of ſinne, or the corrupt inclination, and the law of ſinne, *conſuetudinem pravam*, the euill cuſtome of ſinning. 6. But I rather with *Beza*, by the law of ſinne, vnderſtand the corruption of nature, by the *law of the members*, the euill concupiſcence ſpringing from thence: for otherwiſe the oppoſition betweene the law of God and the minde, on the one ſide, and the law of the members and of ſinne on the other, will not be correſpondent and anſwerable together: for the law of the members muſt be ſet againſt the law of the minde, and the law of ſinne againſt the law of God; like as then the regenerate minde is conformable to the law of God, ſo the vnregenerate members are captived to the law of ſinne in the members, which is the corruption of nature, euen originall ſinne.

31. Queſt. *Why theſe are called lawes, and why they are ſaid the one to be in the inner man, the other in the members.*

1. For the firſt: 1. *Chryſoſtome* giueth this reaſon, it is called the law of ſinne, *propter*

vehementem & exactam obedientiam, because of the exact and forced obedience which is giuen vnto it: for the laws of tyrants, are so called *abusive*, though not properly, *Calvin: lex quia dominatur*, it is a law because it ruleth, *gloss.* 2. *Lyranus*, a law is called *a ligando*, of binding, *ducit membra ligata ad mala*, it leadeth the members, and holdeth or tieth them to that which is euill: they can doe no other. 3. *Pererius, sicut lex dirigit, &c.* as the law directeth to that which is good, so the lawe of sinne to that which is euill. 4. *legitime factum est*, it commeth iustly to passe, that *illi non seruiat suum inferius, i. caro*, that mans inferiour, that is, his flesh should not serue him, seeing he serued not his superiour, namely, God, *gloss. ordinar. Anselmus*, so it is called a lawe, as in iustice imposed of God vpon man for his disobedience.

2. For the second, the one is called the lawe of the minde and inner man, the other the lawe of the members and outward man: 1. not that the minde and reason onely wherein the naturall lawe is written, is the inner man, and the sensitive part is the flesh, as *Lyranus*, *Gorrhan*, with others, which opinion is confuted before, quest. 26. for euen the minde is corrupt and so carnall in the vnregenerate, as the Apostle speaketh of some which were κατεφθαρμένοι τὸν νοῦν, corrupt in their minde, 2. Timoth. 3. 8. 2. But the regenerate part is called the inner man, and the vnregenerate both in soule and bodie the outward. 1. because *intus potissimum regnat*, it raigneth chiefely within, and is discerned chiefely and knowne in the mind, *Mart.* 2. *quia in cordis conuersione, &c.* because it consisteth in the heart, *nec patet hominum oculis*, and is not open and apparent vnto the sight of men, *Pareus*: in which sense it is called the hid man of the heart, 1. Pet. 3. 4. 3. and because *non externa vel mundana quærit*, it seeketh not things externall, belonging to the world, whereas *appetitus carnis vagi sunt & extra hominem*, the fleshly appetite is wandring, and as it were without a man, *Calvin:* and as *Caietane, carnalibus officijs immersæ sunt*, the faculties of the outward man, are drenched as it were and wholly spent in carnall offices. 4. and the regenerate part is called by the name of the inner man, and the minde, *per excellenciam*, because of the excellencie: for as the minde is more excellent then the bodie, so is the spirit, then the flesh, *Calvin.*

Quest. 32. *Of the Apostles exclamation, O wretched man that I am!*

1. The word, which the Apostle here vseth, ταλαίπωρος, signifieth one, that is *pertritus pugnis fatigatus*, wearied with continuall combates, *Beza*: like as a champion, which striuing along time, is like at last to be ouercome of his aduersaries vnlesse he be helped: the vulgar latine readeth, *O vnhappie man*, but that is not so fit. 2. neither doth the Apostle thus crie out, either as a man in despaire, or doubting, by whom he should be deliuered, but he sheweth his great desire: *vox est anhelantis*, it is the voice of one breathing and panting, desiring to be deliuered from this seruitude: *Calvin.* 3. and by this exclamation, *certaminis gravitatem ostendit*, he sheweth the greatnes of this combate, out of the which he was not able to wrestle by his owne strength: and if Paul were not able, who is? it is then a patheticall speach like vnto that, Psal. 86. *Who will giue me the wings, as it were of a doue? Fauu.* 4. And in this crying out, the Apostle sheweth the state of all men in this life, into what miserie they are brought by their sinne: and likewise his desire, longing to be deliuered therfrom: *Pareus.*

Quest. 33. *What the Apostle vnderstandeth by this bodie of death, from the which he desireth to be deliuered.*

1. *Ambrose* by the bodie of death, vnderstandeth *vniuersitatem vitiorum*, a general collection of sinnes, which he called before, the bodie of sinne; but there was not in the Apostle such a gathering together and confluence of all sinne. 2. *Pererius* chargeth *Calvin* to agree with *Ambrose*, who vnderstandeth by the bodie of death, *massam vel congeriem peccati, ex qua homo conflatus*, the masse and heape of sinne, whereof man consisteth, and thereupon he crieth out, *ô hominem impurum atq; impium*, O wicked and filthie man, that is not ashamed so to charge the Apostle, &c. Whereas *Calvin* onely saith, that there were in the Apostle, *reliquiæ peccati*, some reliques of sinne, of that masse of sinne and corruption, which is in man: *Calvin* then and *Melanthon* do thus vnderstand the Apostle, *naturam hanc carnalem immersam esse peccato*, that this carnall nature is wholly drowned and drenched in sinne; so also *Martyr, vitiatam & corruptam naturam intelligit*, he vnderstandeth our corrupt nature: but the Apostle speaketh of death here, not of sinne. 3. neither is the bodie of death

death taken here properly for ſinne, as *Faius* thinketh it was called before the bodie of ſinne, c. 6. and it is conſidered, *tanquam moles & onus incumbens*, as a maſſe or burthen lying vpon vs: ſo alſo *Roloch*: it is taken for ſinne in this place, which is in the bodie, and in the whole man: likewiſe *Piſcator*, *mortem intelligit peccatum inhabitans*, by death he vnderſtandeth the ſinne that dwelleth in vs: and ſo before them *Vatablus*, *à concupiſcentia*, &c. he wiſheth to be deliuered from concupiſcence, which did make him guiltie of eternall death: and before him *Photius in Oecumenius*, applyeth it to the corporall and ſinnefull actions, which bring the death of the ſoule: But in their meaning the Apoſtle ſhould ſay in effect, who ſhall deliuer me from this ſinnefull bodie? what could an vnregenerate man haue ſaid more? 4. neither yet doe I approoue of their opinion, which referre it onely to the mortalitie of the bodie, as *Theophylact*, *morti ſubiecti*, ſubiect to death: *Lyranus*, *quia ſanctireſurgent*, &c. becauſe the Saints ſhall riſe in an immortall bodie: and *Pererius*, *à corpore mortis huius*, from the bodie of this death, that is ſubiect to mortalitie and corruption: for the Apoſtle hath reſpect thus crying out vnto the conflict between the fleſh and the ſpirit, from which he deſireth to be deliuered. 5. *Caſſianus* by the bodie of death would haue vnderſtood the terrene buſines and neceſſitie, *qua ſpirituales homines à cœleſtium meditatione retrahit*, which draweth ſpirituall men from the meditation of heauenly things: but the Apoſtle ſpake before of the combate betweene the fleſh and the ſpirit: and they are not all carnall, which are occupied in the neceſſarie affaires of this life. 6. *Tolet* ioyning the pronoune *this* vnto *death*, not vnto the *bodie*, reading thus *from the bodie of this death*, will haue reference to be made vnto the *tyrannie of the lawe of concupiſcence*, whereof he ſpake before: but the pronoune is better ioyned to *bodie*, as the Syrian interpreter, *Eraſmus*, and *Beza*, well obſerue: for of his fleſh and members he ſpake before, but of death he made no mention: This demonſtrative then *this*, is better referred to *bodie*. 7. Wherefore the Apoſtle calling his preſent ſtate out of the which he deſireth to be deliuered, *this bodie of death*, ioyneth both mortalitie and ſinne together; he meaneth his mortall bodie ſubiect to ſinne, as *Hierome* expoundeth, *quod morti & perturbationibus eſt oppoſitum*, which is oppoſed to death, and perturbations, *apolog. aduerſ. Ruffin.* and ſo *Beza*, the Apoſtle by the bodie deſigneth, *carneam corporis molem*, the fleſhie maſſe of the bodie, which is nothing elſe, but *maſſa mortis & peccati*, a lumpe of death and ſinne: ſo *Origen*, it is called the bodie of death *in qua habitat peccatum, quod eſt mortis cauſa*, wherein ſinne dwelleth, which is the cauſe of death. 8. And this deliuerance which the Apoſtle longeth for, is not the ſpirituall deliuerance in this life from the captiuitie of ſinne, as *Tolet*, but the finall deliuerance from the bondage of mortalitie and corruption which we looke for in the reſurrection, as *Auguſtine* expoundeth, *lib. 1. cont. epiſt. Pelag. c. 11.* and ſo the Apoſtles meaning is, *non finiri luctamina, &c.* that theſe conflicts cannot be ended, as long as we carrie this mortall bodie about with vs, *Pareus*. And here we may conſider a threefold ſtate of mans bodie, the one in Paradiſe, *cum non potuit mori*, when it was in mans power, if he had not ſinned not to die at all: vnder the ſtate and condition of ſinne, where *non poteſt non mori*, he cannot but die, a neceſſitie of death is laid vpon all Adams poſteritie: vnder the ſtate of glorie, *non poſſumus mori*, we cannot die: we ſhall be exempted from the condition of all mortalitie, *Pererius*.

Queſt. 25. *Why the Apoſtle giueth thanks to God, ver. 25.*

1. There is ſome difference in the reading of theſe words: the Latine interpreter thus readeth, *the grace of God thorough Ieſus Chriſt*, ſo alſo *Origen* before, who maketh it an anſwer to the former words of the Apoſtle, *who ſhall deliuer me?* likewiſe *Auguſtine* followeth this reading, *ſerm. 45. de tempor.* but all the Greek copies haue εὐχαριστῶ, *I giue thanks*: and the Apoſtle did not aske the queſtion before, who ſhould deliuer him, but *ſuſpirat potius*, he ſigheth, and ſheweth his deſire to be deliuered, *Beza*.

2. For the meaning of the words. 1. ſome thinke that the Apoſtle giueth thanks for his redemption in Chriſt, *Mart.* that he is deliuered *à reatu peccati*, from the guilt of ſinne originall and actuall, *Roloch*: and that his ſinnes are not imputed, *Oſiander*, and before them *Oecumenius*, *quod me liberavit per mortem filij*, that he hath deliuered me by the death of his Sonne: But this deliverance the Apoſtle had alreadie obtained: he ſpeaketh in the future tenſe, *who ſhall deliuer me?* 2. *Theophylact* referreth it to the former benefit, *quod viriliter aduerſatur peccato*, that he did manfully reſiſt ſinne, which ſtrength he had not either by the lawe

law of nature, or by the law of Moses, but by grace in Christ: So also *Pareus* thinketh the Apostle doth giue thankes, that he doth not *succumbere in certamine, sed vincere*, giue ouer in this combate, but at the length ouercommeth: But the Apostle wisheth yet a further deliuerance, which as yet he had not, because he speaketh of the time not to come, *who shall deliuer me*, and yet he giueth thankes for it, as enioying the same in hope. 3. *Tolet* and *Perer.* thinke that the Apostle giueth thankes, that he was deliuered from concupiscence, *quod non mentem trahit in consensum*, that it did not draw his mind to consent: and so he was deliuered from it, as it was *malum culpæ*, as there was sinne or fault in it, that is, to consent vnto it, but not as it was *malum pœnæ*, a punishment, that is, *concupiscere* to couet or desire simply without assent: so also *Lyranus*: But if the Apostle did not sometime thorough his infirmitie giue consent vnto his concupiscence, how could he say it did lead him captiue vnto the law of sinne: & more it is prooued at large afterward, that the commandement, *thou shalt not lust*, whereof the Apostle confesseth himselfe a transgressor, v. 7. 18. doth not onely restraine the first motions of concupiscence, which haue not the consent of the will, but the second also which haue, controv. 8. 4. *Vatablus* will haue this thanksgiuing to be referred to the deliuerance, which the Apostle expected in the life to come. 5. But it is better to ioyne them together, as *Augustine* doth, *serm.* 45. *de tempor.* the grace of God, *nunc perfectè innouat hominem, &c.* doth now perfectly renew a man by deliuering him from all his sinnes, *& ad corporis immortalitatem perducit*, and bringeth him also to the immortalitie of the bodie: *Lyranus* likewise comprehendeth both these deliuerances, that both the regenerate are here deliuered from their sinnes, and in the next life, shall be freed from all corruption, as the Apostle saith, Philip. 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie*: so *Chrysostome* saith, the Apostle giueth thanks, *quod non solum principibus malis liberamur, sed eorũ, quæ futura sunt, capaces facti sumus*, that we are not onely deliuered from the former euills, namely our sinnes, but are made capable of the good things to come: thus also *Pellican*, the Saints reioyce, *se primitijs spiritus donatos, &c.* that they are endued with the first fruits of the spirit, which giue them certaine hope of the inheritance to come: and *Beza*, the Apostle sheweth, that he resteth in that hope, *quam habet in Christo fundatam*, which he hath grounded on Christ.

35. Quest. *Of these words, I in my minde serue the law of God, &c.*

1. By the mind, the Apostle vnderstandeth the inner man reformed by grace, by the flesh, the part vnregenerate: so that in this speach of the Apostle a double figure is to be admitted: first a *metonymie*, in that the subiect is taken for the adiunct, the minde, for the sanctitie and holines wrought in the minde by grace, as *Vatablus* well interpreteth, *secundum spiritum meum doctum à spiritu sancto*, in my spirit taught by the holy spirit: and the flesh for the carnall sensualitie, whereby it is lead: there is also a *synecdoche*, the principall part beeing taken for the whole, the minde regenerate, for all the regenerate part both in the minde and bodie, because it chiefly sheweth it selfe there; and the flesh for that part which is vnregenerate in the whole man, both in the minde and bodie, because it is chiefly exercised, and executed by the bodie: see before Quest. 26.

2. We are not to vnderstand here two distinct and seuerall parts, the one working without the other: as the Romanists, which will haue the inner man to be the minde, and the sensuall part the flesh: for in this sense neither doth the minde alwaies serue God, wherein there is ignorance, infidelitie, error, nor yet doth the sensuall part alwaies serue sinne: for many vertuous acts are exercised thereby: see this opinion before confuted, Quest. 31. But these two parts must be vnderstood as working together, the flesh hindreth the spirit, and blemisheth our best actions. *Faius.*

3. And whereas the Apostle saith, *that in my flesh I serue the law of sinne*, we must not imagine, that the Apostle was giuen ouer vnto grosse carnall works, as to commit murther, adulterie; but he sheweth the infirmitie of his flesh, and specially he meaneth his naturall concupiscence, and corruption of nature, in the which he gaue instance before: against the which *pugnabat, luctabatur*, he did striue, and fight. *Martyr.*

4. Neither yet must we thinke, that the Apostle, seruing the spirit one way, and the flesh an other, was as a mutable or inconstant man, or indifferent: like as *Ephraim* is compared to a cake but turned and baked on the one side Hos. 7. 8. or as they, which Revel. 3. are said to be luke warme, neither hoat, nor cold: for these of a set purpose were such, and willingly did dissemble:

dissemble: but the Apostle setteth forth himselfe, as a man neither perfectly sound, nor yet sicke, but in a state betweene both: that although he laboured to attaine to perfection, yet he was hindred by the infirmitie of his flesh, like as an Israelite dwelling among the Iebusits: *Faius.*

5. And whereas the Apostle said before, v. 15, *it is not I that doe it, but sinne that dwelleth in mee:* and yet here he saith, *I my selfe, &c. in my selfe serue the law of sinne:* the Apostle is not contrarie to himselfe: for he speaketh here of his person that doth both, there of the cause; *Tolet. annot.* 25. and so he sheweth, *secundum repugnantia principia, se repugnantia habere studia,* that according vnto the contrarie beginnings or causes, he hath contrarie desires, *Pareus.*

36. Quest. *Of that famous question whether S. Paul doe speake in his owne person, or of an other here in this 7. chapter.*

There are of this matter diuers opinions, which yet may be sorted into these three orders. 1. Some thinke that the Apostle speaketh in the person of a man, not yet in the state of grace. 2. Some of a man regenerate, from v. 14. to the ende. 3. Some that the Apostle indifferently assumeth the person of all mankind, whether they be regenerate, or not. And in euery of these opinions there is great diuersitie.

1. They which are of the first opinion, 1. Some thinke, that the Apostle speaketh in the person of a naturall man, and sheweth what strength a mans free will hath by nature without grace: so *Iulianus* the Pelagian, with other of that sect, whose epistles *Augustine* confuteth: so *Lyranus*, he speaketh in the person, *generis humani lapsi*, of humane kind after their fall. 2. Some will haue the person of a man described, *sub lege, & ante legem degentis*, not liuing onely before the law, but vnder it, hauing some knowledge of sinne: so *Chrysostome, Theophylact*, whome *Tolet* followeth, *annot.* 4. 3. Some thinke that the Apostle describeth a man not altogether vnder the law, nor yet wholly vnder grace: but of a man beginning to be conuerted: *quasi voluntate & proposito ad meliora conuersi*, as conuerted in minde and desire vnto better things, *Origen:* so also *Basil. in regal. breuiar.* and *Haymo* saith, the Apostle speaketh *ex persona hominis pœnitentiam agentis*, in the person of a man penitent, &c.

2. They of the second sort doe thus differ. 1. *Augustine* confesseth that sometime he was of opinion, that the Apostle speaketh in the person of a carnall and vnregenerate man, but afterward he changed his minde, vpon better reasons, thinking the Apostle to speake of a spirituall man in the state of grace: *lib. 1. Retract. c. 23. lib. 6. cont. Iulian. c. 11.* but *Augustine* retaining this sense, thinketh that the Apostle, saying, v. 15. *I allow not that thing which I doe*, speaketh of the first motions onely of concupiscence, *quando illis non consentiatur*, when no consent is giuen vnto them: *lib. 3. cont. Iulian. c. 26.* which concupiscence the most perfect man in this life can not be void of: so also *Gregorie* vnderstandeth, *simplices motus carnis contra voluntatem*, the *simple motions* of the flesh against the will: and hereunto agreeth *Bellarm. lib. 5. de amission. grat. c. 10. Rhemist. sect. 6.* vpon this chapter. 2. *Cassianus collat. 23. c. 15.* vnderstandeth a man regenerate: but then by the inner man he would haue signified the contemplation of celestiall things, by the flesh, *curam rerum temporalium*, the care of earthly things. 3. Some thinke that the Apostle so describeth a regenerate man, as yet that he may sometime become in a manner carnall: *we see in this example euen of Paul regenerate, etiam regeneratum nonnunquam mancipium fieri peccati*, that a regenerate man, may sometime become the slaue of sinne. *Rolloch.* 4. But the founder opinion is, that the Apostle in his owne person speaketh of a regenerate man, euen when he is at the best, that he is troubled and exercised with sinnefull motions, which the perfectest can not be ridde of till he be deliuered from his corruptible flesh: of this opinion was *Hilarie, habemus nunc nobis admistam materiam, qua mortis legi & peccato obnoxia est, &c.* we haue now mixed within vs a certaine matter, which is subiect to the law of death and sinne, &c. and vntill our bodie be glorified, *non potest in nobis vera vita esse natura*, there can not be in vs the nature and condition of true life: *Hilar. in Psal. 118.* Of the same opinion are all our soundest new writers, *Melancthon, Martyr, Calvin, Beza, Hyperius, Pareus, Faius*, with others.

3. Of the third sort, 1. some are indifferent, whether we vnderstand the person of the regenerate, or vnregenerate, *gloss. ordinar.* and so *Gorrhan* sheweth how all this, which the Apostle hath from v. 18. to the end, may in one sense be vnderstood of the regenerate, in an other of the vnregenerate. 2. Some thinke that some things may be applied vnto the regenerate, as *I am carnall sold vnder sinne:* but some things onely can be applied to the regenerate,

rate, as these words, *I delight in the law of God, &c. Perer. disput. 21. num. 38.* and yet he rather inclineth to thinke, that the Apostle taketh vpon him the person of a man regenerate: And *Origen* seemeth to haue beene of this minde, that sometime the Apostle speaketh in his owne person, as *I thanke God through Iesus Christ*, and sometime in the person of a weake man, and young beginner, as in the rest. 3. Some take all this discourse of the Apostle, neither to touch the regenerate, or vnregenerate in the particular, but the nature of mankind in generall: as *Hierome* noteth, that the Apostle saide not, *O wretched sinner*, but *O wretched man, vt totam complecteretur naturam omnium hominum, & non tantum peccatorum, &c.* that he might comprehend the nature of all men, and not onely of sinners: *lib. 3. cont. Pelag.* so also *Erasmus, humani generis in se personam recipit, &c.* he taketh vpon him the person of mankind, wherein is both the Gentile without the law, the carnall Iew vnder the law, and the spirituall man made free by grace: *Annot. in hunc locum.*

Now of all these opinions, which are tenne in all, we embrace the fourth of the second sort: and this diuersitie of opinion may be reduced to this point, whether the Apostle speake in his owne person of a man regenerate, or in an assumed person of a man vnregenerate: the other particular differences, haue beene dispersedly touched before. Now then the arguments shall be produced with their answers, which are vrged on both sides: and first for the negative, that the Apostle giueth not instance here of a man regenerate, and spirituall, but carnall and vnregenerate.

Argum. 1. *Origen* vrgeth these reasons: first the righteous man is not said to be carnall, 2. Cor. 10. 3. *We doe not warrie after the flesh:* But the Apostle here saith, v. 14. *I am carnall.*

2. Of the righteous the Apostle saith, 1. Cor. 6, 20. *ye are bought for a price*, but here the Apostle saith, v. 14. *I am sold vnder sinne.*

3. Of the righteous it is said, c. 8. 9. *the spirit of God dwelleth in you:* but here the Apostle confesseth, that no good thing dwelleth in him.

4. *Origen* also presseth these words, v. 18. *in my flesh I serue the lawe of sinne*, if the Apostle should speake thus of himselfe, *desparationem mihi videtur incutere*, it were able to strike despaire vnto vs, that there is no man who doth not serue sinne in the flesh.

5. The regenerate, such as Paul was, doe not onely will that which is good, but performe it also: but this man cannot doe, that he would, of whom the Apostle speaketh, ver. 15. *Tolet.*

6. The righteous and iust man cannot be said to be captiued vnto sinne, as the Apostle saith of that man, whose person he beareth, v. 23. *Cassianus collat. 22. in fine.*

7. The Apostle speaking of himselfe, and of others which are regenerate, said before, v. 5. 6. *When we were in the flesh, &c. the motions of sinnes, &c. had force in our members, &c. but now we are deliuered from the law, &c.* But here the Apostle speaketh of a man, that is captiued vnto the motions of the flesh, so that the Apostle if he should speake here of a regenerate man, would contradict himselfe.

8. The scope of the Apostle is to shewe the invaliditie of the lawe, that it cannot take away sinne, but sinne rather is encreased thereby, by reason of the weakenes of mans nature: it is therefore more agreeable to the Apostles intent, to giue instance of a carnall man, in whom sinne yet raigneth, then of a regenerate man, that by grace is brought to yeeld obedience to the law, *Tolet. c. 10. in tractat.*

9. *Hierome*, and before him *Origen* thus shewe, that the Apostle here assumeth the person of an other: like as Daniel beeing a iust man yet prayeth in the person of sinners, saying, c. 9. we haue sinned, we haue done wickedly, *Hierome epist. 151. ad Algasiam.*

The former arguments answeared.

1. The regenerate simply are not called carnall, but *secundum quid*, after a sort they are carnall in respect of the vnregenerate part: as the Apostle speaking to the Corinthians, that were beleeuers, and iustified, sanctified, 1. Cor. 6. 11. yet calleth them carnall, in regard of the sects and diuisions among them, 1. Cor. 3. 1. And one is said to be carnall two wayes, either he which is altogether obedient to the flesh and fleshly lusts: or he that doth not yeeld himselfe vnto them, but striueth against them, and yet against his will feeleth the violent motions thereof: so the Apostle confesseth, that *though he warre not after the flesh, yet he walketh after the flesh*, 2. Cor. 10. 3.

2. The

2. The righteous is bought for a price, and redeemed from his ſinnes, and yet in reſpect of his vnregenerate part, the corruption of nature and reliques of ſinne remaining, he is ſaid to be ſold vnder ſinne, not ſimply, as the vnregenerate is giuen ouer wholly, but in part only.

3. In the faithfull as they are regenerate, the ſpirit of God dwelleth, but in their vnregenerate part ſinne inhabiteth: there is no inconuenience to graunt, that two diuerſe inhabitants may dwell in one and the ſame houſe, in two diuerſe parts: for the Apoſtle ſpeaking of the regenerate, ſaith, Galat. 5. 17. *The ſpirit luſteth againſt the fleſh, and the fleſh againſt the ſpirit, and theſe are contrarie one to the other:* they which feele not this fight and combate are either Angelicall, as the Saints in heauen, or they haue not yet receiued the ſpirit at all, as they which are carnall.

4. There are two kinds of ſeruices to ſinne, the one is a willing ſeruice, ſuch as is in the vnregenerate, the other vnwilling, and in a manner forced, as in the regenerate.

5. The vnregenerate haue no will at all to doe good, *for the wiſedome of the fleſh is not ſubiect to the lawe of God, neither can be*, Rom. 8. 7. the regenerate receiue grace to will, and ſometime to performe, though not as they would: they are therefore regenerate though not perfectly, as none are in this life.

6. There are two kinds of captiuitie, the one, when one is wholly captiued vnder the bondage of his owne voluntarie ſinne, the other is a forced captiuitie vnder the bondage of originall ſinne, this is in the righteous, not the other.

7. The Apoſtle is not contrarie to himſelfe: for it is one thing to obey the luſts of the fleſh, as the vnregenerate and carnall; an other, to feele the motions of the fleſh, and to ſtriue againſt them, as in the regenerate.

8. The Apoſtles intent and meaning is to ſhewe, that the law in it ſelfe is good and iuſt, and that it commeth by reaſon of mans owne infirmitie, that it is otherwiſe to him, and thereupon the Apoſtle to ſet forth the perfection of the lawe, giueth inſtance in the regenerate, that they are not able to keepe the law, much leſſe the vnregenerate: ſo that it is more agreeable to the ſcope and purpoſe of the Apoſtle, to ſpeake of a man regenerate, then of one vnregenerate.

9. Euen Daniel, though he be called a man of deſires, that is, beloued, and excepted of God, yet had his ſinnes, which he confeſſed in his owne name, and perſon: as Dauid is ſaid to be a man after Gods owne heart, yet he had his ſinnes and imperfections.

Arguments for the affirmatiue part, that S. Paul ſpeaketh in his owne perſon as of a man regenerate.

Firſt theſe two points muſt be premiſed, that the Apoſtle ſpeaketh of himſelfe, not of another, ſtill continuing his ſpeach in the firſt perſon, *I am carnall, I will, I conſent, I delight*, and ſo throughout, that it ſhould be a great forcing of the Apoſtles ſpeach, to make him to ſpeake of another and not of himſelfe: ſecondly the Apoſtle from the 14. v. to the end, ſpeaketh of his preſent ſtate, (who was then regenerate) as may appeare, becauſe while he was yet vnder the law, he ſpeaketh as of the time paſt, v. 9. *I was aliue*, and v. 10. *ſinne ſeduced me:* but from the 14. v. he ſpeaketh of the time preſent, *I am carnall*, and ſo throughout to the end of the chapter.

Argum. 1. Hence then is framed our firſt reaſon: the Apoſtle ſpeaketh of himſelfe, as he then was, becauſe he ſpeaketh in the preſent tence: but then he was a man regenerate; *Ergo.*

Theophylact anſwereth; the Apoſtle ſaith, *I ſerue*, v. 15. that is, *ſeruiebam*, I did ſerue: *Contra.* As the Apoſtle ſaith *I ſerue*, ſo he ſaith, *I delight in the law of God*, v. 22. and in this verſe. 25. *I thanke God, &c.* which immediately goe before the other, *I ſerue:* but thoſe words muſt be vnderſtood, as they are vttered, of the time preſent, therefore the other alſo.

Argum. 2. *Gregorie* vrgeth theſe words v. 18. *to will is preſent with me*, he that ſaith *he will, per infuſionem gratiæ, qua in ſe iam lateant ſemina offendit*, doth ſhew what ſeede lyeth hid in him by the infuſion of grace, *lib.* 29. *moral. c.* 15.

Anſ. Euen the vnregenerate by nature doe will that is good: they may *imperfectè velle bonum ſine gratia in peccato*, imperfectly will that is good without grace euen in the ſtate of ſinne, *Tolet. in tractat. c.* 9.

Contra. There is *bonum naturale, morale, ſpirituale*, that which is naturally good, morally good, ſpiritually good: the firſt one by nature may deſire, as brute beaſts doe the ſame, and therein they doe neither good, nor euill: the ſecond alſo in ſome ſort, as the heathen followed after morall vertues, but they did it not without ſinne, becauſe they had no

faith; but that which is ſpiritually good, the carnall haue no mind at all vnto: for it is God, which worketh both the will and the deed, Phil. 2. 13.

Argum. 3. *Auguſtine* preſſeth theſe words, v. 17. *It is not I that doe it, but ſinne that dwelleth in mee*, this is not *vox peccatoris, ſed iuſti*, the voice of a ſinner, but of a righteous man: *lib.* 1. *cont.* 2. *epiſt. Pelag. c.* 10.

Anſ. A ſinner may be ſaid not to doe euill, not becauſe he doth not conſent vnto it, but becauſe he is not onely mooued of himſelfe, but drawen by his concupiſcence: *Tolet. ibid.*

Contra. There is nothing in a man to giue conſent vnto any action, but either his ſpirituall or carnall part: but in the vnregenerate there is nothing ſpirituall, but all is naturall; therfore whatſoeuer ſuch an one doth he wholly conſenteth; he himſelfe is not one thing, and his ſinne another to giue conſent: but he is wholly mooued and lead of ſinne.

Argum. 4. *Auguſtine* addeth further: the Apoſtle thus beginneth the 8. chapter: *there is no condemnation to them that are in Chriſt Ieſus*, which words follow as inferred vpon the other: which ſheweth that the Apoſtle ſpake before of thoſe which were in Chriſt Ieſus.

Anſ. Nay rather thoſe words following vpon the other, *who ſhall deliuer me, &c.* which the Apoſtle vttereth of a man not yet deliuered or freed from his ſinne, and maketh anſwer, *the grace of God, &c.* ſhew, that he ſpake before as of our not beeing in the ſtate of grace: *Tolet. ibid.*

Contra. 1. It is the bondage of corruption, which the Apoſtle deſireth to be deliuered from, as is ſhewed before, qu. 33. neither doth the Apoſtle anſwer, *the grace of God, &c.* but *I giue thankes to God*, as likewiſe hath beene declared qu. 34. before: but one not in the ſtate of grace, cannot giue thanks vnto God: therefore the immediate connexion of theſe words, c. 8. ſheweth that he ſpake before of thoſe, which are in Chriſt.

Argum. 5. Further *Auguſtine* thus reaſoneth: a carnall man cannot delight in the law of God, in the inner man, as Saint Paul doth: neither indeed is there any inner man, that is regenerate and renewed in thoſe which are carnall: *Pareus.*

Anſ. 1. The vnregenerate may delight in the law, as Herod did: and it is nothing elſe, but *velle bonum*, to will that which is good: *Tolet. ibid.* and they haue alſo the inner man, which is the mind, as the outward man is the bodie.

Contra. 1. The carnall cannot delight in the law, but they hate it, as Pſal. 50. 17. *thou hateſt to be reformed, and haſt caſt my words behind thee:* Herod gaue eare to Iohn Baptiſt, not of loue, but for feare, for afterward he put him to death: Hypocrits and carnall men, may ſtand in ſome awe, and feare a while, but it is not of loue, nor in truth, or from the heart. 2. the inner part, is that with ſpirituall, and renewed: but in the wicked their verie mind is defiled, Tit. 1. 15. therefore in them there is no inner man: ſee before qu. 26.

Argum. 6. The Apoſtle deſireth to be deliuered from his corruptible and ſinfull bodie, hoping then for perfect libertie: but in the reſurrection the carnall ſhall haue no ſuch libertie: they ſhall riſe to greater miſerie. *Auguſtine.*

Anſ. The deliuerance there ſpoken of is by iuſtification from ſinne, not in the reſurrection. *Tolet. ibid.*

Contra. The Apoſtle euidently ſpeaketh of beeing deliuered from *this bodie of death*, that is, his mortall bodie, which ſhall not be till the reſurrection.

Argu. 7. The children of God, that are regenerate, do onely find in themſelues the fight & combate betweene the ſpirit and fleſh, Gala. 5. 17. as the Apoſtle doth here, v. 22. *Pareu.*

Argum. 8. The vnregenerate doe not vſe to giue thanks vnto God, but they ſacrifice to their owne net, as the Prophet ſaith, Hab. 1. 16. they giue the praiſe to themſelues: But S. Paul here giueth thankes: *Faius.*

Argum. 9. No man but by the ſpirit of God, can hate and diſalow that which is committed againſt the law of God, as the Apoſtle doth here, v. 15. *Hyperius.*

Argum. 10. To what end ſhould the Apoſtle thus at large ſhew the effects and end of the law for their cauſe, *qui prorſus ſunt à Deo alieni*, which are altogether ſtraungers from God, and care not for his law? *Faius:* by theſe and ſuch like reaſons it is concluded, that S. Paul ſpeaketh in the perſon of a man regenerate.

Queſt. 37. *Whether S. Paul was troubled with the tentations of the fleſh, and with what.*

1. S. Paul was before his calling tempted and carried away with diuerſe luſts, as he confeſſeth Tit. 3. 3. then giuing conſent vnto them, & following thē with delight: after his calling he felt alſo the pricking and ſtirring of his fleſh, but it had not dominion ouer him, as before:

as here

as here the Apostle sheweth, how he did finde the lawe of his members rebelling against the law of his minde and spirit: and these temptations of the flesh the Lord suffered the Apostle to be troubled with, least he should be extolled by reason of his other excellent gifts, as he himselfe sheweth, 2. Cor. 12.7. whereupon *Gregory* well saith, *custos virtutis infirmitas*, infirmitie is the gardian and keeper of vertue, *ad ima pertrahit caro, ne extollat spiritus, ad alta sustollit spiritus, ne prosternat caro*, the flesh draweth vs downe, that the spirit lift vs not vp, and the spirit doth reare vs vp, that the flesh should not altogether cast vs downe, *lib. 19. Moral. c. 4.*

2. But whereas the Apostle saith, *There was giuen vnto me the pricke of the flesh, &c.* 2. Cor. 12.7. 1. neither thereby is signified the afflictions and griefes which the persecutors put his bodie vnto, as *Chrysost. Theodoret.* 2. or the paine of the head, *gloss. ordinar.* or the cholike, as *Lyranus*, or some other such bodily infirmitie, which would haue much hindered the Apostle in his ministerie. 3. nor yet much lesse, was this pricke the lust of his flesh, as *Hierome* thinketh *epist.* 22. and *Haymo*, so also *Pererius disput.* 23. for it is not like that Pauls bodie beeing tamed and kept vnder, with fastings, watchings, labour, had any such fleshy desire. 4. But hereby is better to vnderstand, *omne tentationum genus, &c.* euery kind of carnall temptation wherewith S. Paul was exercised, *Calvin, Beza.*

4. Places of Doctrine.

Doct. 1. *All things fall out to the wicked for their hurt.*

v. 8. *Sinne tooke occasion by the commandement: Pet. Mart.* hereupon well obserueth, that all things to the vnregenerate fall out vnto euill: for if the lawe doe giue aduantage to sinne, which is holy, iust, and good of it selfe, how much are other things turned to their hurt, as all things to them that loue God fall out to their good, Rom. 8.28.

Doct. 2. *Of the necessarie vse of the lawe.*

v. 8. *Without the lawe sinne is dead:* That is, it lyeth hid, and is vnknowne: hence both *Parens*, and *Piscator* note, *concionem legis in Ecclesia necessariam*, that the preaching of the lawe is necessarie in the Church, that sinne may be knowne, and come to light: and thus the lawe by reuealing our sinne, is a schoolmaster to lead vs to Christ, *Galat.* 3.19. to finde righteousnesse in him, which we haue not in our selues.

Doct. 3. *Of the effects of the lawe.*

v. 9. *When the commandement came, sinne reuiued:* There are 3. effects of the lawe here expressed by the Apostle: two it bringeth forth of it selfe: the manifestation of sinne, and thereupon the sentence of death: the third it worketh not of it selfe, but accidentally, namely the encrease of sinne, through the perversnes of mans nature, which striueth against that which is forbidden, *Par.*

Doct. 4. *Of a fiuefold state of man.*

v. 23. *I see an other law in my members, &c.* 1. In Paradise man had naturall concupiscence, but without disorder or rebellion against the mind. 2. before the law concupiscence rebelled against reason and without resistance. 3. vnder the law men resisted concupiscence, but could not vanquish it. 4. vnder grace they striue against it and preuaile. 5. in heauen there shall be no concupiscence at all, *Perer. disput.* 17.

Doct. 5. *How death is to be desired.*

v. 24. *Who shall deliuer me?* S. Paul desireth to be dissolued to make an ende of sinne: and thus death may be wished for, as the onely remedie of our miserie: the wicked doe oftentimes desire death, but it is rather *vitæ fastidio, quam impietatis tædio*, for that they are wearie of their life, not of sinne. *Calvin.*

5. Places of controversie.

Controv. 1. *Against Purgatorie.*

v. 1. *The Law hath dominion ouer a man as long as he liueth:* This sheweth the presumption of the Pope, who taketh vpon him to prescribe lawes and rules vnto those which are dead, and their soules as they imagine in purgatorie: for no lawe imposed vpon the liuing doth bind them when they are dead: and concerning the authoritie of man, it determineth in this life, Matth. 10.28. *Feare not them which kill the bodie, and are not able to kill the soule:* the Pope then is no more able to free and absolue the soule after death, then he is to kill and condemne it.

Controv. 2. *Of the lawfulnes of second marriage.*

v. 2. *If the man be dead, she is deliuered from the law of the man:* Hence the lawfulnes of second marriage is prooued: for if the woman be free when the man is dead, and so likewise the man, then is it lawfull for them to marrie againe: for now they are, as though they neuer had beene bound: *Hierome* then herein was deceiued, who seemeth to speake hardly of second marriages, though in words he will not condemne them: for he saith, *that a woman marrying after the first marriage, doth not differ much from an harlot: lib.* 1. *cont. Iouinian.* and they which are twice maried he compareth to the vncleane beasts in Noahs arke: But *Hierome* is to be pardoned this ouersight, who too much extolling virginitie, which he confesseth he had lost himselfe, *ad Eduoch.* was caried away in heate and passion so to write of second marriages.

2. The Romanists, though they dare not condemne second marriages simply, yet in that they denied such to be admitted to orders, as haue beene twice married, they shew what base conceit they haue thereof: *Pererius* to helpe this matter, saith that S. Paul would, a Bishop to be the husband of one wife, not because he condemned second marriages, *sed quod id maximè ducebat dignitatem & sacramentum Episcopi, &c.* but because it best became the dignitie and sacrament Episcopall, to be the husband of one wife, as Christ is the spouse of one Church, &c. *disput.* 1. *num.* 2.

Contra. 1. S. Paul meaneth such, as had but one wife at one time, not one after another: for there were many in those daies, which were newly conuerted from Iudaisme, that had more then one wife at once, for among the Iewes it was tolerated: and euen by their owne decrees, he was counted infamous, *qui duas simul vxores habet*, which had two wiues at once: *decret. Gregor. lib.* 1. *tit.* 21. *c.* 4. not he which had two one after an other: see further elswhere, *Synops. Cent.* 1. *err.* 78. 2. A dignitie Episcopall we acknowledge, but no Sacrament: for Christ instituted onely two, baptisme and the Eucharist, which answer vnto the two principall Sacraments of the old Testament, Circumcision and the Paschal lambe. 3. If it be decent for a Bishop to be the husband of one wife, as Christ is of one Church, why will they not then allow them to haue any wife at all. 4. Christ indeede is the husband but of one Church at one time; yet the Church of the old Testament, and the Church of the new did one succeede an other: so then this resemblance may hold very well, if likewise a Bishop be the husband of one wife after an other.

Controv. 3. *Whether the marriage bond be indissolnable before the one partie be dead.*

1. *Pererius* would proone the negatiue, that marrying cannot be dissolued, *quoad vinculum*, in respect of the bond, if it be lawfully contracted, but onely, *quoad torum*, in respect of their bedding, and conuersing together, no not for fornication: but after death, by this place of the Apostle, v. 3. *If while she liueth she take an other man, she shall be called an adultresse:* the Apostles words are generall, that till death part them, neither of them is free.

Contra. 1. The Apostle speaketh of marriage, as it was instituted of God, which by Gods ordinance was to continue as long as life lasteth; for God appointed in the beginning, that the man should cleaue vnto his wife: here then the Apostle had no cause to speake of the cases wherein diuorce is admitted, either ciuilly, as the law of Moses permitted the men to giue a bill of diuorce to the women: or by Christian libertie or immunitie, as in the case of fornication, or desertion: for when there happeneth any other separation of mariage then by death, it falleth not out, *nisi per vitium*, but by the fault of the one, as *Chrysostome* here obserueth: for the Iewes were permitted to giue their wiues a bill of diuorce for the hardnes of their heart, as our Sauiour saith, Matth. 15. and either their wiues were in fault, for the which cause they dismissed them, or they were in fault, in seeking to be rid of their wiues: likewise in diuorce vpon fornication, the partie diuorced was in fault, but in the case of desertion, the partie forsaking was in fault: so none of these separations was without the fault of the partie: but the Apostle speaketh of the institution of marriage, according to Gods ordinance, as it is sound and entire without any such impediment, or let comming betweene: in which sense it is not dissolued but by death.

2. *Erasmus* further answereth, that the Apostle onely taketh his similitude from marriage: and in a similitude, it is not necessarie, that euery thing should agree, neither is it to be presséd in euery point.

3. But

3. But that in two cases the mariage bond may be dissolued, beside death, by the fault of either partie delinquent, namely for fornication, and vpon wilfull desertion, it is euident: the first by the words of our Sauiour, Matth. 19. 9. *Whosoeuer shall put away his wife, vnlesse it be for whordome, and marrie another, &c. committeth adulterie:* the other by that place of the Apostle, 1. Cor. 7. 15. *if the vnbeleeuing depart, let him depart, a brother or sister is not in subiection in such things: Parens, dub.* 1. see further else where, *Synops. p.* 685. 687.

Controv. 4. *That the disparitie of profession is no cause of the dissolution of marriage.*

v. 4. *If the man be dead: Gorrhan* here putteth in a distinction of ciuill death, which is by profession, *ante carnalem copulam*, before carnall knowledge, or naturall, which is by death properly: for it is the common opinion of that side, that the man or woman hauing contracted matrimonie, may either of them forsake the other, before the consummation of marriage, to take vpon them the profession of single life. The Romanists also haue another opinion, that marriage contracted in the time of infidelitie before baptisme, is dissolued, and made void, if either of the parties afterward be conuerted to the Christian faith: *Bellar. de matrimon. c.* 12.

But these two exceptions for the disparitie of religion, or profession, to dissolue matrimonie, are contrarie to the rule of our Sauiour, Matth. 19. 9. who alloweth no marriage to be dissolued, but for fornication: and Saint Paul directly prescribeth, that the woman should not forsake her vnbeleeuing husband, if he be content to dwell with her, 1. Cor. 7. 13. See further hereof, *Synops. Centur.* 3. *er.* 82. *er.* 95.

Controv. 5. *Whether the bill of diuorce, permitted to the Iewes, did lawfully dissolue matrimonie vnder the law.*

This question ariseth by reason of the Apostles generall words here, that if the woman take another man, as long as the first liueth, she is called an adulterer: hence then this doubt is mooued, what was to be thought of the men, which dismissed their wiues vnder the law, and married others, and the woman likewise so dismissed married againe, whether it were adulterie in them.

1. Some are of opinion, that by the bill of diuorcement giuen, the verie bond of matrimonie was dissolued, and that then it was lawful for either partie to marrie againe: as *Scotus, Durandus, Polydanus* in 4. *Sententiar. distinct.* 33. *Caietanus* in 24. *Denter. Abulens.* in *c.* 19. *Matth. qu.* 49. and *Burgens.* against *Lyranus*, in 24. *Denter.* But the words of our Sauiour Christ make against them, who saith, that Moses permitted them so to doe for the hardnes of their heart, Matth. 19. 8. it was therefore tolerated onely, and suffered because of their infirmitie, it was not made lawfull: and our Sauiour Christ addeth, *from the beginning it was not so:* this their instance then of distinguishing their wiues, was a departing from the first institution.

2. Wherefore their opinion is more sound, which thinke, that although because of the hardnes of their heart, to auoid a greater mischeefe, namely *vxoricidium*, the murthering of their wiues, they were permitted to send them away; yet the marriage was not in truth dissolued: they married againe, *sine pœna legali*, without any legall punishment, but yet *non sine peccato*, not without sinne: Thus *Pererius*; shewing the same to be the opinion of *Thomas, Bonaventure, Lyranus*, with others, and before them *Augustine, lib.* 19. *cont. Faustum. c.* 26. and *Hierome* in *c.* 2. *Malach.* And further *Augustine* sheweth, that Moses intendment, in graunting a dismission of the wife vpon a bill of diuorcement, was to haue them reconciled: that whereas onely the Scribes were to write the bills of diuorcement of purpose, *hanc interposuit moram*, he put in this caution, to delay the matter, that while the man went vnto the Scribe, while his bill was in writing, his minde might be altered, especially by the perswasion of the Scribe, who in his discretion was not to write any such bill, if reconciliation might otherwise be had.

So then of this libertie of the Iewes, the like iudgement is to be giuen as of the polygamie or marriage of many wiues, that neither was void of infirmitie, which God did beare with in those times: but neither was euer simply lawfull, the first institution beeing violated.

Controv. 5. *Against the workes of propitiation.*

v. 4. *That we should bring forth fruit vnto God, &c.* This place is well vrged by *Pet. Martyr* against the propitiatorie workes vnto iustification, which the Romanists affirme

may be done by men yet vnregenerate, and not yet called: Here the Apostle euidently sheweth, that they which bring forth fruit vnto God, must first be *an others*, that is, maried vnto Christ: they cannot doe any thing that good is without him, as our Blessed Sauiour himselfe saith, *Without me ye can doe nothing*, Ioh.15.5.

Controv. 6. *Against the heretikes which condemned the lawe.*

v. 5. *The motions of sinnes, which were by the lawe:* By these and such like places the *Marcionites*, *Valentinians*, *Manichees*, tooke occasion to condemne the lawe as euill, because thereby sinne was encreased: But *Augustine* answeareth, *de verbis Apostoli serm.* 4. that they doe *imponere Christianis non simplicibus, sed negligentibus, &c.* deceiue Christians not so much simple, as negligent, for it is no hard matter saith he to refell their blasphemies by that which the Apostle writeth afterward in this chapter, for v. 12. he saith, *the lawe is holy, and the commandements iust and holy, iust and good:* and in that the motions of sinne are said to be by the lawe, *id ex eo fit, quia in carne sumus*, it commeth of this, because we are in the flesh, *Mart.* the lawe then tooke occasion by the weakenes of our flesh, and so the euill motions did rise vp in vs.

Controv. 7. *That we are freed by grace from the strict and rigorous obseruation of the lawe.*

Pererius disput. 6. misliketh these assertions of *M. Calvin*, and taketh vpon him to confute him: *diligenter meminerimus, &c.* let vs diligently remeber that this is not a solution fió that righteousnesse, which is taught in the lawe, *sed à rigida exactione, & ab ea quæ inde sequitur, maledictione*, but from the & strict rigorous exacting of keeping the law, & the maledictiõ and curse which followeth thereupon: And he heapeth vp diuerse places of scripture to shewe, that the obedience of the lawe is now exacted of vs, as Rom.2. *Not the hearers of the lawe, but the doers shall be iustified, Rom.*3.31. *Doe we destroy the lawe by faith? God forbid, yea, we establish the lawe, Perer. disput.* 6.

Contra. 1. *Pererius* in confuting their opinion, that hold we are freed from the obedience of the lawe, fighteth with his owne shadowe: and *Calvin*, whom he refelleth as he is by him alleadged, saith in expresse words that we are not freed from the righteousnesse of the lawe to keepe it: And therefore he setteth downe his opinion falsly: as though he or any other Protestant should affirme, *Christianos esse à legis obseruatione liberatos*, that Christians are freed from the obseruation of the law, as he putteth the case.

2. But their opinion, that Christians are bound to keepe the lawe, and are enabled to keepe it by grace, and in keeping thereof are iustified, is contrarie to the doctrine of the Apostle, that we are iustified by faith without the works of the lawe, Rom.3.28.

3. It is then a most true assertion, that we are freed from the rigorous and strict obseruation of the lawe, which was required of the Iewes, to be iustified by the keeping of it, and from the curse which followeth vpon the not keeping of the lawe: for it is written, *Cursed is euerie one, that continueth not in all things which are written in the booke of the lawe:* from which curse Christ hath deliuered vs, beeing made a curse for vs, as the Apostle sheweth, Galat.3.10.13. see further *Synops. Centur.* 4. *err.* 60.

Controv. 8. *That concupiscence though it haue no deliberate consent of the will, is sinne, and forbidden by the commandement.*

The contrarie is mentioned by the Romanists, *motus concupiscentiæ ad res illicitas, &c.* the motions of the concupiscence to vnlawfull things, whereby man is stirred vp to desire any thing against the lawe of God, vnlesse the will and consent be thereunto, not to be sinne, *Pererius disput.* 8. with the rest of that ranke: their reasons are these.

1. *Argum.* That which is naturall in man, *non potest rationem habere mali*, cannot be counted euill: but concupiscence is naturall, and was in man before his fall: and if any man should be now created of God in pure naturalls without originall sinne, he should feele the motions of concupiscence, not to be obedient vnto reason, *Pererius: Stapleton* addeth *antidot.p.*360. that the Scripture seemeth to command some concupiscence: as the Apostle saith, *he that desireth the office of a Bishop, he desireth a good worke*, 1. Timoth.3.1.

Contra. 1. As concupiscence is a naturall facultie, it is neither sinne nor forbidden, if the concupiscence be of things lawfull, as of meate or drinke, and in due manner not to couet them much, and to a good ende, to couet them to the glorie of God, and our owne, and

our

our neighbours good: but the concupiscence as it is tainted and corrupted with originall sinne, is euill and forbidden by the commandement. 2. This concupiscence in the vnregenerate is continually euill, in the regenerate there may be a concupiscence of lawfull and indifferent things, as either of those things, which are proper and peculiar to a man, as the desire of a man to his wife, or of things which are common and appropriate to no man, as to desire an office: but yet euen the concupiscence in such things, though it be lawfull, yet it is not without some fault euen in the regenerate, by reason of the corruption of their nature; onely the concupiscence and desire of spirituall things, is simply lawfull, but such concupiscence is without the compasse of the commandement, *Thou shalt not couet.*

2. *Argum. Involuntaria non sunt peccata, &c.* that which is inuoluntarie is not sinne, but such motions of concupiscence, which haue not the consent of the will are inuoluntarie: *Pere. Stapleton, ibid.*

Contra. 1. The proposition is not generally true, for not the will of man, but the law of God is the rule of good and euill: and originall sinne in infants is not voluntarie, but it is propagated by a necessitie of nature corrupted by the fall of Adam: and the Apostle saith Gala. 5. 15. *yee cannot doe those things, which ye would.* 2. the sinnes, which at the first are voluntarie, afterward become necessarie, as he that hath gotten an habite of intemperancie, can hardly refraine, though he would: so that it is true, which *Aristotle* saith, *lib. 3. Ethicor. c. 5. nemo volens malus, nec invitus fœlix*, no man is euill with his will, nor happie against his will: So that it sufficeth that sinne was once voluntarie, though it afterward became necessarie; as originall sinne with the motions of concupiscence, that doe proceed from it, though now it be necessarie and cannot be auoided, yet in Adam it was voluntarie, by whose willing transgression, a necessitie of sinning is transmitted to his posteritie.

3. *Argum.* Whatsoeuer is truely and properly sinne is taken away in baptisme, both originall sinne, and the corrupt motions springing from thence: therefore such motions in the baptized are not sinne.

Contra. 1. As originall sinne is taken away in baptisme, so all other sinnes are: for baptisme seeueth for the remission of all sinnes, Act. 2. 38. euen then sinnes are wholly remooued in baptisme, it would follow, that they which are baptized, should haue no sinnes at all. 2. Wherefore in baptisme, *reatus tollitur*, the guilt of sinne is taken away, yet sinne it selfe remaineth: but it is not imputed: neither doth sinne remaine in the full strength, but the power thereof is subdued, and the kingdome of sinne in the regenerate vanquished, but yet there remaine some reliques of sinne still, as long as we are in this flesh: and this daily experience sheweth, how they which are regenerate are not altogether freed from the inhabitation, and in-dwelling of sinne, though it raigne not in them. 3. And whereas *Pererius* obiecteth *Augustine*, who confuting that slander of the Pelagians, who affirmed that the Catholiks should hold, *baptismum non auferre sed radere peccata*, that baptisme doth not take away sinne, but as it were shaue it, because concupiscence remaineth, the roote of sinne; denieth that the Catholikes teach any such thing, but that baptisme indeede doth *auferre crimina*, take away sinnes: *lib. 13. cont. 2. epist. Pelag. Augustine* must be vnderstood to speake of the guilt of concupiscence, which is remooued in baptisme: as he saith, *lib. 6. c. 8. cont. Iulian. quamvis ipse reatus, qui fuerat generatione contractus, sit regeneratione transactus*, though the guilt thereof, contracted in the generation, be transacted and done away in regeneration, yet it remaineth still *in homine secum confligente*, in man hauing a conflict with himselfe, &c.

4. *Argum.* The law commandeth not things impossible, which can not be auoided, but these first motions of concupiscence, no man can shunne or auoide: *Augustine* saith, *nec impossibile Deus hominis imperare potuit, quia iustus &c.* neither could God command any impossible thing to man, because he is iust, *nec damnaturus est hominem pro eo, &c.* neither will he condemne a man for that, which he that is godly can not auoid: *serm. 61. de tempor. Peter. ibid.*

Contra. 1. The law simply is not impossible to man, considered as he was at the first created of God: in that it is now impossible, it is by reason of the weaknes and frailtie of mans flesh, Rom. 8. 3. which imbecillitie of nature came in, by mans voluntarie transgression. 2. The Law though impossible to be kept by a naturall man, was giuen vnto other ends, then that he should, or could perfectly keepe it, and in keeping thereof be iustified: but it was giuen as a schoolemaster to bring vs vnto Christ, Gal. 3. 19. that finding themselues weake, they might seeke to be cloathed with the righteousnes of Christ. 3. *Augustine*

speaketh of a possibilitie by grace, not in nature, *Nemo quantum possumus melius novit, quam qui ipsum posse donavit*, no man can better tell, what we can doe, then he which gaue vs power, &c. which *Augustine* affirmeth, not as though any man had power by grace to keepe all which is commanded, but onely to shewe against the *Manichees*, *hominem posse vitare peccata*, that a man by grace may decline (some) sinnes, which they denied.

5. *Argum.* S. Iames saith, c. 1. 16. *When lust hath conceiued it bringeth forth sinne, and when sinne is perfected, it bringeth forth death*, hence it followeth, that either concupiscence is not sinne, it onely bringeth forth sinne, or if it be, it is no mortall sinne, for sinne onely when it is perfited bringeth forth death.

Contra. 1. It followeth not concupiscence bringeth forth sinne, therefore it is no sinne: it followeth, that it is not that sinne, which it begetteth or bringeth forth, but yet one sinne may beget an other: this is like, as if a man should thus reason: a man begetteth a man, therefore he is not a man: he is not indeede that man, which he begetteth, yet a man therefore, because he begetteth a man; and so one sinne may bring forth an other. 2. neither doth it followe, sinne which is perfited bringeth forth death: *Ergo*, sinne not perfited bringeth forth death: which is as if one should thus reason: the father begetteth a mortall man, therefore the grandfather doth not: sinne perfited is said to bring forth death as the neereſt cause; but yet sinne not perfected or produced, as the remote cause also bringeth forth death: for otherwise neither originall sinne, nor yet the second motions of concupiscence, which haue the consent of the will, should be worthie of death, before they doe breake forth into act. Now our contrarie arguments, that euen concupiscence it selfe without the consent of the will, either of things vnlawfull, or of things lawfull vnlawfully is sinne, are these, and such like as followe.

Argum. 1. *Whatsoeuer is forbidden by the lawe is sinne:* for sinne is defined to be the transgression of the lawe, 1. Ioh. 3. 4. but the verie first motions of concupiscence are forbidden by the lawe, and are a transgression thereof: *Ergo*. So *Augustine*, *multum boni facit, &c.* he performeth a great good, that doth as it is written, thou shalt not goe after thy desires, Eccles. 18. *sed non perfectum bonum facit, &c.* but he doth not that which is perfectly good, who fulfilleth not that which is written, *thou shalt not lust, &c. lib. de mixt. & concupiscent. c. 23. & c. 29.*

Answ. Pererius answeareth, 1. that the motions of concupiscence hauing not the consent of the will, are not forbidden by the commandement. 2. and S. *Augustine* meaneth not that the precept, *thou shalt not lust*, cannot be fulfilled here, so farre as it bindeth a man, but as it excludeth concupiscence altogether: which cannot be till the next life, *disputa. 9. numer. 50.*

Contra. 1. The Apostle meaneth the verie lusts and vnlawfull desire of the heart, without consent of the will, as he saith, v. 15. *what I hate, that doe I:* his concupiscence tempted him euen against his will: and whereas he saith, he had not knowne lust without the law, he meaneth the verie first motions: for the second motions, which haue the will concurring, as enuie, hatred, and such like, many of the heathen, which knewe not the lawe condemned by the light of nature as euill. 2. it is true, that to be without concupiscence, is not incident to this life: yet is it a breach of the commandement: for the precept so farre bindeth, as it is commanded: if then we be commanded, not to couet at all, and yet we doe couet, we are bound to keepe it, and in not keeping of it we sinne. 3. further, if the last commandement as not of coueting a mans wife restraine not the verie first rising desires, it should not differ from the 7. precept, which restraineth the lusts of the heart, that haue the will consenting, Matth. 5. 28.

Argum. 2. That which hindereth vs from doing our dutie vnto God, in louing him with all our heart and strength, and in obeying of his will, is sinne: but this doth concupiscence: for it hindered the Apostle, v. 19. *I doe not that good thing which I would.*

Ans. Pererius answereth, that concupiscence doth not hinder vs from louing of God, & doing of his will, so far as we are bound to this life: for God may be loued with all the heart two wayes: one is *modus perfectionis*, the way of perfection, which is when the heart actually loueth nothing but God, and thus God shall be loued onely in heauen: the other way is, so farre as it bindeth a man in this life, when the heart is habitually inclined vnto God, so that it admit nothing against it: as this kind of loue is not hindered, as he saith by the first motions of concupiscence: to the same purpose he alleadgeth *Thomas*, that a precept is two

wayes

wayes fulfilled: the one is perfectly, *quando pervenitur ad finem*, when we attaine vnto the ende intended by him which giueth the precept: the other imperfectly, *cum non receditur ab ordine ad finem*, when we depart not from the way which leadeth to the ende: as when the captaine biddeth his ſouldiours fight to obtaine the victorie: he which fighteth and hath the victorie perfitly fulfilleth his will, he alſo which fighteth and doth his beſt, doth his will alſo, though he get not the victorie: the firſt kind of fulfilling the precept ſhall be in *patria*, in our countrey, the other is *in via*, in the way.

Contra. 1. We grant, that there ſhall be a greater perfection of obedience in the next life, then can be attained vnto here, but euen that perfect obedience is propounded vnto vs here, and required of vs, Matth. 5. 28. *Ye ſhall be perfect as your heauenly father is perfect:* whereupon *Auguſtine*, *cur non præciperetur in hac vita iſta perfectio, &c.* why ſhould not this perfection be commanded euen in this life, though no man can attaine vnto it here, *non enim recte curritur, &c.* for we cannot runne right, if it be vnknowne whether we ſhould runne, &c. *lib. de ſpirit. & liter. c. vltim.* And ſeeing Chriſts righteouſneſſe, and obedience of the lawe, was moſt perfect, and he came to performe that which was required of vs: it followeth, that God in the ſtrict rule of his iuſtice required of vs perfect obedience, which not to performe, is ſinne. 2. If God doe command the ende as our perfection, then he which commeth ſhort, and faileth of the ende fulfilleth not the commandement: as if the ſouldier be commanded not to giue ouer, till he haue the victorie, breaketh his generalls charge, if he get not the ſuperioritie of the enemie: And he which miſſeth of the ende, muſt needes alſo *recedere ab ordine ad finem*, faile in the meanes to the ende: for otherwiſe, he might atchieue the ende. 3. And that concupiſcence hindreth our obedience euen in this life, the Apoſtle ſheweth, v. 19. *I doe not the good thing which I would.*

3. *Argum.* The Apoſtle directly calleth euen concupiſcence, wherewith he is vnwilling, ſinne, v. 20. *If I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in me: Ergo*, it is ſinne.

Anſw. Pererius anſweareth, that it is called ſinne, either becauſe it is *effectus peccati*, the effect of ſinne, as the writing is called the hand, becauſe it was written with the hand: or becauſe, it bringeth forth ſinne, as *frigus*, cold, is called *pigrum*, ſlouthfull, becauſe it maketh one ſo.

Contra. 1. But that is properly and truely ſinne, which cauſeth death, for death came in by ſinne: as the Apoſtle ſaith of concupiſcence, that it ſlue him, and was vnto him the cauſe of death, v. 10. 11. 2. S. *Auguſtine* alſo confeſſeth, that concupiſcence is not onely *pœna peccati*, the puniſhment of ſinne, and *cauſa peccati*, the cauſe of ſinne, *ſed ipſum peccatum*, but ſinne it ſelfe.

Pererius anſweareth that *Auguſtine* vnderſtandeth not *peccatum morale*, a morall ſinne, but *vitium naturæ corruptæ*, a fault or vice of our corrupt nature, as the vices in the bodie, as blindnes or deafenes, are called *peccata, ſeu errata naturæ*, the faults or errors of nature, becauſe they are againſt the integritie and perfection of the nature of the bodie: ſo the rebelling of the carnall concupiſcence againſt the lawe of reaſon, is againſt the integritie and perfection of the ſoule, and ſo an error of nature.

Contra. 1. We grant, that there are naturall faults both in the ſoule, as forgetfulneſſe, ignorance, dulneſſe of vnderſtanding, in the bodie, weakeneſſe, infirmitie, blindneſſe, and ſuch like, which are the fruits and effects of ſinne, but not ſinne themſelues: but concupiſcence is none of that kind: for all theſe infirmities are effects and paſſions: but the concupiſcence rebelling againſt the minde, is actiue and working, and *Auguſtine* himſelfe giueth a reaſon, why he calleth it ſinne, *quia ineſt illi inobedientia contra dominatum mentis, becauſe there is in it diſobedience againſt the lawe of the minde*, gouerned by grace: ſo that it diſobeyeth not only the law of the mind, but reſiſteth the motions of the ſpirit; now all diſobedience to the will of God is ſinne. 2. and that it is not naturall, but a morall and ſpirituall ſinne, appeareth by the effects, becauſe it cauſeth the ſpirituall death of the ſoule.

Argument. 4. Vnleſſe the precept, Thou ſhalt not luſt, did prohibite the verie firſt motions, that haue not the conſent of the will, then ſhould there be no difference betweene this and the other precepts, which doe condemne alſo *ipſos prauos affectos*, the euill affections, as of wrath, enuie, in the ſixt, of luſt and carnall deſire, to the which the will is inclined, in the ſeauenth; ſo then this commandement, *ipſos appetitus, quibus titillamur*, doth condemne the verie appetite, which tickleth vs, though it haue not our conſent: *Calvin: Pererius* anſwea-

swereth, that the other commandements onely prohibite, *ipsos externos actus*, the eternall acts of stealing, committing adulterie, and such like. *numer.* 58.

Contra. 1. Our Blessed Sauiour confuteth him, who Matth. 5. sheweth how in the former commandements the verie affections and inward purposes are restrained, as of anger in the sixt, *thou shalt not kill*, of lusting after a woman in the heart, in the seauenth, *thou shalt not commit adulterie.* 2. yea *Pererius* confuteth himselfe, confessing afterward, *numer.* 60. *præceptis illis legalibus, non solum externa peccata, &c.* in those legall precepts, not the externall workes of sinne onely to be prohibited, but the verie inward concupiscence: But we haue staied somewhat too long in this controuersie.

Controv. 9. *That the commandement, Thou shalt not lust, is but one.*

1. The Romane catechisme, which the Romanists generally follow, deuide the last commandement into two, the first forbidding the coueting of things of pleasure, as the neighbours wife, the other things of profit, as our neighbours house and goods: and they make the two first commandements, *thou shalt haue no other Gods, &c.* and *thou shalt make to thy selfe no grauen image, &c.* but one.

2. *Contra.* 1. The Apostle calleth it ἐντολὴ, a commandement, in the singular number, not commandements. 2. if they were two commandements, it should not be knowne, in what order they should be set, which before the other: for Exod. 20. it is first said, *thou shalt not couet thy neighbours house*, but Deuter. 5. 21. *thou shalt not couet thy neighbours wife*, is put in the first place. 3. beside, if euery particular act of coueting should make a diuerse commandement, the number of them should be infinite: *Pareus.*

3. *Pet. Martyr* herein concurreth, that the precept, *thou shalt not lust*, is but one, but he hath here a singular opinion by himselfe: that the two first commandements, *thou shalt haue no other Gods, &c.* and *thou shalt not make to thy selfe, &c.* are but one: and the first commandement he would haue that to be, which is set as a preface before the rest, *I am the Lord thy God, which brought, &c.* for here it is enacted, that the Lord onely is the true God; and in this first commandement, the Gospel is offred vnto vs: for in that mention is made of their deliuerance out of Egypt; there the promise concerning Christ is contained: But this is onely a priuate opinion and a singular conceit of so learned a man, by himselfe: which may be thus reasoned against; 1. all the commandements are propounded *imperatively*, thou shalt not doe this, or thou shalt not doe that: but those words are vttered *enuntiative*, they are propounded onely, not spoken by way of commanding. 2. and if he will haue the temporall deliuerance out of Egypt, to containe a promise of Christ, it is so much the rather no part of the morall commandements: for the law and faith are opposite, one containeth not nor includeth an other: as the Apostle saith, *the law is not of faith*, Gal. 3. 12. no more is faith of the law.

10. Controv. *Against free will.*

v. 19. *The euill, that I would not, that doe I.* The Rhemists note here, that this maketh nothing against free will, but plainely prooueth it, because to consent or not consent is alwaies free, though the operation may be hindred by some externall force.

Contra. 1. The will of the vnregenerate is free from coaction, and compulsion, but not from a necessitie alwaies of willing that is euill. 2. and in the regenerate, of which state the Apostle speaketh in his owne person, the will is reformed by grace to will that which is good: as our blessed Sauiour saith, Ioh. 8. 33. *If the Sonne make you free, then you are free in deede:* this place then euidently maketh against the naturall strength of free will vnto that which is good.

6. *Morall obseruations.*

1. Observ. *Euery one must descend into himselfe.*

v. 7. *I knew not sinne, but by the law:* As Paul here giueth instance in himselfe, and examineth his sinnes by the law; so euery one is taught by his example to enter into himselfe, and call his life and acts to account: as Dauid saith, Psal. 32. 5. *I acknowledged my sinne vnto thee, &c.*

2. Observ. *Against phanaticall spirits, that excuse sinne.*

v. 17. *It is no more I, that doe it:* men that are giuen ouer to all carnall lusts, must not thinke to excuse themselues thus, that it is sinne, that doth it, and not themselues: for they must

muſt alſo ſay with the Apoſtle, v. 16. *I doe that which I would not:* they cannot then apply this to themſelues, *qui non pugnant*, which doe not fight or ſtriue againſt ſinne.

3. Obſerv. *Of delighting in the lawe of God.*

v. 22. *I delight, &c.* Hypocrites may ſeeme to conforme themſelues often to the obedience of the lawe, as *Herod*, that a while heard Iohn gladly, but it is not in loue, or with delight, which is onely in them that are regenerate: as the Prophet Dauid ſaith, that the lawe of God was ſweeter vnto him, then the honie or honie combe, Pſal. 19.

Obſerv. 4. *Of the fight and combate betweene the ſpirit and the fleſh.*

v. 23. *I ſee an other lawe, &c.* Onely the righteous doe feele this ſtrife in themſelues, the ſpirit drawing them one way, and the fleſh an other: as the Apoſtle here ſheweth in himſelfe, and ſo, as *Gregorie* ſaith, *ſit certo moderamine, &c.* this is done in ſuch moderation, that the Saints while they are in ſpirit carried one way, and hindered by the fleſh, *nec deſperationis lapſum, nec elationis incurrunt*, they neither fall into deſpaire, nor yet are lifted vp in mind: the like combate betweene the ſpirit and fleſh we may finde to haue been in Dauid, Pſal. 73. 2. 17. in Elias, 1. King. 19. 4. in Ieremie, c. 20. 7. the like temptations *Hierome* felt in himſelfe, *pallebant ora ieiuniis, & mens deſideriis ardebat in frigido corpore*, my face was pale with faſting, and yet my minde burned with deſire euen in a chill bodie, *epiſt.* 22. this is much to the comfort of Gods children, not to deſpaire when they are likewiſe tempted.

CHAP. VIII.

1. *The text with the diuerſe readings.*

v. 1. Now then there is no condemnation to them which *are* in Chriſt Ieſus, which walke *(walking. Gr.)* not after the fleſh, but after the ſpirit: *(which walke not after the fleſh. L. S. detr.)*

2 For the law of the ſpirit of life, *which is* in Chriſt Ieſus, hath freed me *(thee, S.)* from the law of ſinne, and of death.

3 For (that which was impoſſible to the law, in as much as it was weake becauſe of the fleſh) God ſending his owne Sonne in the ſimilitude of ſinnefull fleſh *(fleſh of ſinne, Gr. in a ſorme like vnto fleſh ſubiect to ſinne, Be. this is the ſenſe, but not the meaning of the words)* and for ſinne, (not, *of ſinne, L. V. the word is* περὶ, *for*) condemned ſinne in the fleſh: *(in his fleſh, S. ad.)*

4 That the righteouſnes *(the iuſtification, L. T. S. the right, Be. the word is* δικαίωμα) of the law might be fulfilled in vs, which walke not after the fleſh, but after the ſpirit.

5 For they which are after the fleſh *(which are in the fleſh, S. which are carnall. V. B.)* doe ſauour the things of the fleſh, *Be. G. (doe thinke the things of the fleſh, S. are carnally minded, B.* φρονέιν, *Gr.)* but they that are after the ſpirit, the things of the ſpirit.

6 For the wiſdome of the fleſh is death: but the wiſdome of the Spirit, is life, and peace,

7 Becauſe the wiſdome of the fleſh *(the affection of the fleſh, V. the fleſhly mind, B. the vnderſtanding of the fleſh, S.)* is enmitie againſt God: for it is not ſubiect to the law of God, neither in deede can be.

8 So then, they that are in the fleſh, can not pleaſe God.

9 Now ye are not in the fleſh, but in the Spirit, ſeeing the Spirit of God *(not if ſo be the ſpirit of God, L. S. B. the word* εἴπερ, *is taken for* ἐπειδήπερ, *for as much: as* 2. Theſſ. 1. 6.) dwelleth in you: but if any haue not the Spirit of Chriſt, the ſame is not his.

10 And if Chriſt be in you, the bodie is dead, becauſe of ſinne: but the Spirit is life, becauſe of righteouſnes. *(for righteouſnes ſake, B. G.)*

11 But if the Spirit of him that raiſed vp Ieſus from the dead, dwell in you, he that raiſed Chriſt from the dead, ſhall alſo quicken your mortall bodies, by his ſpirit *(becauſe of his Spirit, V. L. S. B. but the preposition* διὰ, *put to a genitiue caſe, rather ſignifieth, by)* that dwelleth in you.

12 Therefore brethren, we are debters, not to the fleſh, to liue after the fleſh:

13 For if ye liue after the fleſh, ye ſhall die: but if ye mortifie the deedes of the bodie *(fleſh, L.)* by the Spirit, ye ſhall liue.

14 For as many as are led *(driuen, V.* ἄγονται) by the Spirit, they are the ſonnes of God.

15 For

15 For ye haue not receiued the ſpirit of bondage againe vnto feare: but ye haue receiued the ſpirit of adoption (*of Sonnes. S. of the Sonnes of God. L. add.*) whereby (*wherein. L.*) we crie, Abba father.

16 The ſame ſpirit beareth witneſſe with our ſpirit that we are the ſonnes of God.

17 If *we be* ſonnes (*children. G.*) *we are* alſo heires, euen the heires of God, and ioynt heires (*heires annexed. G. partakers of the inheritance of, S. coheires. Be. V.*) with Chriſt: if ſo be we ſuffer together, *with him*, that we may be alſo glorified together, *with him*.

18 For I count that the afflictions of this preſent time, are not anſwerable (*or meete. V. Be. S. worthie. L. B. G. but the word ἄξια, (worthie) beeing conſtrued with the preposition πρὸς, is rather taken in the firſt ſenſe.*) to the glorie which ſhall be reuealed vnto vs.

19 For the earneſt expectation, *B.* (*fervent deſire. G. expecting with lifting vp the head. Be. or faſtening of the eyes. S. as the word, ἀποκαραδοκία, ſignifieth.*) of the creature (*the created world. Be.*) waiteth, when the ſonnes of God ſhould be reuealed.

20 Becauſe the creature (*the created world. Be.*) is ſubiect to vanitie, not of it owne will, but by reaſon of him, which hath made it ſubiect (*ſubdued it vnder hope. G. B. but theſe words (vnder hope,) are better referred to the next verſe. B. S.*)

21 Vnder hope that the creature alſo ſhall be deliuered, from the bondage of corruption into the glorious libertie of the ſonnes of God.

22 For we knowe, that euerie creature (*the world created. Be. all the creatures. S. πᾶσα κτίσις,*) groaneth together (*or ſigheth*) and trauaileth in paine, together with vs, vnto this preſent.

23 And not onely *the creature*, but we alſo, which haue the firſt fruits of the ſpirit, euen we doe ſigh, (*groane. L. V. mourne. B.*) in our ſelues, waiting for the adoption, (*of the ſonnes of God. L. ad.*) *euen* the redemption of the bodie.

24 For we are ſaued by hope: but hope, that is ſeene, is not hope: for that which one ſeeth, why (*not how, G. B. τὶ καὶ,*) ſhould he hope for?

25 But if we hope for that we ſee not, we doe with patience abide it, (*expect it. Be.*)

26 Likewiſe the ſpirit alſo helpeth our infirmities: for this, what we ſhould pray for, as we ought, we knowe not: but the ſpirit it ſelfe maketh interceſſion (*maketh requeſt. L. G.*) with ſighes, (*groanes. B. S. V.* which cannot be expreſſed.

27 But he that ſearcheth the hearts, knoweth what is the meaning (*ſenſe. Be. vnderſtanding. S. deſire. L. affection. V. φρόνημα, ſenſe, meaning.*) of the ſpirit, for he maketh interceſſion for the Saints, according to God, (that is, *according to his will. S. G. according to his pleaſure. B.*)

28 Alſo we knowe that to thoſe which loue God, all things work together (*God helpeth them in euerie thing. S. ad.*) for the beſt, (*vnto good. Gr.*) euen vnto them which are called of *his* purpoſe (*predeſtinate to be called. S. called to be (Saints. ad.) of his purpoſe. L.*)

29 For thoſe whom he knewe before, he alſo predeſtinate to be like faſhioned (*or conformable*) to the image of his ſonne, that he might be the firſt borne among many brethren.

30 Moreouer whom he predeſtinate, them alſo he called, and whom he called, them alſo he iuſtified, and whom he iuſtified, them alſo he glorified.

31 What ſhall we then ſay to theſe things? if God be for vs (*on our ſide. B. G.*) who can be againſt vs?

32 Who ſpared not his owne Sonne, but gaue him vp for vs all; how ſhall he not alſo with him giue vs all things?

33 Who ſhall lay any thing to the charge (*or put in any accuſation againſt. Be. of Gods choſen*) *it is* God, that iuſtifieth.

34 Who is he that condemneth? (*who ſhall condemne. det. G.*) *it is* Chriſt, which is dead, or rather, which is riſen againe, who is at the right hand of God, and maketh interceſſion *B. Be. L.* (*maketh requeſt. G.*) for vs.

35 Who ſhall ſeperate vs from the loue of Chriſt? ſhall tribulation, or anguiſh, or perſecution, or famine, or nakednes, or perill, or the ſword?

36 As it is written, For thy ſake are we killed all day long: we are counted as ſheepe for the ſlaughter.

37 Neuertheleſſe in all theſe things, we are more then conquerors (*we doe ouercome. L. S. V. B. but the compound word, ὑπερνικῶμεν, ſignifieth more, then ſimply to ouercome*) thorough him that loued vs.

38 For

38. For I am perſwaded *(am certaine. V. B.)* that neither death, nor life, nor Angels, nor principalities, nor powers, not things preſent, nor things to come, *(nor ſtrength. ad. L.)*
39. Nor height, nor depth, nor any other creature ſhall be able to ſeperate vs from the loue of God, which is in Chriſt Ieſus our Lord.

2. The Argument, Method, and Parts.

In this Chapter the Apoſtle concluding the doctrine of iuſtification, remooueth and taketh away the impediments: 1. the reliques & remainder of ſinne in the ſonnes of God, doe not hinder their iuſtification, to v. 17. 2. neither are their afflictions an impediment, which he exhorteth them by diuerſe reaſons patiently to ſuffer, to v. 31. 3. then he concludeth with the certaintie of ſaluation in the elect, v. 31. to the end.

1. The firſt impediment, that the reliques of ſinne, which remaine in the ſeruants of Chriſt (whereof the Apoſtle gaue inſtance in himſelfe in the former Chapter) doe not hinder their ſaluation, he taketh away, but with a double limitation, if they be in Chriſt, and doe not walke after the fleſh: both which are propounded v. 1. and afterward amplified and handled more at large.

The firſt limitation he ſetteth forth, 1. by the fruites and effects of the ſpirit in the faithfull, in freeing them from ſinne, and ſo from death and condemnation, whereof he giueth inſtance in himſelfe, v. 2. from the end of Chriſts incarnation and death, which was to deſtroie ſinne, and fulfill righteouſneſſe, which the law could not doe, v. 3.

The other condition and limitation, that they muſt not walke after the fleſh, if they would haue Chriſt to profite them, 1. he prooueth by this argument, iuſtification and righteouſneſſe is not for them, that cannot pleaſe God, v. 8. the concluſion followeth, that righteouſneſſe and iuſtification is not appointed for ſuch, v. 4. the aſſumption he prooueth by ſhewing the contrarie effects of the fleſh and the ſpirit, as 1. they ſauour the things of the fleſh, v. 5. the wiſedome of the fleſh bringeth forth death, v. 1. it is enmitie againſt God, v. 7. but the ſpirit worketh the contrarie to all theſe. 2. Then followeth an application of this generall doctrine to the comfort of the Romans, that they are not in the fleſh, 1. from the efficient, the ſpirit of God dwelleth in them, v. 9. 2. from the coniunction they haue with Chriſt: they are Chriſts, which he ſheweth by their preſent mortification, v. 10. and the hope of the reſurrection, v. 10. 3. Then he inferreth a vehement exhortation, that they ſhould not walke after the fleſh, v. 12. 1. from the effects, that would follow, *they ſhould die*, ſet forth by the contrarie, v. 14. which he prooueth by two effects, the externall is their inuocation of God, v. 15. the internall, the teſtimonie of the ſpirit. v. 16.

2. In the ſecond part he exhorteth vnto the patient bearing of affliction, by diuerſe arguments, 1. from the end, the partaking of glorie after our ſufferings, v. 17. 2. from the imperitie of our afflictions, and the reward, v. 18. 3. from the leſſe to greater: the creature groneth and trauaileth, and waiteth for deliuerance, v. 19. 20. 21. 22. much more we, v. 23. 4. from the nature of hope, which is not of things that are ſeene, v. 24. 25. 5. from the effects wrought by the ſpirit by occaſion of affliction, which is prayer with ſighes, which are not in vaine, the Lord heareth them, v. 26. 27. 6. from other effects, in generall they worke for the beſt, v. 28. in particular, they make vs conformable vnto Chriſt, v. 29. which he ſheweth by the firſt cauſe the purpoſe of God in the decree of predeſtination, which vocation, iuſtification, glorification follow, v. 30.

3. In the third part he ſheweth the immutable ſtate and condition of the elect: 1. from the power of God, v. 31. 2. from his beneficence, who together with Chriſt giueth all good things, v. 32. 3. from his mercie, iuſtifying vs in Chriſt from all our ſinnes, v. 33. 34. 4. from the effects of faith in Chriſt, which is victorie in all afflictions, v. 37. and therefore they cannot ſeparate vs from Chriſt, v. 35. 5. frō the immutable loue of God in Chriſt, which is ſo ſure a bond, as nothing can breake it, as the Apoſtle ſheweth by a particular inductiō, v. 38. 39.

3. *The questions and doubts discussed.*

Quest. 1. *Who are said to be in Christ.*

v. 1. *There is no condemnation to those, &c.* 1. *P. Martyr* here well obserueth the wisedome of the Apostle: who before speaking of the humane infirmities, and of the force of sinne, in our members, gaue instance in himselfe: that no man, though neuer so holy should be thought to be freed altogether from sinne in this life: but now comming to set forth the priuiledge of those which are in Christ, he makes it not his own particular case, but inferreth a generall conclusion, that there is no condemnation, not onely to him, but not to any, that are in Christ Iesus: And here the argument well followeth from the particular to the generall: for like as that which is incident by nature to one man, is common to another: so the priuiledge of grace is common to all that are sanctified. 2. *to be in Christ, Tolet* interpreteth, to haue the grace of regeneration whereby we are deliuered from the seruitude of sinne; and so the *Syrian* interpreter, seemeth to thinke, who ioyneth the words thus together, *which walke not after the flesh in Christ:* but these are two diuerse effects, to be graft into Christ, which is by faith, and not to walke after the flesh, which is the fruits of faith: *per fidem facti sumus vnum in Christo*, we are by faith made one with Christ: *Beza, insiti per fidem*, graft in by faith. 3. indeed vpon this coniunction with Christ followeth a materiall coniunction: that as we are made one flesh with him, so also one spirit: he is not onely partaker with vs of the same nature, but we doe receiue of his spirit: that like as the braunch doth receiue not onely substance from the vine, but sap and life: as in matrimonie, there is a coniunction not onely of bodies, but euen of the affections: so is it betweene Christ, and his members: but this is onely the materiall coniunction, as *Pet. Martyr* calleth it: the formall coniunction is by faith.

Quest. 2. *What is meant by the law of the spirit of life.*

1. *The law of the spirit of life.* 1. *Chrysostome* by the law of the spirit vnderstandeth the holy spirit, whereby we are sanctified: and this difference he maketh betweene the law of Moses, and this law, that is said to be spirituall, because it was giuen by the spirit; but this is said to be the law of the spirit, *quia spiritum suppeditat*, because it supplieth the spirit to those which receiue it: So also *Bellarmine* vnderstandeth it of the spirit, which is shed into our hearts, enabling vs to keepe the law: *lib.* 4. *de iustificat.* likewise *Thomas*, interpreteth it to be *spiritus inhabitans*, the spirit that dwelleth in vs, and sanctifieth vs: so also *Tolet annot.* 2. *Pere.* And these make this grace of the spirit infused, a cause of our spirituall deliuerance from sinne. 2. *Calvin* also vnderstandeth the grace of the spirit, which sanctifieth vs: but this is added, saith he, not as a cause, *sed modum tradi quo solvimur à reatu*, but the way is shewed, whereby we are freed from the guilt of sinne: so also *Hyperius: Piscator* vnderstandeth here the spirit of sanctification: But seeing our sanctification is imperfect, this were a weake ground for vs to stay vpon, to assure vs, that we are farre from condemnation. 3. *Beza* neither taketh this for the law of the spirit, nor for the law of faith, but he vnderstandeth *perfectam naturæ nostræ in Christo sanctificationem*, the perfit sanctification of our nature in Christ, whereby we are deliuered: But this righteousnesse of Christ, if it be not applied vnto vs by faith, how can it deliuer vs. 4. Some by the law of the spirit of life, doe interpret with *Ambrose, legem fidei*, the law of faith, and with *Haymo, gratiam sancti Euangelij*, the grace of the holy Gospel, which teacheth faith: *Pareus, Faius*, the doctrine of the Gospell is called the law of the spirit and life, because it is the ministrie of the spirit and life: the law was spirituall, in as much as it prescribed and commanded spirituall obedience: but was not the ministerie of the spirit and life, but rather of death: *Pareus*, so also *Osiander: doctrina euangelij fide apprehensa*, the doctrine of the Gospel apprehended by faith, doth deliuer me: likewise *Rolloc: liberatio hac non est regeneratio, sed peccatorum remissio*, this deliuerance is not regeneration, but remission of sinnes; and his reason is, because the Apostle speaketh of a full and absolute deliuerance from sinne and death, which is in remission of sinnes, not in regeneration, which is but in part. 5. But I rather ioyne both these together, regeneration, and remission of sinnes, from the which we are deliuered by the grace of Christ: as *Augustine* comprehendeth both; for sometime he expoundeth the Apostles words of the remission of sinnes, *lib.* 1. *de mixt. & concupisc. c.* 32. how hath he deliuered vs? *nisi quia concupiscentiæ reatum, peccatorum omnium facta remissione, &c.* but that the spi-

rit of life hath diſſolued the guilt of concupiſcence, remiſſion of all ſinnes beeing made: ſometime he applieth them to this worke of regeneration: the law of the ſpirit of life hath deliuered thee from the law of ſinne, and death: *ne ſcilicet concupiſcentia, &c. te in peccatum & mortem pertrahat, &c.* leſt concupiſcence challenging thy conſent, ſhould draw thee into ſinne and death: *lib. 1. cont. 2. epiſt. Pelagian. c. 10.* And *Calvin* alſo though he cheefely inſiſt vpon the ſecond, as he is alleadged before, yet he omitteth not the firſt: by the ſpirit of life, vnderſtanding the ſpirit of God, which hath beſprinkled our ſoules with the blood of Chriſt: not onely to cleanſe them, *à labe peccati, quoad reatum*, from the ſtaine of ſinne in reſpect of the guilt, *ſed in veram puritatem ſanctificat*, but to ſanctifie vs with true puritie, &c. And the ioyning of theſe two together doth beſt fit the occaſion of theſe words, and moſt agreeth vnto the words themſelues: for the Apoſtle hauing before ſpoken both of our iuſtification in Chriſt, and our ſanctification in not walking after the fleſh, now bringeth in this as a reaſon of both: which is the ſpirit of life in Chriſt, applied vnto vs by faith: and concerning the words, the ſpirit of regeneration anſwereth to the law, that is the force of ſinne, and the life of grace to the law of death: from the firſt we are deliuered by the ſpirit of ſanctification, from the other by the life of righteouſneſſe in our iuſtification.

6. But *Origens* expoſition is farre wide, who by the ſpirit of life vnderſtandeth the ſpirituall ſenſe of the law: and ſo he will haue in the law both *literam occidentem, & ſpiritum viuificantem*, the killing letter, and the quickning ſpirit: for the Apoſtle here directly againſt the law oppoſeth the ſpirit of grace and life in Chriſt.

Queſt. 3. *What is vnderſtood by the law of ſinne, and death.*

1. Some by the law of ſinne vnderſtand the morall law, which was the miniſtrie of death, and by it came the knowledge of ſinne: So *Ambroſe*, who propoundeth this obiection, that ſeeing the Goſpell, and law of faith is likewiſe vnto ſinne the ſauour of death vnto death, vnto ſome the ſauour of life vnto life; as the Apoſtle ſaith, 2. Cor. 2. why faith if it worke the ſame thing, which the law doth, may not be ſaid alſo to be *lex mortis*, the law of death; maketh this anſwer: *qui non obediunt fidei, non occiduntur à fide, ſed à lege, &c.* they which obey not faith, are not killed by faith, but by the law, becauſe they which came not vnto the faith, are condemned by the law, as guiltie of ſinne and death, &c. But this were to confound the law and faith, as though the law commanded and preſcribed the Euangelicall faith, for the law puniſheth onely the breach and tranſgreſſion thereof: but the law commandeth one thing, namely, *doe this, and thou ſhalt liue:* faith onely in the Goſpel requireth of vs to beleeue, Rom. 4. 10. 9. *Pet. Martyr* giueth this anſwer: that the Goſpel, *quamdiu foris ſonat, &c.* ſo long as it onely ſoundeth outwardly, and the ſpirit worketh not within, doth differ nothing from the law: but when the ſpirit worketh inwardly together with the preaching of the Goſpel, then it hath the effect to ſaluation: which the law cannot haue, becauſe it requireth other things then the Goſpel: the Goſpel then is not the miniſtrie of death, as the law, not for that it doth not puniſh vnbeleeuers, as the law doth the diſobedient, but in reſpect of the doctrine of ſaluation by faith, which men are capable of by grace, whereas the doctrine of workes by the law can bring no ſaluation vnto any, no not beeing in the ſtate of grace. Together with *Ambroſe, Vatablus*, and *Pareus*, by the law of death will haue the law of Moſes to be vnderſtood, *quia peccatum detegeat & occidit*, becauſe it diſcouereth ſinne, and killeth it, iudging it worthie of death: ſo alſo *Bellarmine lib. 4. de iuſtificat. c. 13. ration. 5.* and *gloſſ. interlin.* But if the law doe condemne ſinne, and ſentence it with death, it is not the law of ſinne beeing againſt it: it is called the *miniſterie of condemnation*, 2. Cor. 3. 9. but ſo it is *noſtro vitio*, by our fault, not of it ſelfe: but that is ſaid to be the law of a thing, which it properly preſcribeth, and aymeth at.

2. *Origen* ſeemeth to vnderſtand, the ceremoniall law, which was impoſſible to be obſerued, as he giueth inſtance of the law of the Sabboth, and of ſacrifices: as before by the ſpirit he interpreteth the ſpirituall ſenſe of the law: But the Apoſtles intent is not here, to compare the literall and ſpirituall ſenſe of the law together: but to ſhew what libertie we haue obtained by Chriſt, from ſinne and condemnation.

3. Some by the law of ſinne and death, vnderſtand *carnis imperium*, the dominion or power of the fleſh, or of ſinne raigning in the fleſh, and the tyrannie of death which followeth, *Calvin:* the law of ſinne, is the law of the members, which the Apoſtle ſpake of before: *Chryſoſtome, Pet. Martyr:* the accuſing of ſinne, and power

of death: *Osiander:* or *ab obligatione*, from the bond and obligation of sinne and death, *Lyranus: à iure peccati, &c.* from the right or power of sinne and death, as *Erasmus:* we are deliuered both from the power and guilt of sinne, for Moses law the Apostle no where calleth the law of sinne: *Chrysostome:* So here there is mention made of three lawes: two good, the law of grace, which taketh away sinne, the law of Moses, which is mentioned in the next v. which sheweth sinne, but taketh it not away, and one euill law, namely of sinne, which maketh vs guiltie: *gloss. ordin.*

Quest. 4. *Of the best reading of the 3. verse.*

1. *Erasmus* and *Vatablus* doe supplie the word, *effecit*, or *praestitit*, did, or performed: in this sense, that which was *impossible to the law, &c. God sending his Sonne, &c. did &c.* This reading also follow the Ecclesiasticall expositors, collected by Marlorat: but this supplie is not necessarie, the sense is full and perfect without it, as afterward shall appeare.

2. Some doe transpose the words thus, *because the law was weake by reason of the flesh: Syrian interpreter:* but in the originall, the words ἐν ᾧ, *wherein*, do follow after νόμος, *the law:* it were an hard construction, to set the relatiue before the antecedent.

3. Neither neede we with *Camerarius* to supplie the prepositon διὰ, for, or because: as thus to read, *because of that which was impossible to the law, &c.* which reading *Parens* followeth, and *Beza* misliketh not.

4 Neither need we here to admit an *Hebraisme*, with *Tolet*, who will haue the participle, *sending*, according to the phrase of the Hebrew, to be taken for *he sent:* because he would coine those words, *and for sinne*, vnto the last clause, which doe hang on the words going before.

5. Neither is it put in the nominatiue, τὸ ἀδύνατον, in this sense such was the weakues of the law, as *Beza:* for here also diuerse words must be supplied.

6. But the best reading is, to put it in the accusatiue; the thing impossible *to the law, in as much as it was weake, &c.* and to referre it to the last clause, *condemned sinne in the flesh*, by way of opposition: in this sense, *God sending his Sonne, &c. condemned sinne in the flesh, which was impossible to the law*, as the Latine well obserueth: and so our English translations doe well expresse it thus: *for that which was impossible to the law, &c.*

Quest. 5. *What is meant by the similitude of sinnefull flesh.*

1. The *Maniches*, and *Marcionites* did wrest the Apostles words to signifie, that Christ had no true humane flesh, but a similitude and likenes onely: But *Basil epistol. 65.* well answereth them, that this word *similitude*, must not simply be referred to flesh, but to *sinnefull flesh:* for Christ was like vnto vs in all things, sinne onely excepted.

2. The Commentatie which goeth vnder *Hieromes* name, saith it is called the similitude of sinnefull flesh, *quia erat ad peccandum proclivior*, because it was prone vnto sinne: but yet he took it without sinne: for Christs flesh beeing conceiued without sinne, had no prones, or aptnes at all vnto sinne: vnlesse he meane humane flesh in generall, and not that particular flesh, which was assumed by Christ.

3. Some by the *similitude of sinnefull flesh*, interpret *similem per passibilitatem & mortalitatem*, like in mortalitie and suffering, *gloss. inter. Lyranus:* so also *Melanchthon: peccatrix in speciem visa est*, it seemed as sinnefull flesh, because he sustained the punishment due vnto our sinnes: likewise *Osiander:* because he bare our punishment, he was taken of some to be a great sinner: But this sense is to much restrained, and too particular.

4. Nor yet doth *Erasmus* well translate ἐν ὁμοιώματι, *in specie*, in the shew of sinnefull flesh: for so the Angels and Christ himselfe, before his incarnation appeared in humane shape.

5. But *Theophylact* well interpreteth, he had our flesh, *secundum substantiam, sed peccati expertem*, in substance, but void of sinne: so also *Basil*, with other Greeke expositors, *carnem nostram in naturalibus affectibus*, he tooke our flesh with the naturall affections: he tooke our verie flesh: as Phil. 2. 7. he was found in shape as a man, *Parens, Beza*, with others.

Quest. 6. *Of these words; and for sinne condemned sinne in the flesh.*

1. *Origen* by *sinne*, vnderstandeth sacrifice for *sinne:* so many of our new writers, *Melanchthon, Bucer, Calvin, Osiander, Martyr:* so also *Pererius, Vatablus, disput. 4.* and so they interpret, *pro peccato, i. per peccatum*, by sinne, by *sinne*, that is, by his sacrifice for sinne

sinne, he condemned sinne in the flesh: but though elsewhere, sinne is taken in that sense, for sacrifice for sinne, as 2. Cor. 5. 21. *he made him to be sinne for vs, which knewe no sinne:* yet it is but an hard construction here: for the preposition περὶ, signifieth not *by* or *thorough*, but *pro, for*.

2. *Augustines* exposition is yet more hard, who by *sinne* vnderstandeth the flesh of Christ, which he tooke, *like vnto sinnefull flesh*, and therefore it is called sinne, *lib. 3. contra 2. epist. Pelag. c. 6.* but the Apostle saith afterward, he *condemned sinne in the flesh*, this should be superfluously put, if by sinne he had meant the flesh before.

3. *Hilarius in Psal. 67.* by sinne which is condemned interpreteth the deuill, who was condemned and iudged in Christs death by that sinne, which he had committed by the Iewes in putting Christ to death: this seemeth hard also.

4. *Anselme* by death in the first place will haue death signified, which is the effect of sinne: and so Christ by his death condemned sinne: but the Greeke preposition will not beare this sense.

5. *Chrysostome* and *Theodoret*, whom *Tolet* followeth, deuise this sense, that Christ condemned sinne, *tanquam reum iniquitatis*, as guiltie of great sinne and iniquitie, because it rose vp against Christ beeing innocent, and caused him to die: so they doe giue vnto sinne a certaine person, which for the great offence which it had committed, was condemned.

6. But all these expositions fayle herein, because they ioyne these words *and for sinne*, to the last clause, *condemned*, whereas they are a part of the former member, how God sent his Sonne in the similitude of sinnefull flesh, *and for sinne*, that is, *vt tolleret peccatum*, to take away sinne, so *Beza*, *Pareus*, *Rolloch*: and this exposition *Oecumenius* also maketh mention of: so that this is the ende why God sent his Sonne, to take away sinne.

7. There is also an other exposition which the *ordin. gloss.* hath, and *Gorrhan*, *peccatum de peccato*, sinne of sinne, they interpret to be the corruption of our nature, springing from the sinne of Adam: But this fayleth with the rest in seuering the words from the former sentence.

Quest. 7. *How Christ condemned sinne in the flesh.*

1. *Tolet* vnderstandeth it of the dominion of sinne, which it had before in our members, but now in Christ sinne is depriued of his dominion.

2. *Beza* referreth it to the sanctification of our nature in Christ, which he tooke without sinne, and by flesh he vnderstandeth the humane nature sanctified in Christ,

3. *Chrysostome* ioyneth these two together, that Christ both *non peccavit*, sinned not at all, and so sinne ouercame not him, and in that he died, *vicit & condemnavit peccatum*, he ouercame and condemned sinne: likewise *Haymo* saith, Christ two wayes condemned sinne, because he sinned not in his flesh, *& mortificando in cruce*, and he condemned it by mortifying the same vpon the crosse.

4. *Erasmus* giueth this sense, *convicit & coarguit peccatores*, he convinced and reproued sinners: that is, he shewed them to be hypocrites and deceiuers, which hitherto had deluded the world, with a false shewe of iustice: and yet they put Christ to death as a transgressor of the law: but the Apostles intendment is to shewe what Christ hath wrought for vs, not what he did against his aduersaries.

5. *Socinus* will haue the meaning to be no more but this, that Christ did not satisfie by his death for sinne, but *exanthoravit*, *abolevit*, he did abolish sinne, and take away the power and authoritie thereof, for he came to doe that which the lawe could not doe, which was not to punish and condemne sinne, for that the lawe could doe, but to deliuer vs from the seruitude of sinne, *Socinus part. 2. c. 23. p. 195.*

Contra. 1. True it is, that Christ by his death hath also abolished the kingdome of sinne, that it shall no longer raigne in his members: but first it was abolished by the sacrifice of Christs death, who bare the punishment of our sinne in himselfe: and this is the proper sense of the word, *to condemne*, that is, inflict the punishment of sinne: as in this chapter, v. 34. *who shall condemne vs?* so before c. 2. 1. c. 5. 16. 2. S. Paul doth not so much shew what Christ came to doe, namely that the law could not doe, but the reason, why he came to doe it, because the law could not, by reason of the weakenes of our flesh. 3. the law indeede did condemne and punish sinne: but by the law euery one was to beare his owne sinne, the law could not appoint one to beare the punishment for all, as Christ did, whose sufferings are made ours by faith.

6. Some of our owne writers doe vnderstand this condemning of sinne, of the abolishing of the kingdome thereof, and of our sanctification and regeneration: *Bucer*, *Musculus*: these differ both from the Papists, whose opinion is set downe before, that is, who make regeneration a part of iustification; the other, a consequent onely, and effect thereof: and the Papists differ from *Socinus* opinion, who presupposeth no satisfaction at all to be made for our sinnes by the death of Christ: But yet these words can not properly be referred to the condemning of sinne in vs by the worke of regeneration: for, this Christ did in his flesh, or by his flesh, not, *in carne, i. homine*, in the flesh, that is man, as *Lyranus*.

7. Wherefore the meaning indeede is, that Christ in his flesh, beeing made a sacrifice for vs vpon the crosse, did beare the punishment due vnto our sinne, & God condēned sinne in the flesh of his Sonne, that is, *pœnas peccato debitas exegit*, he did exact the punishment due vnto our sinne: *Pareus*: and by condemning it in the death of his Sonne hath freed vs from condemnation. This to be the meaning, 1. the vse of the word, *to condemne*, sheweth touched before. 2. the scope of the Apostle, which is to shew, that there is no condemnation to those which are in Christ, because Christ hath himselfe freed them therefrom, by bearing the punishment of sinne. 3. the consent of other places of Scripture prooue the same, as Gal. 3. 13. *Christ hath redeemed vs from the curse of the law, beeing made a curse for vs*: and, 1. Pet. 2. 24. *Himselfe bare our sinnes in his bodie on the tree*. And thus diuers of the fathers expound this of Christs death: as *Chrysostome, eo quod mortuus est, peccatum vicit & condemnavit*, in that he died, he ouercame and condemned death: and *Origen, per hostiam carnis, &c.* by the sacrifice of his flesh he condemned sinne in the flesh.

8. The other sense which the Greeke scholiast followeth, that sinne was condemned in Christs flesh, *quia illam peccato inanem servavit*, because he kept it free from sinne, and so *internecio peccati est punitio*, the killing of sinne is the punishment thereof: though it be also sound and very comfortable, yet it is not here so fit: because it is said, *that God sending his Sonne condemned sinne in the flesh*: so that it is better referred to the suffering of Christ, then to his actiue obedience.

Quest. 8. *Who are after the flesh, and sauour the things of the flesh*, v. 5.

1. *Origens* sense is here reiected, who vnderstandeth the Iewes which carnally vnderstand the lawe, them he will to be after the spirit, which did follow the spirituall sense of the law: for in all this discourse S. Paul treateth specially of the morall lawe of Moses, as he gaue instance in the tenth precept, *thou shalt not lust*, c. 7. 8.

2. Nor yet, as *Tolet annot.* 15. with other Romanists, must we vnderstand, *spiritum rationalem, seu mentem*, the reason or mind: for euen the mind in carnall men, is carnall: *quæ carnea sunt mente volutant*, they doe in their minde thinke of carnall things: they haue *mentem carneam*, a fleshly minde, *Theophyl.* and *Chrysostome* saith, that a carnall life, *totum hominem carnem facit*, maketh the whole man flesh: and if we giue our minde to the spirit, *ipsam spiritualem efficiemus*, we shall also make it spirituall: to walke after the spirit is then to be guided by the grace of Gods spirit. *Theodor.*

3. Sometime, to be in the flesh, signifieth to remaine in the bodie: as, 2. Cor. 10. 3. *though we walke in the flesh, we doe not warre after the flesh*: sometime, euen the regenerate are saide to be carnall in respect of that part which is in them carnall, and vnregenerate: but here it is taken in an other sense, for them, which are altogether lead by their carnall affections: *affectus carnis malitiam dixit, affectus spiritus gratiam*, the affections of the flesh he calleth the malice thereof, the affections of the spirit, grace: *Chrysost.*

4. Now carnall things or the things of the flesh are of three sorts: Some are good, as the knowledge of artes: some indifferent, as riches, honour, some euill, as the workes of the flesh, adulterie, drunkennesse: so that two wayes men here may erre, either in the matter: when they followe things in their nature euill, as the sinnefull workes of the flesh: or in the manner, when they folowe things of this world in themselues indifferent, but with an euill minde: they doe not referre them to the glorie of God: But they preferre things temporall before eternall: like as *lingua febricitantis infecta cholera, &c.* the tongue of a sicke man infected with choler, taketh sweete things for bitter: *Lyran.* neither yet is it vnlawfull for them which are spirituall to be occupied in the things of this life: but they must referre all to Gods glorie, and preferre things spirituall before externall: like as *lingua bene disposita*, a tongue which is not distempered, doth iudge rightly of euery tast.

9. Quest.

Quest. 9. *How the wisedome of the flesh, is enmitie against God.*

1. *Pareus* well noteth, that the Apostle here vseth not the word φρόνησις, which signifieth prudence it selfe, least he should seeme to haue condemned that naturall gift and facultie: but φρόνημα, which noteth the act rather and execution of that facultie, and he addeth to it σαρκὸς, *of the flesh*, not condemning or reiecting all prudent actions, but such as proceede from the pravitie of the flesh.

2. And the Apostle saith, is *enmitie*, not an enemie, as the Latine readeth, for then it should be ἐχθρὸν, in the neuter, not ἐχθρὰ, in the feminine, and here the word is ἔχθρα, with the accent in the first syllable, which signifieth enmitie, not ἐχθρὰ, accented in the last syllable, which is the adiective in the femine gender, *enemious:* and the Apostle speaketh in the abstract, not by the figure *Metalepsis*, taking it for the concrete, *enmitie*, for *enemie*, the substantiue for the adiectiue, as *Pareus*, nor yet doth he so speake, *vt vehementior fit oratio*, to make his speach more vehement and forcible, *Martyr:* but hereby is expressed the irreconciliable enmitie betweene the flesh and the spirit: for that which is an enemie may be reconciled, as Esau was to Iacob; but enmitie can neuer be reconciled, *Faius.*

3. Now the Apostle here giueth a reason of the former verse, why the wisdome of the flesh is death, because it is enmitie with God, from whome commeth life: but yet the wisdome of the spirit is not so the cause of life and peace with God, as the wisdome of the flesh is of death: for this is the meritorious cause of the one, so is not the wisdome of the spirit, that is, regeneration of the other; but it is as the meane and way, whereby we are assured of saluation, and to haue peace with God: but that which procureth and worketh it, is faith in Christ, Rom. 5. 1. therefore here the Reader must take heede of a corrupt note of *Lyranus*, that the confidence of the spirit, *meretur vitam gratiæ in præsenti, &c.* doth merit the life of grace in this present, and the peace of glorie in the next.

4. And as the wisedome of the flesh is *enmitie with God*, so the wisdome of the spirit is *amitie* and freindship: which is defined to be a mutuall goodwill which is declared by freindly partes and offices for vertues sake: thus then *Aristotles* rule is found to be false, *inter valde inæquales non dari amicitiam*, that there cannot be freindship betweene such as are much vnequall: for in the beginning there was freindship betweene the creator and his creature: and this auncient amitie is renewed, and restored by Christ; who vouchsafeth to call his Apostles freinds, Ioh. 15. 14.

5. But by flesh 1. neither with the Manichees must we vnderstand the substance of the flesh: for by flesh he meaneth the prauitie and corruption of the flesh. 2. nor yet with *Chrysostome*, doe we interpret it to be *carnalem vitam*, onely a carnall life, which onely sheweth the corrupt actions: but it signifieth the prauitie of our nature. 3. neither doe we with *Ambrose* onely referre it to the vnderstanding, *qua non potest capere diuina*, which is not capable of diuine things: for here the continuance rather and rebellion of the flesh is signified, then the impotencie and weaknes of it. 4. nor yet by the flesh is vnderstood onely the sensuall part, and by the spirit, *rationabilitas mentis*, the reasonablenes of the soule: but euen the minde also is carnall, as *Theophylact* calleth it, *carneam mentem*, a carnall mind: as v. 9. *if any haue not the spirit of Christ:* but their owne naturall spirit, they alwaies haue.

6. And whereas it is said, *it is not subiect to the law of God, neither can be*, 1. neither is it to be restrained to that particular law of the Gospel, of rendring good for euill, which carnall men transgresse, that render euill for euill, as *Haymo*. 2. nor yet, because they thinke God can doe nothing beside that which is to be seene and found in nature, *gloss. ordinar.* for this but one particular act of carnalitie. 3. nor yet is it to be vnderstood with this limitation, *si in eo perseueret*, if a man continue in the flesh he cannot so long be subiect vnto the law of God: *Oecumen.* for the Apostle speaketh of the wisedome of the flesh it selfe, not of those that are in it: which can neuer be changed, to become subiect vnto God: but they which are in the flesh, may cease to be in the flesh, and so please God. 4. and this doth manifestly conuince the Pelagians of error, which hold that a naturall man might fulfill the law of God: and of the Popish schoolmen, who affirmed, that a man without grace might keepe the law, *quoad substantiam operis*, in respect of the substance of the worke, though not, *ad intentionem legis*, after the intention of the law.

Quest. 10. *How they which are in the flesh cannot please God, v.* 8.

1. Not they which follow the law, *secundum literam*, according to the letter, as *Origen:*

the Apoſtle ſpeaketh generally of all, as well Iewes as others that are in the fleſh.

2. Neither as the *Maniches*, by the fleſh is vnderſtood the bodie, for ſo none in this life ſhould pleaſe God.

3. Nor yet as *Hierome*, in his paſſionate and too much loue of virginitie, and partiall and preiudicate opinion of marriage; that they which *inſeruiunt officio coniugali*, ſerue the marriage duties, were in the fleſh: and thus alſo Pope *Syricius* did deſcant vpon theſe words applying them againſt marriage: *epiſtol. ad Himmer. Tarracon.* but they are ſaid to be in the fleſh, *qui poſt concupiſcentias eunt*, which follow the luſt and concupiſcence of the fleſh.

4. But this muſt be vnderſtood with a limitation, *quamdiu tales fuerint*, as long as they are ſuch, as *Theophylact* with other Greeke expoſitors: as *Auguſtine* doth ſet it forth by this example; as the ſame water may be both frozen with cold, and be made hoate with the fire; ſo the ſame ſoule of man may be firſt ſubiect to the fleſh, then to the ſpirit.

Queſt. 11. *Of the dwelling of the ſpirit of God in vs, v. 9.*

Seeing the ſpirit of God dwelleth, &c. not if the ſpirit, as the vulgar latine hath it, and ſo the Romaniſts read: and ſo *Lyranus* expoundeth the former words, *yee are not in the fleſh, i. eſſe non debetis*, ye ought not to be: for ſo *Chryſoſtome* and *Oecumenius* well obſerue, *non ita ponit, vt qui dubitet*, he ſaith not thus as doubting, but certainely beleeuing, that they had the ſpirit.

2. And in that he ſaith, *the ſpirit dwelleth*, 1. he ſheweth that the ſpirit is otherwiſe in them, then in other things: for he is euery where, and in all things *immenſitate eſſentiæ*, in his infinite eſſence, but he is in the faithfull, *præſentia & efficacia gratiæ*, by the preſence, and efficacie of his grace. 2. in that the ſpirit is ſaid to dwell, thereby is ſignified that he is not in vs, *tanquam hoſpes*, as a ſtraunger, but *indigena perpetuus*, an indweller for euer: as Ioh. 14. 16. *he ſhall abide with you for euer*, *Pareus*. 3. and as a dweller in an houſe, doth not onely occupie it, but alſo, *in ea imperat*, doth command, and beare rule, and ſway in it: ſo the ſpirit dwelleth in the faithfull, as the ruler and commander in the houſe: the ſpirit and the fleſh may be in the ſame houſe together, if the fleſh be as the ſeruant, and the ſpirit as the maſter; but if the fleſh haue the maſterie, the ſpirit departeth: like as where extreame cold hath taken poſſeſſion there can be no heate at all, but if the extremitie of cold be abated, then there may be place for heate: *Martyr*. 4. And here we muſt diſtinguiſh, as *Origen* well doth, betweene the extraordinarie gifts of the ſpirits, ſuch as the Prophets, and Apoſtles had, when the ſpirit came vpon them in the likenes of fierie tongues, and the ordinarie gifts: for where the ſpirit is, thoſe extraordinarie graces alwaies follow not; but thoſe which the Lord ſeeth to be conuenient: for God giueth vnto euery one as he will, 2. Cor. 12. 11.

3. And whereas the Apoſtle ſaith, *he that hath not the ſpirit of Chriſt is not his: Origen* well thus expoundeth, *creatura eius eſt, ſed non diſcipulus*, he is his creature ſtill, as all other things are, but he is not his Diſciple, nor a member of his myſticall bodie.

12. Queſt. *Of the meaning of theſe words, v. 10. The bodie is dead becauſe of ſinne, the ſpirit is life, &c.*

1. *Origen* vnderſtandeth the two parts of man, the bodie and the ſoule: and he giueth this ſenſe; the *bodie is dead becauſe of ſinne: mors imponitur, ne peccet*, death is impoſed vpon the bodie, that it ſhould not ſinne, alwaies remembring the ende: and ſo the ſpirit *viuit ad faciendam inſtitiam*, liueth to worke righteouſnes: but the Apoſtle ſheweth the cauſe of death in the one, namely ſinne, and of life in the other, namely righteouſnes, rather then the ende of both.

2. *Ambroſe* ſeemeth by the bodie to vnderſtand the whole man, that is dead becauſe of ſinne, and by the ſpirit the holy Ghoſt, the author of life, becauſe he is giuen to iuſtifie vs: ſo alſo *Chryſoſtome* will haue the holy Ghoſt to be vnderſtood, which onely is not life in himſelfe, but giueth life vnto others: ſo alſo *Martyr*: but the other oppoſite part of the *bodie* ſheweth that the ſpirit hath relation alſo vnto man.

3. Some vnderſtand the firſt clauſe of mortification: as if the Apoſtle ſhould ſay the bodie is dead, *quantum attinet ad peccati operationem*, in reſpect of the operation of ſinne: *Oecumen. Piſcat.* but in this ſenſe, the ſame thing ſhould be expreſſed in both clauſes, the mortifying of ſinne, and liuing vnto righteouſnes, which the oppoſition betweene the contrary parts of the bodie, and ſpirit, wil not beare.

4. *Calvin*, and ſo *Oſiander*, will haue the bodie to ſignifie the vnregenerate part, the ſpirit, the ſpirituall and regenerate: but in this ſenſe the Apoſtle vſeth to oppoſe the fleſh and

the spirit, not the bodie and the spirit.

5. Wherefore by bodie we may better vnderstand, that mortall part of man which is subiect to death: and by the spirit the inward part of man, namely, his soule regenerate, which liueth by faith: *Beza* thinketh that the life of the soule is here vnderstood, when it is separate from the bodie: *Chrysostome* referreth it to the life of the resurrection: *Lyranus* to the life of grace now in present: But we may better comprehend both, that both now for the present, the spirit of man liueth by grace, as the iust is said to liue by faith, and that also is a pledge of life euerlasting afterward: And this sense is most agreeable to the scope of the Apostle: for hitherto he hath shewed how the spirit of Christ hath freed vs from the law of sinne in the flesh: now he commeth to set forth the other part of our libertie, which is from death: and first presently in the spirit we liue by faith, and then afterward the bodie also shall liue in the resurrection by the spirit of Christ, which the Apostle sheweth in the next verse.

Quest. 13. *How the quickening of the dead is ascribed to the spirit of Christ, seeing all both good and bad shall rise.*

1. *M. Calvins* opinion is here refused, who thinketh that the Apostle doth not here speake of the last, and finall resurrection, *sed de continua spiritus operatione*, but of the continuall working of the spirit in vs in mortifying the reliques of sinne: so also *Piscator*, *vificabit corpora vestra ad sanctificationem*, shall quicken your bodies vnto sanctification, &c. But in that sense our bodies are said to be *mortua*, dead, not *mortalia*, mortall: and the Apostle speaking of the time to come, pointeth at the resurrection, which shall be, not that which is present in rising vnto newnes of life.

2. There are three arguments of the resurrection here expressed by the Apostle, the first from the power of God: he that raised Christ from the dead, shall also raise vs vp: secondly, from the correspondencie of Christ with his members: as Christ was raised from the dead, so shall we that are his members: thirdly, from the office of the spirit, who shall raise vs vp that are his temples wherein he dwelleth, *Pareus*.

3. As God is said to haue raised Christ vp by his spirit, so Christ raised vp himselfe by his eternall spirit, *omnia quippe diuina pater per Filium in Spiritu Sancto operatur*, all diuine things the father worketh by the Sonne in the holy Ghost, *Oecumen*.

4. Although our redemption purchased vntous by Christ, was sufficient at once to haue redeemed both our soules and bodies, *tamen ordinate nobis datur*, it is giuen vnto vs in order and by degrees: that as Christ had first a passible bodie before he had a glorious bodie, so our bodies must first be mortall before they can haue immortalitie, *Lyran*.

5. Now although the members of Christ shall be raised vp by his spirit, yet the wicked also which haue not the spirit of Christ, shall also rise againe, but vnto iudgement: they shall be raised vp by the omnipotent power of God, but the righteous shall be raised by the spirit of Christ, and therefore it is not said he shall raise, but *vinificabit*, he shall quicken your mortall bodie, *quod ipsa resurrectione maius est*, *&c.* which is a greater worke then the resurrection, and onely graunted to the righteous: *Chrysostome*, whom *Martyr*, and *Pareus* followe.

Quest. 14. *What it is to be lead by the spirit of God.*

1. There are two kind of actions of the spirit, generall, wherbey all things moue, liue, and haue their beeing: and speciall, whereby the Lord worketh in the hearts of his children, such is the worke of sanctification, *Calv*.

2. And in that they are said to be lead, we must not thinke, that any are compelled by the spirit: but this signifieth, *vehementem inclinationem, non coactionem*, a vehement inclination, not coaction, *Gorrhan*: God by his spirit *ex nolentibus volentes facit*, of vnwilling maketh vs willing: so he draweth vs *volentes*, willing, *consequenter*, not *antecedenter*, we are willing afterward not before, *Pareus*.

3. And although men are so led by the spirit, as that they followe his direction willingly, yet they followe also necessarily: this leading and mouing of the spirit is effectuall, and cannot be resisted, *Melancth*. yet this taketh not away the libertie of the will in it selfe; like as a blind man followeth his leader willingly, though it be not free for him to goe which way he will: the will of man remaineth free in it selfe; as when one is set in two wayes he may take which he will, yet by an accident, the will may notwithstanding it is free in it selfe,

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be determined and limited certainely to one thing: as a blinde man by his leader is directed to take one certaine way: so the spirit of God directeth and guideth the will vnto that which is good, and the corruption of our nature to that which is euill.

4. *Chrysostome* here further noteth, that it is not said, they which liue by the spirit, and *Theophylact*, *they which haue receiued the spirit*, but *they* which are *lead* by the spirit, to shew that the spirit must be the guide and ruler of our life, *quemadmodum navigij nauclerus*, as the Pilot is of the ship, and the rider of the horse: hereby then is expressed the continuall actiuitie, and operation of the spirit in vs.

5. And this similitude may be taken, either from those, which are guided and directed, as the blind man in the way: or from them, which wanting strength of their owne, are borne and carried of others: and so we are both wayes lead by the spirit: for we neither can see the way vnto that which is good, vnlesse the spirit direct vs, neither haue we power and strength to followe it, vnlesse the spirit drawe vs.

Quest. 15. *What is vnderstood by the spirit of bondage.*

1. Not the euill spirit, namely Sathan, by whom they are lead which walke after the flesh, as *Augustine* vpon this place: for the Apostle speaketh not of two diuerse spirits, but diuerse effects of one and the same spirit, working feare and bondage by the lawe, and freedome by the Gospell.

2. Neither yet is this spirit the soule of man, which sometime is in the seruitude of sinne, sometime it enioyeth the libertie of the spirit: for v.16. the Apostle maketh a manifest difference betweene this spirit and our spirit.

3. Nor yet is this spirit not the holy Ghost, but the lawe, so called because it was giuen by the spirit, as *Chrysost.* for euen the fathers vnder the law had the spirit of God, as shall be shewed in the next question.

4. But by the spirit the holy Ghost is signified: which by the lawe worketh feare, by the Gospell confidence and assurance.

Quest. 16. *Whether the fathers vnder the lawe had onely the spirit of seruitude.*

1. *Chrysostome* hath here many strange assertions of the people of the Iewes that liued vnder the lawe: as 1. *Spiritum sanctum non acceperant, &c.* the people of the Iewes had not receiued the holy spirit: the lawe is called spirituall, so also the manna which they did eate, and the rocke whereof they dranke are called spirituall, *quia supra naturam perfecta erant*, they were perfect aboue nature: And to make this his assertion good, he saith, that they *opere tenus continebantur*, were restrained onely by the lawe from the outward act, we from the verie inward thoughts: they onely vsed corporall purgations and had a promise onely of temporall blessings, as of a land that flowed with milke and honie.

Contra. 1. The Scripture euidently testifieth, that Moses and the rest of the Prophets were endued with the spirit of God: and it is said of Saul, the spirit of God departed from him: then he had it before: and seeing they receiued Christ, when they did eate manna, and drinke of the rocke, they had also his spirit: for without Christs spirit, they could not spiritually eate or drinke Christ. 2. and that the lawe of Moses restrained not the outward act onely, but the heart and affections, our Blessed Sauiour sheweth, Matth. 5. where he deliuereth not a newe exposition of the lawe, but he doth cleare it from the corrupt glosses of the Iewes. 3. and though they had many more carnall rites, then we haue, yet euen in those externall ceremonies spirituall graces were represented: as the Apostle saith, that circumcision was the seale of the righteousnesse of faith, Rom. 4.11. 4. yea and vnder those temporall promises, they looked for celestiall, as the Apostle sheweth that they sought an heauenly countrey, Heb. 11.16.

2. Some thinke that here two diuerse states are not compared together of the fathers that liued vnder the lawe, and of vs that are vnder the gospell, but onely two diuerse degrees of our conversion: as first by the lawe we are made to knowe our selues, and thereby terrified, and afterward we finde Evangelicall comfort by faith in Christ, *Martyr*: and so *M. Calvin* thinketh, that the things themselues, the ministerie and operation of the lawe and of the Gospell, are here set one against an other, rather then the persons.

3. But here is both an opposition of the persons and things together, as *Origen* doth illustrate this place by that Galat. 4. where they which were vnder the lawe, are likened vnto children

children, which were vnder tutors and gouernors, and we in the Goſpell are like the heire that is come to age, and hath no more neede of tutors: but yet our ſtate is not ſet as oppoſite to theirs, as though they had onely the ſpirit of bondage, onely they differ in degrees: for they alſo had the ſpirit of Chriſt, but not in that euident and conſpicuous manner, which we haue, *Pareus*. And here we may deuide the Iewes into 3. ſorts: ſome were altogether carnall, which had no knowledge of Chriſt, ſuch onely had the ſpirit of bondage: ſome were perfect and ſpirituall, as Moſes and the Prophets, who had the ſpirit of Chriſt, though for the time they ſerued vnder ceremonies: ſome were weake, yet hauing knowledge of the Meſſiah, they receiued alſo of his ſpirit; though not in the ſame degree with the other, *Martyr*.

Queſt. 17. *Of the diuerſe kinds of feare.*

v.15. *Ye haue not receiued the ſpirit of bondage to feare.* 1. There are two kinds of feare, a ſeruile feare, when one is mooued onely by the feare of puniſhment, and ſo kept in awe and obedience, and there is *filialis timor*, a filiall feare, ſuch as is in children: when one feareth to offend God, not ſo much becauſe of puniſhment, as becauſe he findeth the Lord gracious and good vnto him: of this feare the Prophet ſpeaketh, when he ſaith, *the feare of God endureth for euer*, of the other S. Iohn, *perfect loue excelleth feare: Auguſtine* thus reſembleth theſe two kind of feares; the ſeruile feare is like as an adulterous woman is afraid of her husband, leaſt he ſhould come and finde her in her wickedneſſe: the other feare is ſeene in a chaſt wife, who feareth to offend her husband, leaſt he ſhould depart from her.

2. But the Maſter of ſentences, maketh fowre kinds of feare beſide the naturall feare of death. 1. There is *mundanus timor*, a worldly feare, as when a man forſaketh Chriſt for feare he ſhould looſe his life or goods, this is a feare of men, & this is altogether *pernicioſus*; pernicious and dangerous. 2. *timor ſeruilis*, the ſeruile feare is, when men doe well for feare of puniſhment: this feare is good and profitable, *ſed non ſufficiens*, but not ſufficient. 3. there is a feare called *initialis*, a feare in the beginning, when one ſo feareth puniſhment, as yet he is mooued with the loue of God and vertue; this feare is *bonus & ſufficiens*, a good feare and ſufficient. 4. then is there *timor caſtus & filialis*, the chaſt and filiall feare, which *bonus eſt & perficiens*, is good and perfect, and is nothing elſe but a reuerence of God ioyned with loue.

3. Feare alſo is taken two wayes, either in reſpect of the obiect, for the commotion of the mind expecting ſome imminent or approaching danger; or it ſignifieth onely a reuerence and obſeruance, which is the effect of the other: and in this ſenſe the ſpirit of feare is ſaid to haue reſted vpon Chriſt, Iſay. 11. 2. in whom there was no feare of puniſhment, which is due vnto ſinne, whereof Chriſt was free: there was in him onely a reuerence of God, obſeruance, and obedience: the naturall feare of death alſo he had, but thereof we ſpeake not here, and this kind of feare of God may be ſaid alſo to be in the Angels, and in the elect that are in heauen.

4. But whereas the Apoſtle ſaith, 1. Ioh. 4. 18. *there is no feare in loue*: 1. neither doth the Apoſtle ſpeake of humane feare, when one feareth to ſuffer perſecution for Chriſt: but he that loueth God expelleth all ſuch feare: he is readie to ſuffer any thing for Chriſt. 2. nor yet doth he referre vs onely to that perfect loue of God, which ſhall be in the next world, when all feare ſhall be chaſed away. 3. but he meaneth a ſeruile and deſperate feare, which is ſeuered from faith and hope, which driueth to deſpaire: ſuch was the feare that Iudas had.

Queſt. 18. *Why the Apoſtle ioyneth together two words of the ſame ſenſe, Abba, father.*

1. The firſt of theſe words is an Hebrewe or Syriake word, and ſignifieth *father*, and in three ſeuerall places in the Goſpel doe we finde, theſe two words repeated in this manner, Mark. 14. 36. Galath. 4. 6. and in this place: *Auguſtine*, if the place be not corrupted ſaith, that *Abba*, is a Greeke word, and *pater*, a Latine, *epiſt.* 178. but *Auguſtine* could not be ignorant, that S. Paul wrot not in Latine, and therefore, that place in *Auguſtine* is moſt like to haue beene miſtaken by the writers, and ſuch as copied it out: *Thomas* ſaith better that *Abba* is an Hebrew word, and *pater*, father, is both a Greeke and Latine word.

2. Now why theſe two words of the ſame ſignification ſhould be ioyned together there are diuerſe reaſons giuen. 1. *Chryſoſtome* thinketh that the Apoſtle vſeth the word *Abba*, becauſe it is *puerorum legitimorum vocabulum*, that word which legitimate children doe

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vse, they first of all learne to call *father*. 2. *Augustine serm.* 13. *de verbis Apostol.* whom *Anselme* followeth, thinketh that the Apostle vseth these two words, one for the Iewes, the other for the Gentiles, to signifie the adoption and calling of them both to be one people: so also *Martyr*, and *M. Calvin*, who applyeth here the prophesie of Isay, c. 19. 18. that all should speake the language of Canaan, *non respicit linguæ idioma, sed cordis harmoniã*, he respecteth not the proprietie of the tongue, but the harmonie and consent of the heart, in the worshipping of God: but *Beza* refuseth this as too curious. 3. he therefore thinketh that the latter word is added as an explication of the former, so also *Paræus*, and *Tolet annot.* 13. who giueth this as a reason, because Christ in his prayer, Mark. 14. 36. vseth this ingemination, *abba, father*, and yet it is certaine he vsed onely the Hebrew word: But this here may be answeared, not as the *ordinar. gloss.* that Christ vsed both an Hebrew and Greeke word before his passion, because he suffred both for Iewes and Gentiles, for Christ spake in the Hebrew, not in the Greeke tongue: rather as the Syrian interpreter translateth, Christ did double the word *father, father, abba, abba*, which the Euangelist retaineth in the first place, because it was as familiarly knowne as the other. 4. *Lyranus* thinketh that by the ingemination of this word, is expressed *duplex Dei paternitas*, a double kind of fatherhood in God, one by creation, common as well to the bad as good, and a speciall kind of paternitie, by adoption and grace, peculiar to the righteous: But the Apostle here speaketh onely of the invocation of the faithfull, how they crie Abba, father. 5. Wherefore I resolue here with *Erasmus*, that this is spoken κατ' ἀναδίπλωσιν, by way of conduplication: this repetition *facit ad πάθος*, is for more vehemencie: it is ἐμφατικώτερον, more forcible and effectuall to double the word, father, *Faius: ista conduplicatio amplificationem continet*, this doubling of the word serueth for amplification, *Calvin:* as it is familiar and vsuall in Scripture, for the Saints in their prayers to shewe their vehement affection, to double the word, *Lord, Lord*.

3. *Calvin* here well obserueth, how the Apostle, hauing said before in the second person, *yee haue not receiued the spirit of bondage*, now changeth the person, *whereby we crie*, including himselfe, *vt sortem communem omnium sanctorum exprimeret*, to shewe the common condition of all the Saints.

Quest. 19. *Of the testimonie of the spirit, what it is.*

v. 16. *The spirit beareth witnesse.* 1. *Caietan* here well obserueth, that this testimonie of the spirit is internall, for it testifieth vnto our spirit and conscience, that we are the sonnes of God; and beside it is a testimonie *de facto*, in fact, that we are indeed the sonnes of God, not *de possibili*, of a possibilitie onely, that we may be; thus farre *Caietan* well: but he further sheweth that this testimonie of the spirit ariseth partly of our loue toward God, partly of our continuall experience of Gods prouident care in preserving of vs: but *Chrysostome* well saith, that this testimonie of the spirit is not onely, *vox præstiti charismatis, sed & præstantis illud paracleti*, the voice of the grace or gift which is conferred vpon vs, but of the comforting spirit, the comforter: the testimonie then of the spirit is vnderstood to be an other thing beside the testimonie of the graces and effects of the spirit in vs.

2. *Origen* interpreteth this testimonie, of the affection of the minde, when we are obedient vnto God not for feare, but of loue.

3. *Ambrose, Anselme*, referre it to the imitation of God and Christ, whereby the spirit maketh vs like vnto God.

4. *Haymo* thinketh this inward testimonie of the spirit riseth of our good workes, so also *Gorrhan, cum spiritus noster per spiritum sanctum bona agit*, when our spirit by the spirit of God doth the things which are good, it beareth witnesse that we are the sonnes of God.

5. Most vnderstand this testimonie of the crie in our hearts when we call God our father, which the Apostle spake of before, *Tolet. annot.* 14. *Martyr, Osiander, clamor iste testimonium est*, this crying in our hearts is the testimonie, *Faius:* But *Chrysostomes* reason before alleadged reiecteth all these: there is difference betweene the testimonie of the spirit it selfe, and the effects and operations thereof: and first the spirit inwardly perswadeth vs, that we are the sonnes of God, and then it maketh vs also in our hearts to crie *Abba*, father.

6. *Theodoret* vnderstandeth this testimonie of the spirit, to be *sacram doctrinam*, the sacred truth and doctrine, which confirmeth vs to be the sonnes of God, and so *Lyranus* interpre-

terpreteth it, *de veritate catholicæ fidei*, of the veritie of the catholike faith, confirmed by the ſpirit by ſignes and miracles, whereby we are adopted: but the Apoſtle ſpeaketh of an internall teſtimonie, not of externall doctrine: though by the preaching of the truth the teſtimonie of the ſpirit is wrought in vs. 7. *Lyranus* eſide hath an other interpretation, of the ſpeciall reuelations, which S. Paul and ſome oth[illegible]had: But the Apoſtle ſpeaketh of that generall teſtimonie of the ſpirit of God, which is wrought in the hearts of all the faithfull.

8. Therefore this teſtimonie of the ſpirit is that inward aſſurance of the ſpirit of God in our hearts, whereby we are aſſured, that we are the ſonnes of God: as *Sedulius* vnderſtandeth here the ſpirit it ſelfe, which is giuen as an earneſt pennie in our hearts, 1. Cor. 2. 22. *perhibet teſtimonium in corde per occultam inſpirationem*, it giueth teſtimonie in our heart by ſecret inſpiration, *Haymo*: and as *Oecumenius*, *non ſolius chariſmatis vox eſt ſed donantis ſpiritus*, it is not onely the teſtimonie or voice of the graces of the ſpirit, but of the ſpirit the giuer: for firſt our ſpirit is aſſured by our faith, loue, godly life, prayer, inuocation, which are the fruites of the ſpirit, then the ſpirit it ſelfe, concurring with this teſtimonie of our heart, ſealeth it vp, and maketh it ſure: theſe two teſtimonies muſt not be ſeuered; for he that relyeth vpon the immediate teſtimonie, and reuelation of the ſpirit, without this other teſtimonie, deceiueth himſelfe, *Pellican.*

Queſt. 20. *Whether the teſtimonie of the ſpirit, and of our ſpirit be one and the ſame.*

1. Some reading thus, *the ſpirit beareth witnes to our ſpirit*, are of opinion that this teſtimonie is but one, the ſpirit of God teſtifieth, and the ſpirit of man is teſtified vnto. *Ambroſe* expoundeth, that this *teſtimonie of the ſpirit*, is *redditum ſpiritui noſtro*, giuen vnto our ſpirit; but the Greeke word is συμμαρτυρεῖ, beareth witnes together, with our ſpirit, rather, then to our ſpirit, as doe reade, *L.G.B.V.* for in this latter ſenſe, the word needed not to be compounded with the preposition σὺν, *together*, or *with*.

2. Some will haue the ſpirit of God, and our ſpirit here both to giue teſtimonie, but in one and the ſame thing: as this *clamor*, crie, which the Apoſtle ſpake before of, whereby we call *Abba*, father, is the teſtimonie of the ſpirit and of our heart together, *Tolet*, *Faius*: ſo alſo *Chryſoſtome*, *ipſe nos chariſmate ſuo nos loqui docuit*, he taught vs ſo to ſpeake by his gift in vs: ſo they will haue the meaning to be this, that this calling *Abba*, father, is both the teſtimonie of our heart, and of the ſpirit whence it proceedeth: but the crying Abba, father, is the effect of the teſtimonie of the ſpirit, it is not the teſtimonie it ſelfe, for firſt the ſpirit, *obſignat*, *&c.* ſealeth in our hearts, that we are the ſonnes of God, then *aperit os*, it openeth our mouth, *Beza*.

3. *Pererius* reporteth the opinion of ſome, which make the teſtimonie of the ſpirit to be the generall promiſe ſealed in the Scriptures, that God loueth thoſe which beleeue in him: and the teſtimonie of our ſpirit to be that particular apprehenſion, which euerie one hath, as that he loueth God and beleeueth in him: and ſo the teſtimonie of the ſpirit ſhould frame the propoſition in generall, and the teſtimonie of our ſpirit ſhould inferre the aſſumption: but this teſtimonie of the ſpirit whereof the Apoſtle ſpeaketh, is not the externall and generall promiſe, but the particular euidence, which euerie one hath in himſelfe, that he is the Sonne of God.

4. So then here are two teſtimonies, the one is of our owne ſpirit, which by the peace of conſcience, faith, and other graces of the ſpirit in vs, doth aſſure vs that we are the ſonnes of God, *Mart.* and of this teſtimonie the Apoſtle ſpeaketh, 1. Ioh. 3. 21. that *if our owne heart condemne vs not, we haue bouldnes with God*, but this muſt be the ſpirit of a man regenerate, not the naturall ſoule of man: as *Origen* here well obſerueth a difference betweene the ſoule and the ſpirit, as the Apoſtle doth diſtinguiſh them, 1. Cor. 2. 11. 2. Theſſ. 23. *Pareus*: the other teſtimonie is of the ſpirit of God, that confirmeth this teſtimonie of our heart, which of it ſelfe is but weake, if it were not ſupported by the ſpirit: then ſeeing the teſtimonie of our owne ſpirit is weake, it pleaſeth God for our further confirmation to ioyne thereunto the teſtimonie of his ſpirit, *Mart.* like as in battell they are called *ſymmachi*, ſtriuers together, which doe one helpe the other: ſo the ſpirit of God and our owne ſpirit regenerate by grace doe witnes and teſtifie together, that we are the ſonnes of God, *Eraſmus*, *Beza*, *Catet. Mart. Pareus*, *Faius*, all theſe make here two teſtimonies, of the ſpirit of God, and our owne ſpirit.

Queſt. 21. *How we are ſaid to be heires, and what our inheritance is.*

v. 7. *If we be children, then alſo heires:* 1. *Chryſoſtome* here well obſerueth the Apoſtles wiſ-

dome, who while he spake of heauie things, as what they should suffer, if they liued after the flesh, v. 13. passed it ouer quickly, but now treating of the priuiledges of the faithfull, and of the good things, which are giuen vnto them, he amplyfieth his speach: that they are Sonnes, and not onely so, but heires, and heires of great things euen of God, and ioynt heires with Christ.

2. *Origen* also here noteth, that the Apostle still *ex consequentibus syllogismum nectit*, doth frame a syllogisme by the consequents: as ye haue receiued the spirit of adoption, therefore ye are sonnes: if sonnes, ye are heires: for the seruant expecteth a reward, the sonne looketh for the inheritance: and if heires then the heires of God, and heires of glorie.

3. But there is great difference betweene this inheritance, and the inheritances of men. 1. *Origen* noteth, that with men all sonnes are not inheritors, as Abraham gaue gifts vnto his other sonnes, but left the inheritance to Izaak: but here all the sonnes of God are heires. 2. *Haymo* obserueth, that here an inheritance is confirmed in the death of the father, but God dieth not: though now he seeme to be absent from vs, and afterward when we are admitted to our inheritance, we shall see him as he is: *gloss. ordinar.* and yet Christ dying left vs as an inheritance his peace: but this is most strange that here the heire must first die and be mortified, before he can come to the inheritance, whereas in the world, he dieth that leaueth the inheritance. 3. And among men the inheritance must be deuided into parts, if all the sonnes be heires: but here *tota habetur à quolibet bono*, the whole inheritance is enioyed of e[illegible]one admitted thereunto, though not alike, but in degrees, *Lyran.*

4. [illegible]d this our inheritance is not limited: as the Apostle saith, *all things are yours*, 1. Cor. 3. 21. whether things present, or to come: for the present, Christ hath left vs his peace: *my peace I giue vnto you*: and he hath left vs his Testament, as his will, that we should beleeue it: *Haymo* who further sheweth, how we shall be heires with Christ, both of his glorie, for when he appeareth we shall be like him, 1. Ioh. 3. 3. and of his dominion and power: as he promiseth his Apostles, that they shall sit vpon twelue seates, and iudge the twelue tribes of Israel, Matth. 19. And this prerogatiue shall not be giuen onely to the Apostles, but euen the Saints shall iudge the world, as the Apostle sheweth, 1. Cor. 6. 3. *Par.* This twofold inheritance of Christs glorie, and dominion is well touched by *Origen*, *Christus non solum in partem hæreditatis, sed etiam in consortium potentiæ adducit*, Christ doth bring vs not only into a part of his inheritance, but into the fellowship of his power: But whereas Christ onely is named to be heire, *I will giue the nations for thine inheritance*, *Psal.* 2. we must vnderstand, that he onely is the naturall heire, beeing the onely begotten sonne of God, but we are heires by adoption and grace, and so are admitted to be heires with Christ.

5. But here *Chrysostom* hath an harsh note, that the Iewes vnder the lawe were not heires, as our Sauiour saith, Matth. 8. that the children of the *kingdome shall be cast out*, whereas our Sauiour there speaketh of the hypocrites, and false worshippers among the Iewes, not generally of all: as there are also among Christians many hypocrites, and false children, that shall neuer be heires: And the Apostle in saying Galat. 4. 1. *The heire as long as he is a child differeth nothing from a seruant, &c.* euidently sheweth, that euen the faithfull vnder the lawe were heires, though kept vnder the ceremonies and rudiments of the lawe for a time, as children that shall be heires, vnder tutors and gouernours.

Quest. 22. How these words are to be vnderstood, *if so be yee suffer with him.*

1. They which followe the Latine translation here, *si tamen, &c.* yet if, or *if notwithstanding we suffer with him*, doe thinke that *our sufferings* are the cause of our glorie afterward: so *Stapleton* and the *Rhemists* inferre, that as Christs passions were a cause of his glorie, so is it in his members: but the Apostle remooueth this conceit, inferring in the next verse, *That the afflictions of this life are not worthie of the glorie, &c.* but betweene the cause and the effect there is a worthinesse, and a due proportion: See further hereof among the controuersies following.

2. *Ambrose*, whom *Calvin* and *Beza* followe, thinke this is required as a condition, that they which looke to be glorified, must first be partakers of Christs suffrings: and so our suffrings are necessarie as a condition, and the way wherein we should walke, and as a fruit of our obedience, not as a cause: this sense may safely be admitted: And here a difference is to be made betweene the legall conditions, and Euangelicall: for there 1. the condition required was exactly to be performed, and a perfect obedience was required to satisfie the lawe: but in

in the Goſpel our willingneſſe and godly endeauour is accepted in Chriſt, though we come ſhort of the precept. 2. there the reward could not be had without the condition performed: here (though if time and place ſerue, we muſt ſhewe our obedience) yet in ſome caſes the promiſe is had without the condition, as the theefe vpon the croſſe was ſaued without any ſuch condition of obedience. 3. the obedience of the lawe was exacted, as a cauſe of the reward propounded: but in the Goſpell it is neceſſarie onely as a fruit of our obedience: the cauſe is the mercie of God, and his gracious promiſes in Chriſt.

3. *Chryſoſtome* will haue the Apoſtle to reaſon here from the greater to the leſſe, that if God did ſo much for vs, when we had done nothing at all, much more will he reward vs, if we ſuffer for him.

4. But here I ſubſcribe rather to *Pet. Martyr*, who thinketh that the Apoſtle maketh mention here of the ſuffrings of the Saints, becauſe they are *argumenta & indicia*, arguments and tokens, that they are the heires of God: for in their conſtant ſuffrings they haue experience of the power and goodneſſe of God, whereby they are kept and preſerued vnto ſaluation: *Parens* indifferently followeth this, and the ſecond interpretation.

Queſt. 23. *How we are ſaid to ſuffer together with Chriſt.*

1. Not in compaſſion onely toward the ſuffrings of Chriſt, but by imitation, in beeing partakers of the like afflictions, muſt we ſuffer with him, *Eraſmus.*

2. Neither doe the Saints by the merit of their ſuffrings attaine vnto the kingdome of heauen, as Chriſt did by his, as the Rhemiſts here note: but we muſt ſuffer with Chriſt onely to ſhewe our obedience and conformitie to our head.

3. Nor yet is it enough to ſuffer, for many are puniſhed for their euill doing, and there are that will endure much in the world vpon vaine-glorie: but our ſuffrings muſt be for righteouſnes ſake, as Chriſts were.

4. And herein muſt our ſuffrings be like vnto Chriſts: that as he yeelded himſelfe to the death of the croſſe, 1. both to ſhewe his obedience vnto the will of God, 2. and to take away our ſinne: ſo we likewiſe in our afflictions ſhould ſhew our obedience, becauſe ſo is the will of God, and that we thereby ſhould ſeeke to mortifie ſinne in vs, *Mart.*

5. Now the paſſions of the Saints are of two ſorts: they are either internall, in mortifying the luſts of the fleſh, or externall in ſuffring perſecution and trouble for Chriſts ſake.

6. And as we ſuffer with Chriſt, when we beare the like rebukes for the truth as he did, ſo alſo Chriſt ſuffereth in vs and together with vs: the afflictions of his members he taketh to be his owne: as he ſaid to Saul, *why perſecuteſt thou me?*

Queſt. 24. Of the meaning of the 18. verſe, *I count that the afflictions, &c.*

1. *I count*, not *I thinke*, as the vulgar Latine, the word is λογίζομαι, which ſignifieth not an opinion, which is vncertaine, but a due value and eſtimation of the thing, as *Eraſmus* well obſerveth here: *quaſi ſubducit rationem*, he doth as it were caſt vp his account, that the afflictions of this life, are nothing anſwearble to the glorie to come: ſo alſo *Beza*, by the like vſe of this word elſewhere, as c. 3. 28. c. 6. 11. will haue it here to ſignifie *perpendere*, to weigh, conſider, &c.

2. The *afflictions* or *paſſions*: the Apoſtle giueth inſtance rather of the afflictions of the Saints, then of their vertuous workes and actions, becauſe they are more painefull, *Perer.* and the Apoſtle applyeth this comfort in regard of thoſe times, when there were great perſecutions for the name of Chriſt.

3. *Of this preſent time:* if not the afflictions of thoſe times, when the greateſt perſecutions were for Chriſt, were worthie, &c. much more of any other time, *Gorrhan:* and he meaneth all the afflictions of this life preſent, not onely which the Martyrs ſuffered, but if it were poſſible for any to beare all Iobs afflictions, and whatſoeuer torments, *ſi his poſſunt eſſe graviora*, if there could be any greater, they ſhould not be worthie of that glorie, *Origen, Haymo:* and hereby is alſo ſignified, *finiri cum vita*, that theſe afflictions are ended with the life, *Perer.*

4. *Are not worthie:* the word is ἄξια. 1. *Beza* here refuſeth the common interpretation, *condigna*, condigne or worthie, and readeth, *non ſunt paria*, are not equall: becauſe the word ſignifieth the equalitie and like weight of ſuch things, as are weighed in a ballance

together: so also *Faius*: likewise *Calvin* thinketh that the Apostle here speaketh not *de dignitate*, of the dignitie, or worthines, or price of our sufferings, but onely of their condition and qualitie, that they are nothing beeing compared to eternall life: But I rather with D. *Fulke* and *Pareus* thinke, that this is a pregnant proofe against the Popish opinion of merits: *tollit omne meritum condigni*, it taketh away all merit of condignitie: for if the suffrings of the Saints, neither for qualitie nor quantitie, are proportionable to the glorie of the life to come, it followeth necessarily, that they are not worthie: And the Romanists also contend that the Apostle here treateth not *de merito operum*, of the merit of our workes: *Tolet annot.* 17. but onely sheweth that in respect of the lightnesse and shortnesse of our sufferings, there is no comparison betweene them, and the glorie to be reuealed: in this point therefore, it is better to dissent from them. 2. Likewise we must here take heede of a corrupt glosse of *Caietans*, who thus noteth, that the Apostle saith not, *they are not worthie, ad pœnas temporales pro peccatis remissis luendas*, in respect of the temporall punishment due vnto our sinnes that are remitted: for that is not true: Iob saith the contrarie that *his calamitie was greater then his sinnes, Iob.* 6.1. but he saith onely they were not worthie of the glorie: for 1. the Latine text, which *Caietan* followeth, readeth thus corruptly, *I would my sinnes whereby I haue deserued wrath, and my calamitie which I suffer, were weighed in a ballance, this, as the sand of the sea would appeare heauier:* whereas the true reading is this, *I would my griefe (or indignation, that is, perplexitie of minde arising of his troubles) were well weighed, and my miseries were laid together, it would now be heauier then the sand of the sea*: here is no mention made at all of sinne. 2. in this reading there should be little lesse then blasphemie vttered against the iustice of God, that Iobs afflictions exceeded his sinnes. 3. Neither is there any punishment remaining for sinne once remitted.

5. *Of the glorie.* 1. *Chrysostome* here noteth, that the Apostle describeth the ioyes of heauen, by that thing which is most desired here, namely, glorie: he saith, not *of the rest to come*, for there may be rest where there is no glorie: but where glorie is, there is rest: *Origen* also here obserueth, that in this present life consolation is ministred to the Saints, *secundum mensuram passionum*, according to the measure of their suffrings: to which purpose he alleadgeth that place, 2. Cor. 1.5. *As the suffrings of Christ abound in vs, so our consolation aboundeth thorough Christ*, but the glorie to come is not giuen *secundum mensuram*, &c. according to the measure of our suffrings, but farre beyond: thus *Origen* here.

6. *Which shall be reuealed: Origen* here obserueth well, that there is *gloria reuelata*, glorie alreadie reuealed, *& reuelanda*, and to be reuealed: so *Chrysost.* although this glorie be also at this present, *iam tamen abscondita*, yet it is now as hid: as the Apostle saith, *our life is hid with Christ in God: but when Christ which is our life shall appeare, then shall we appeare with him in glorie.*

7. *In vs* or *toward vs:* 1. They which reade *in vs*, some referre it to the glorie of the bodie, the iust then shall shine as the Sunne, *Haymo:* some to the knowledge of the mind, *Origen:* some to the cleare vision which we shall haue of God, *Perer.* and he saith *in vs*, that is, the righteous: to the wicked this glorie shall not be reuealed, *gloss. interlin.* and hereby he maketh a difference betweene man and other creatures: for man shall first be glorified, and then other creatures, whereof he speaketh immediately after. 2. but the words are in the originall (εἰς ἡμᾶς,) which signifie, *erga nos*, toward vs: *Chrysostome, Mart. Vatab. Gen. B. L.*

Quest. 25. *Wherein the suffrings of this life are not proportionable, and so not worthie of the glorie to come.*

1. *Passiones sunt paruæ*, our suffrings here are but little, 1. Pet. 5.10. *After that ye haue suffered a little:* but the glorie of the next life shall be exceeding great, as 2. Cor. 4.17. it is called *a most excellent, &c. weight of glorie.*

2. *Paucæ sunt*, they are but fewe, in respect of the varietie and multitude of ioyes in the kingdome of God, Psal. 16.11. *In thy presence is the fulnes of ioy, and at thy right hand, there are pleasures.*

3. *Breves*, they are but short: as the Apostle saith, *Affliction is for a moment, but the glorie shall be eternall*, 2. Cor. 4.17.

4. They are *mixtæ gaudio*, mingled here and allayed with comfort: as 2. Cor. 1.5. *As our suffrings abound, so our consolation aboundeth, &c.* but there shall be glorie without any mixture of griefe, Reuel. 21.4. *God shall wipe all teares from their eyes.*

5. Our

5. Our sufferings are *obligata & debita*, are a due debt in respect of our sinnes, there is not any crosse but it is iustly laid vpon vs for sinne, Psal. 32. 5. *thou forgauest the punishment of my sinne*, but euerlasting glorie is the free gift of God: it is not otherwise due but by the grace and mercie of God; it is the gift of God, Rom. 6. 23.

6. Passions here are *communes*, common to good and bad: therefore S. Peter would not haue any suffer as an euill doer, 1. Pet. 4. 15. But the glorie to come is onely promised to the righteous: it is called the libertie of the sonnes of God, v. 21.

7. And to conclude, to put all these together, the afflictions of this life are nothing comparable to the glorie of the next, neither in qualitie nor quantitie: for the qualitie, the sorrowes of this world, cannot be so great as the ioyes of the next, and for the quantitie, they are but short and light.

Quest. 26. *How the Creatures are said to waite, and to be subiect to vanitie, and to be deliuered, &c. and to grone, v. 19. v. 23.*

1. *Chrysostome* well obserueth, that here the Apostle throughout faineth a certaine person of the creatures, giuing vnto them affections, as well desire, hope, sorrow, greeuing: as the Prophets doe sometime bring in *vineam lamentantem*, the vineyard wayling, the mountaines howling and lamenting: and here the Apostle by this patheticall and emphaticall description of the generall desire and hope of the creatures to be deliuered from the bondage of corruption, encourageth and hearteneth the Saints with patience to endure affliction, vpon hope of their deliuerance.

2. First, he saith ἀποκαραδοκία, the earnest desire of the creature, *expecteth*, which word *Theophylact* interpreteth *anxiam expectationem*, the carefull expectation: so *Calvin*, *Martyr*: *Ambrose frequentem*, the continuall expectation, *Hilarie longinquam*, a desire a farre off, the word properly signifieth *erecto capite expectare*, to expect with putting forth of the head, the word is compounded of κάρα, an head: *Beza*: and so the *Syrian* interpreter, *oculos intendit*, the creature expecteth, and setteth the eyes, as earnestly looking and beholding: and whereas he saith, the *expectation* of the creature *expecteth*, that is an *Hebrew pleonasme*, to expresse the continuall desire and expectation of the creature: Now there is a twofold expectation, or desire of the creature: one naturall, as for the earth and trees to bring forth fruit; and this propension and inclination they haue by nature: there is another supernaturall desire, as when any thing tendeth to an end aboue the naturall constitution: as the corruptible bodie, to the state of incorruption in the resurrection: and so the creatures are said to expect when the sonnes of God shall be reuealed: not that they haue any sense or knowledge who are the sonnes of God, but then they expect their owne libertie from the bondage of corruption, when the glorie of the sonnes of God shall be made manifest.

3. The nature is said to be subiect to vanitie. 1. which is not simply to be vnderstood of corruption, as *Chrysostome* expoundeth: for neither are the heauens of a corruptible nature, as other things, nor yet should the elements haue beene incorruptible though man had not sinned, seeing they were to serue for the generation and procreation of things, which cannot be done without corruption: *Tolet annot.* 15. 2. And *Origens* speculation is vaine, who vnderstandeth this vanitie to be the bodies, into the which the soules, which were before, were detruded. *lib.* 1. *perearch. c.* 7. And *Erasmus* conceit is somewhat too curious, that interpreteth ματαιότης, vanitie, *frustrationem*, the deceiuing or disapointing of the creature, which faileth of that end, at the which it aymeth, namely immortalitie, in multiplying one *individuum*, particular, by another: but it misseth of that end. 4. wherefore by vanitie is vnderstood the fraile condition of things, which is much degenerated since the creation, both in the heauens, and the earth, and in the elements: and they doe looke to be restored againe to their perfit estate: *Beza*.

4. *Not of it owne will*: 1. not signifying thereby, as *Theophylact*, that all things were made by the prouidence of God, not *virtute sua*, by their owne power or vertue. 2. neither is it spoken comparatiuely, because they looke for a better estate, and so are said not to will that which is worse; *Pere.* 3. but this their vanitie is *contra naturalem propensionem*, against their naturall inclination: for euery thing by nature would decline and shunne the corruption thereof: God made all things perfite in the beginning, but by mans sinnes euen according to the ordinance of God, all things were subdued to vanitie; *Paraus*.

5. *Vnder hope*, not that there is any hope in the creature: but the Apostle ascribeth vnto them figuratiuely humane affections: and here hope is taken for the thing hoped for: as where it is said in the Psalmes, the Lord is my hope: *Tolet annot.* 10. hereby onely is expressed the excellencie of that state to the which the creatures shall be restored.

6. *Into the glorious libertie, &c.* 1. *Theodoret* referreth it to the time, when the sonnes of God shall be glorified: and so *Ambrose* readeth in *libertate*, in the libertie of the sonnes of God: that when the sonnes of God, shall enioy their libertie, then the other creatures shall be freed from their corruptable estate. 2. *Chrysostome* interpreteth *propter libertatem*, they shall be deliuered from the bondage of corruption, because of the libertie of Gods children; as for mans cause they were enthralled, so for mans cause they shall be enlarged. 3. But here more is signified, that the creatures also, though they shall not be partakers of the glorie, yet they shall haue a more perfect estate, *Calvin.*

7. *Euery creature groneth, &c.* which neither with *Origen* can be vnderstood of the Angels, for they are not subiect to greefe or groning: 2. neither is it to be referred to men, as *Augustine*, whose opinion shall be examined in the next question. 3. but here the Apostle continueth the former figure called (*prosopopeia*) ascribing vnto the vnreasonable and senselesse creatures, a kind of sense and feeling of their miserie, and longing desire to be eased from it, as a woman that trauaileth: *Par.*

Quest. 27. *What creatures the Apostle here speaketh of.*

1. *Origen* in one exposition, by the creature vnderstandeth the soule of man, which is subdued to vanitie, by reason that it is enclosed in the bodie, and is constrained to serue vnto the necessities thereof: and else where he hath yet a more straunge conceit, which is mentioned before, qu. 27. 3. that the soules hauing an existance before the bodies, are subdued to vanitie beeing ioyned to the bodies: But the Apostle by the creature vnderstandeth a distinct thing from man, and therefore not the soule: as he inferreth v. 25. not onely the creature, *but we also, &c.*

2. *Origen* hath another application, by the creature vnderstanding the Angels and Archangels, which are set ouer nations, and are presidents of battels and other affaires: and so are subiect to vanitie, in respect of the temporall affaires of this life, wherein they are employed: and *P. Mar.* sheweth how in a tolerable sense, the angels may be said to be subiect to vanity, in respect of their employments about things of the world: *Theodoret* and *Ambrose*, doe vnderstand part to be spoken of the sensible and visible creatures vnto the 22. v. where because the Apostle addeth a terme of vniuersalitie, *euery creature groneth*, here they also include the Angels, who as they are said to reioyce ouer them that repent, so they are greeued at the vngodly: But *Augustine* reiecteth this interpretation, vpon this reason, because the Apostle saith that the creature is subiect to vanitie, and shall be deliuered from the bondage of corruption, and groneth: which things, *de excellentibus illis virtutibus credere nefas est*, to beleeue of those excellent vertues and powers were a wicked thing: yet *Augustine* endeth with a *quare*, whether these things may in any good sense be vnderstood of the Angels, as they doe helpe our infirmitie, and so may be said to be like affected with vs: *Augustine in hanc epistol. numer.* 50. But *Thomas* absolutely refuseth this interpretation vpon this reason, because in the next world the Saints shall be like the Angels: and therefore the Angels cannot in any sense be said to be subiect to vanitie, or to grone: seeing we, when we shall be like the Angels, shall be exempted and free from all such things.

3. A third exposition there is: by the creature to vnderstand man, and either the righteous and iust man onely, or man in generall both righteous and vnrighteous: the first sense followeth *Gregorie*, *nolens seruis mutabilitati corruptionis*, he against his will is subiect to this mutable, and corruptable estate, wayting with patience vntill the time come, when he shall be deliuered from the bondage of corruption: *Greg. lib. 4. moral.* whom *Caietan* and *Catharinus* follow: So also *Hugo Card. Gorrhan*: But the Apostle saying afterward, *and not onely the creature, but we also, which haue the first fruits of the spirit, doe sigh in our selues*: so that the Apostle distinguisheth the creature wherof he speaketh from the sonnes of God, which haue the first fruits of the spirit: neither will it satisfie, to say, that the Apostle maketh two degrees of righteous and iust men, one that hath attained a more excellent degree, which haue receiued the first fruits of the spirit, and are called the sonnes of God: such as the Apostles were: the other, which are not so perfect, yet they also shall be deliuered from the

the bondage of corruption, as well as the other, *Haymo:* for the Apoſtle by the Sonnes of God generally vnderſtandeth all the faithfull, ſo many as ſhall be heires of ſaluation, as he inferreth, v. 17. *If children, then alſo heires.*

4. *Auguſtine* vnderſtandeth by euerie creature, man in generall, that partaketh with the nature of euerie creature, he hath vnderſtanding with the Angels, ſenſe with bruit beaſts, and hath a vegetatiue life with plants: and man as he is taken naturally, ſhall be deliuered from the bondage of corruption, that is, ſuch as doe not yet beleeue, ſhall be called to the faith, and they ſhall alſo be the ſonnes of God: to this purpoſe *Auguſtine lib. 83. queſt. c. 67.* But it cannot be ſaid of a naturall man, not yet called by grace, that he waiteth for the reuealing of the ſonnes of God, as the Apoſtle ſaith here of the creature, v. 19.

5. The moſt generall and receiued interpretation is, by the creature, to vnderſtand *corporalia & irrationalia*, things corporall & vnreaſonable, comprehending the heauen and ſtars with the earth together with liuing creatures of all ſorts, trees, and plants: Thus *Ambroſe* vpon this place, *& epiſt. ad Horontion:* to him conſent, *M. Calvin*, interpreting this place *de pecudibus & plantis*, of beaſts and plants with other creatures, ſo alſo *Pet. Martyr, Feuardentius, Pererius:* But this exception may be taken againſt this ſenſe: becauſe the bruit creatures which now onely ſerue for our neceſſarie vſe ſhall not be partakers of the glorie of the Sonnes of God, there ſhall then be no vſe of them, *probabile eſt abolendas eſſe*, it is probable, that they ſhall be aboliſhed.

6. Therefore it remaineth that we vnderſtand here by the creature onely *inanimata inſenſata*, the things without life and ſenſe, as the heauens and elements, and the earth with the things therein: *Chryſoſtome*, ſo *Oecumenius* alſo vnderſtandeth *ſenſu carentem creaturam*, the creature that wanteth ſenſe: ſo *Beza* ſaith, that by the creature is ſignified *mundi machina cœleſti & elementari regione conſtans*, the frame of the world conſiſting of the celeſtiall and elementarie region: ſo alſo *Rollock, Buchanus lec. 37. queſt. 8. Pareus* ſeemeth alſo to include the bruit beaſts, yet he thinketh they ſhall be aboliſhed: *Tolet* alſo vnderſtandeth *ſenſibiles vniverſi partes*, the ſenſible parts of the whole world, the heauens, the ſtarres, the elements, and earth: of the ſame opinion with *Chryſoſtome*, are *Irenæus lib. 5. c. 36.* and *Hilarius lib. 12. de Trinitat.* And in this ſenſe all things will agree: that theſe creatures are ſubiect to vanitie, and doe as it were groane vnder the bondage of corruption, and ſhall be reſtored to the glorious libertie of the ſonnes of God: the onely doubt is, becauſe afterward v. 22. the Apoſtle addeth a particle of vniuerſalitie, *euerie creature*, and ſo it ſhould ſeeme, that the Apoſtle excludeth no creatures at all: But why the Apoſtle there ſaith, *euerie creature*, ſhall be ſhewed qu. 33. following.

Queſt. 28. *Of the ſeruitude of corruption, whereunto the creature is ſubiect, and wherefore.*

1. Their obſeruation is ſomewhat curious: that take this to be the vanitie and mutabilitie to the which the heauens are ſubiect: becauſe whereas in the beginning the Sunne was to keepe his courſe in the *equinoctiall* onely, (for then there ſhould haue beene a continuall ſpring, and indifferent temper without either parching heate or pinching cold) now the Sunne hath changed his courſe, and runneth in the oblique circle of the Zodiake, &c. But this is not ſo, for ſeeing the Sunne and Moone were appointed in the creation, to diſtinguiſh the ſeaſons and times of the yeare, this could not be, if the Sunne in following the declining circle of the Zodiake by approaching and remouing, did not make ſome inequalitie of daies and difference of ſeaſons, *Faius.*

2. *Chryſoſtome* ſheweth, how the earth is now curſed to bring forth thiſtles, and the heauens alſo ſhall waxe old, as doth a garment, Pſal. 102. and ſhall be changed into a better mould: whereunto further may be added, that the Sunne and Moone haue their eclipſes, the skie is caſt ouer with clouds: the ſtarres with euill influences doe infect the ayre: the ayre is oftentimes vnholſome and peſtiferous: the earth is ſtricken with barrennes and becommeth vnfruitfull, *Pareus:* adde hereunto that demonſtration of the Preacher, Eccleſ. 1. how he giueth inſtance of the vanitie of all things in the Sunne: that riſeth and ſetteth, and runneth about where he beganne, the winds goe in a circuite from the South to North, and thither againe, ſo the riuers runne into the Sea, and out of the Sea to their ſprings and fountaines againe: And thus the creatures are in continuall labour, as Elihu ſaith to Iob, c. 37. 11. *He maketh the clouds to labour, or he wearieth the clouds to water the earth.*

3. *Pet. Martyr* yet more diſtinctly ſheweth the vanitie of the creatures, whereunto they

are made ſubiect for our cauſe, in theſe fowre things. 1. they are in continuall labour to ſerue mans neceſſitie. 2. they are often puniſhed together with man, as is euident in the deſtruction of the old world, and in the deſtruction of Sodome. 3. they haue a certaine ſympathie and fellow-feeling of mans miſerie. 4. and moſt of all they are conſtrained to miniſter their ſeruice to the wicked deſires of the vngodly; as the Sunne to giue his light, and the earth her fruit: as the Lord ſaith, *Hoſhea* 2. 8. 9. becauſe they beſtowed their wine and corne vpon Baal, that he will take away the corne, and the wine, which he lent them.

4. *Chryſoſtome* here anſweareth an obiection, whether any iniurie be offred to the creature, for beeing thus ſubdued to vanitie: *nequaquam, quia propter me facta eſt*, no, becauſe it was made for me, and therefore ſuffreth with me, and with me together ſhall be reſtrained.

Queſt. 29. *Whether the heauens and earth are corruptible, and ſhall periſh in the ende of the world.*

1. We doe firſt deteſt the opinion of the heathen Philoſophers, which held that the heauens were of an incorruptible nature: ſuch were they whom *Peter* noteth, that obiected thus: *where is the promiſe of his comming, for ſince the fathers died, all things continue alike from the creation*, 2. *Pet.* 3. 4. this opinion is contrarie to the Scripture, which euidently teſtifieth that the heauens ſhall periſh, Pſal. 102. and ſhall be conſumed with fire, 2. Pet. 3. 7. for there is no viſible thing created, which had a beginning, but alſo ſhall haue an ende.

2. But yet we refuſe their opinion likewiſe, that held the heauens to be ſo corruptible, as that they ſhall vtterly be aboliſhed: which ſeemeth to be the ſentence of *Chryſoſtome*: for he ſaith that the inhabitants of the earth, *non eandem cum cœlo & terra patiuntur immutationem*, ſhall not haue the ſame ende and deſtruction which the heauens and earth ſhall haue, which he interpreteth *omnimodam perditionem*, a thorough and abſolute perdition and deſtruction, &c. of the ſame opinion ſeeme to be moſt of the Greeke fathers, *Theodoret*, *Theophylact*, *Oecumenius* vpon this place: likewiſe *Baſil homil.* 1. *in Hyperium*, *Gregor. Nyſſen. lib. de creation. homin. c.* 4. And whereas ſome Scriptures are alleadged, which ſeeme to fauour this opinion, as Pſal. 102. 27. *They ſhall periſh, but thou ſhalt endure*, and Luke 21. *Heauen and earth ſhall paſſe.* 2. Pet. 3. 10. *The heauens ſhall paſſe away with a noiſe, and the elements ſhall melt with heat:* to theſe places it may be anſweared, that the heauens ſhall not vtterly periſh, but ſhall be changed, as it followeth, Pſal. 102. 27. *As a veſture ſhalt thou change them:* and they ſhall paſſe away, as *Gregorie* ſaith, *per eam quam nunc habent imaginem*, by that image of corruption which nowe they haue: and to the ſame purpoſe he citeth the Apoſtle, *figura* (χῆμα,) *huius mundi, &c.* the figure or faſhion of this world paſſeth, 1. Cor. 7. 37. And the fire ſhall ſerue onely to purge the elements and earth, not vtterly conſume them to nothing.

3. Wherefore the ſounder opinion is, as *Gregorie* ſatih, the heauens both ſhall paſſe away, and yet ſhall remaine: *ab ea, quam nunc habet ſpecie per ignem tergetur*, it ſhall be ſtripped by fire of that faſhion, which now it hath, *ea tamen in ſua natura ſeruatur*, it ſhall be preſerued in it owne nature: the ſubſtance ſhall not be aboliſhed: and this he prooueth by that text, *The earth remaineth for euer:* not as ſome reade, *The earth remaineth not for euer*, *Eccleſt.* 1. 3. *Gregor. lib.* 17. *moral. c.* 5. *Hierome* prooueth as much by that place *Iſay.* 30. *The Moone ſhall ſhine as the Sunne, &c. non meritum ſignificat priſtinorum, ſed commutationem in melius*, it ſignifieth not the deſtruction of the old, but a change for the better: *Hierome* vpon the 65. chapter of Iſay: *Parens* prooueth the ſame out of Peter, who compareth the deſtruction of the world by water and by fire together, 2. Pet. 3. 7. as then the world was not deſtroyed vtterly by water but changed, ſo it ſhall be by fire alſo: *Pererius tomo* 7. 4. doth collect as much by S. Pauls words here, *that they ſhall be delivered from the ſeruitude of corruption into the libertie, &c.* but if the heauens and earth that ſhall be deliuered be not the ſame, but newe heauens, then not the ſame but other heauens ſhall be reſtored vnto that glorious libertie.

Queſt. 30. *How the creature ſhall be deliuered, &c. into the glorious libertie.*

1. *Theodoret* referreth it to the time when the glorious libertie of the Sonnes of God ſhall be manifeſted: and ſo *Ambroſe* readeth *in libertate*, they ſhall be deliuered into the libertie: that is, when the Sonnes of God ſhall receiue their libertie: but the Greeke text will

will not beare this ſenſe: the word is not ἐν, in, but εἰς, into.

2. *Chryſoſtome* interpreteth, *propter libertatem*, they ſhall be deliuered becauſe of the libertie of the ſonnes of God, as though it ſhewed the cauſe of this deliuerance.

3. But more is expreſſed, that they ſhall be deliuered *into, &c.* they ſhall not onely be freed and exempted from their corruptible ſtate, but they alſo ſhall put on an incorruptible ſtate, and in their kind be partakers of the glorie of the ſonnes of God: as *Chryſoſtome* alſo ſaith, *propter te male habet corruptibilis facta, rurſus propter te incorruptibilis erit*, becauſe of thee it became corruptible, and for thy ſake againe it ſhall be incorruptible.

4. Some thinke, that they ſhall onely be deliuered in beeing exempted from corruption by the vtter aboliſhing of them; when the creature ceaſeth to be any more, it ſhall be deliuered from corruption: *ex Pareo:* but not to be at all, is worſe, then to haue a beeing though in ſome miſerie, therefore this were no deliuerance, but a more corruptible eſtate, ſtill to remaine corrupted, and aboliſhed for euer: and the Apoſtle ſaith not onely that they ſhall be deliuered from, &c. *but into the libertie:* as they ſhall put off the one, ſo they ſhall put on the other.

5. They which here comprehend alſo the brute beaſts, and other creatures hauing ſenſe and life, doe thus qualifie theſe words, *non conſortes futuros, &c.* that the creatures ſhall not be partakers of the glorie of the ſonnes of God, *ſed ſuo modo, &c.* but in their kind, they ſhall be fellowes with them in that glorious ſtate: *Calvin*: But it is not probable that ſuch kind of creatures beeing now appointed onely for the neceſſities of this life, for the foode, cloathing, and other ſeruices of man, which then ſhall be at end, ſhall then be reſtored to any ſuch glorie: Wherefore we inſiſt vpon the 3. interpretation, that theſe creatures which the Apoſtle ſpeaketh of, ſhall alſo be glorified with the Saints: there ſhall be new heauens, and a new earth, Apocal. 21. 1. and the heauens ſhall be decked and adorned with ſtarres: the Moone ſhall ſhine as the Sunne, and the light of the Sunne ſhall be ſeuenfold, Iſay. 30. 26. and the earth with trees and plantes, Apocal, 22. 3. but to what end and vſe the heauens and earth ſhall then ſerue, it is not reuealed vnto vs in Scripture, and it were curioſitie for vs to determine: yet it ſhall not be amiſſe to adde ſomewhat of this myſterie.

Queſt. 31. *To what end the new heauens and earth ſhall ſerue in the next world.*

1. The Sunne and Moone ſhall not then ſerue either to giue light vnto the world, there ſhall then be no darknes: and the glorie of God, and the Lambe ſhall be the light of the heauenly Ieruſalem, Reuel. 22. 23. neither ſhall they ſerue for times and ſeaſons, yeares, monethes and dayes, as now: for then there ſhall be no Summer or Winter, nor any darknes: the Sunne ſhall not then goe forth as a gyant to runne his courſe, as now: Pſal. 19. 6. but then all the creatures ſhall reſt, and their miniſterie and ſeruice, ſuch as is now, ſhall ceaſe: nor yet ſhall the earth then yeeld fruite for the vſe of men, as now: it ſhall be a time of reſt, and the great yeare of Iubile to all creatures: they ſhall all be freed, and deliuered from ſeruitude, as the Apoſtle ſaith here, v. 21. the word is δουλεία, ſeruice or ſeruitude.

2. Neither yet ſhall the new earth be without inhabitants, which is *Bellarmines* opinion, becauſe it ſhall remaine *operta aquis*, couered with water, and ſo be vnfit for habitation, *Bellar. lib. 6. de amiſſion. grat. c. 3. reſp. ad obiect. 7.* for 1. the ſtate of all things ſhall then be moſt perfect, not confuſed and mingled together, as in the beginning the earth was couered with water, before God made a diſtinction, and ſeperation: 2. and then there ſhall be no Sea, Reuel. 22. 1. as now: much leſſe ſhall all the earth be a continuall ſea: 3. and the Scripture ſpeaketh euidently, that the meeke ſhall inherit the earth, Matth. 5. 5. which promiſe beeing not performed in this world, ſhall be fulfilled then.

Neither yet ſhall the Saints inhabit the earth, to liue in terrene pleaſures in eating and drinking, and ſporting themſelues with terrene delights, as *Cerinthus* the heretike held, and as the Turkes are made to beleeue, by their falſe prophet *Mahomet*, and the carnall Iewes alſo doe dreame of ſuch a terreſtiall Paradiſe: the Turkiſh hiſtories doe to this purpoſe make mention of one *Alahodinas* the founder of the *Aſſaſſines*, who vſed this deuiſe to get many followers: he prouided a place moſt pleaſantly ſituated, abounding with all earthly delicacies and pleaſures, whether he would cauſe ſome to be conueyed beeing caſt into a ſound ſleepe, and after they had ſolaced themſelues there a while, by the like intoxicate drinke he would returne them to their former place: who when they were awaked would report, that they had beene in Paradiſe: But the new heauens and earth, ſhall not abound with carnall

nall and corruptible pleasures; there shall dwell righteousnesse, 2. Pet. 3. 13. that is, spirituall delight.

4. And the opinion of *Catharinus* a Popish writer, that infants dying in their originall sinne shall be the inhabitants of the earth, is but a meere fansie: he thinketh that they shall not goe to heauen, as beeing impure, neither will he thrust them downe to hell, because they committed no actuall sinne: *Bellarmine* confuteth this phantasticall opinion, by this reason, because then there shall be but two places, heauen and hell: a place of ioy, or of torment, *Bellar. lib. 6. de amissi. grat. c. 3.*

5. Wherefore it is most probable that the heauen and earth shall both be the seate of the blessed; that there shall be an entercourse betweene heauen and earth: As the Angels sometime came from heauen and appeared in humane bodies, and Moses and Elias talked with Christ in the mount: and our Sauiour himselfe after he was risen againe was 40. daies conuersant with his Apostles in the earth: all which are good probabilities, that the Saints shall passe to and fro from heauen to earth: and shall follow the lambe, whether soeuer he goeth, as it is, Reuel. 14.4. But of this great misterie and secret, nothing can certainely be affirmed: it is enough for vs to beleeue, that there shall be new heauens, and a new earth prepared for the righteous: and that God shall haue a glorious Church, new Ierusalem, both in heauen and vpon earth: for in them both the new heauens and earth, shall righteousnesse dwell, as S. Peter saith before alleadged. See more qu. 35. 2. following.

Quest. 32. *Why the Apostle saith, euery creature, v. 22. hauing hitherto named the creature without any other addition.*

Here are diuerse opinions: some doe thinke that more is contained here, vnder the name (creature) then before: some that as much was said before by the Apostle, and that the same thing is set down here, but yet more expressely: And in each of these opinions there are some differences.

1. Of the first sort. 1. *Ambrose* thinketh, that where the Apostle said before, *the creature is subiect to vanitie*, Angels there are excluded: but here in that he saith, *euery creature groneth*, he vnderstandeth the Angels, who though they are not subiect to vanitie, yet they doe grone as it were and greeue for vs, as they doe also reioyce for vs; *Ambrose* to this purpose, *epistol. 22.* But the same creature groneth, which hopeth to be deliuered from the bondage of corruption; for otherwise this could not be a reason of the former verse, if the Apostle spake not of the same kind of creatures: if angels then are not the creatures, which shal be deliuered, neither are they the creatures, which grone with vs.

Of the second sort: 1. *Origen* in both places vnderstandeth Angels, but he maketh the difference to be in the word συστενάζει, *groneth together*, euery creature groneth together in compassion both Angels, and others: but euery creature doth not simply grone, as beeing subiect to miserie, namely the Angels: and therefore here the Apostle saith, *euery creature*; But if the Angels be not subiect at all to groning, as indeed these blessed spirits are not, then neither can they be said to grone together.

2. *Augustine* vnderstanding by the creature man, saith he is called euery creature, because he communicateth with the nature of euery creature; both of the intelligent spirits, sensitiue creatures, and vegetatiue plantes: so *gloss. interline. quia habet communionem cum omni creatura*, because he hath communion with euery creature: but see this refused before, qu. 28.4.

3. Our new writers, as *Pet. Martyr*, *Calvin*, with others; both here and before vnderstand generally all creatures in the world, which doe labour with vs vnder the burthen of corruption: but all creatures in generall shall not be partakers of the glorious libertie of the sonnes of God, as hath beene also shewed before qu. 28. 5.

4. The ordinaire *gloss.* thus obserueth; the Apostle saith, *euery creature*, noting not *singula generum, sed genera singulorum*, not the particular of euery kind, but the kinds of the particulars: But if the Apostle meane euery particular creature before, and here the kind, then *euery creature* should not be as much, as the creature which was spoken of before.

5. Wherefore with *Chrysostome* and *Theophylact*, I thinke the Apostle speaketh here of creatures without life, as before; but he saith *all*, that is, *structura mundi*, the frame of the world; which *Beza* interpreteth, *totum mundum conditum*, the whole created world, to shew the consent of them together; and he saith (*all,*) *ad maiorem expressionem sententiæ*, more

more expreſſely ſignifying his meaning: and becauſe the principall partes of the world, *perpetua ſunt*, are continued and ioyned together, *Tolet*: yet vnder the continent, may be inſinuated the things contained: and ſo all creatures in the continent of the world do communicate with vs in this groning.

Queſt. 33. Whom the Apoſtle vnderſtandeth, v. 23. *we which haue the firſt fruits of the ſpirit.*

1. We neither vnderſtand with *Origen*, *primitias ſpiritus*, the firſt fruites of the ſpirit, to be the ſpirit it ſelfe, which is called the *firſt fruites*, that is, the cheefe and more excellent ſpirit aboue all other: for the ſpirit is one thing, and the fruits, that is, the gifts of the ſpirit an other.

2. Nor yet with *Auguſtine*, by the creature is vnderſtood the ſoule, and the bodie, wherein man communicateth with other creatures, and by the ſpirit, the ſpirituall part of man, which is offered as the firſt fruits vnto God; *Auguſtine lib.* 83. *queſt. c.* 67. for the Apoſtle ſpeaketh here of man ſanctified by the ſpirit, diuerſe from the creatures before mentioned.

3. Nor yet are the Apoſtles here vnderſtood onely, which had receiued the excellent and miraculous gifts of the ſpirit: as *Origen* alſo hath this other expoſition, which *Ambroſe* followeth, *epiſtol.* 22. *Anſelme*, *Lyranus*, *Thomas*, *gloſſ. interlin.* *Gorrhan*, *Perer. diſput.* 15. *Haymo*, *Gualter.*

4. But the common expoſition is to be preferred, which *Chryſoſtome* and *Theodoret* follow: that the faithfull are here inſinuated which haue receiued the grace of iuſtification: ſo alſo *Calvin*, *Martyr*, *Beza*, *Parens*, *Oſiander*: for though the Apoſtles had more excellent gifts then others, yet here they are not compared with other faithfull, but the other faithfull are compared with the creatures before ſpoken of: that if they ſigh and grone, then we much more, that haue receiued the firſt fruits of the ſpirit: which doe ſhew that as we haue but the beginning now, ſo we ſhall haue the perfection and accompliſhment afterward in the kingdome of God, *Grynens*: as the firſt fruits in the law, *ſpem faciebant futuræ meſſis*, did giue certaine hope of the harueſt to come, *Parens*.

5. And whereas the Apoſtle addeth, wayting for the *adoption*, euen the *redemption of our bodies*, he muſt be vnderſtood to ſpeake of the perfection of our adoption, and redemption, now begunne in our ſoules, and bodies in part, but then perfited, when our bodies ſhall be freed from corruption: And *Origen* giueth a good ſatisfaction here, becauſe the Apoſtle ſaith, *we are ſaued by hope*: we are now then adopted, redeemed, in hope: but when theſe things ſhall be perfited and finiſhed, we ſhall haue *rem*, not *ſpem*, the thing, not the hope: And another doubt alſo may be anſweared, that although ſaluation, and ſighing cannot ſtand together: for a man cannot ſigh for that he hath, yet becauſe he ſaith we are *ſaued in hope*, we may ſigh for the accompliſhment of that, which we hope for: *Grynens*: ſo then the Apoſtle ſpeaketh of our adoption and redemption, as it ſhall be perfited and conſummate in the next life, not as it is inchoate and begunne here in this: for we are now redeemed, and now are we the ſonnes of God by adoption, as the Apoſtle ſaid before, v. 15. But yet we haue not full poſſeſſion of our inheritance, as Saint Iohn ſaith, 1. epiſt. 3. 2. *We are now the ſonnes of God, yet it appeareth not what we ſhall be*: our adoption is taken three waies in Scripture, 1. one is of our election, as the Apoſtle ſaith, Epheſ. 2. 3. *We are predeſtinate to be adopted in Chriſt.* 2. the ſecond is of our *vocation*, whereof the Apoſtle ſpake before, v. 19. 3. and there is an adoption in our *glorification*, when we ſhall haue a full and perfect fruition of eternall glorie, which the Apoſtle meaneth in this place: *Parens*.

6. *Origen*, by the bodie here vnderſtandeth the Church: but the Apoſtle, the *redemption of our bodie*: now the Church is not our bodie, but Chriſts: The Apoſtle meaneth then, that when our mortall bodie ſhall be deliuered from corruption, then ſhall our adoption be perfect, which now the Saints doe ſigh and long for.

Queſt. 34. *That no liuing creatures ſhall be reſtored in the next world but onely man.*

v. 23. Becauſe the Apoſtle ſaith of the faithfull, *wayting for the adoption, the redemption of the bodie*: here it may be inferred, becauſe other creatures are not partakers of adoption, therefore neither of the redemption of their bodies to immortalitie: for the more explication hereof, three things ſhall be breefely touched, 1. what creatures ſhall remaine after the reſurrection, 2. to what vſe, 3. what creatures ſhall not be reſtored.

1. Con-

1. Concerning the first, it hath beene shewed before, qu. 28.6. that the creatures which shall be restored into the glorious libertie of the Sonnes of God, shall be the heauens and earth, and the elements betweene them: for so the Lord promiseth by Isaiah, 65.17. Saint Peter beleeueth the same according to Gods promise. 2. ep. 3.13. S. Iohn in vision seeth the same accomplished; Reuel. 21.1. what shall be the forme and fashion of the new heauens and earth is not expressed in Scripture, and it were curiositie for vs to enquire: but new heauens, and earth, we are certaine by the Scriptures that there shall be: which *Chrysostome* well expresseth by this similitude, *quemadmodum nutrix regium puerum educans, &c.* like as a nurse, that bringeth vp a Kings sonne, when he commeth to his kingdome, she also is made partaker of his preferment: so the creatures, as the heauens and earth, which are now our preseruers and nourishers, after that man is brought to his glorie, shall be glorified also with him.

2. Concerning the vse: first for the heauens. 1. they shall not then serue for mans necessitie, as now, for he shall not need the Sunne to giue light, nor the clouds to raine. 2. neither to informe and instruct man touching his creature, for we shal then know, as we are knowne. 3. nor yet shall the Sunne then runne his course as now: for there shall be no time, Reuel. 10.6. which is measured by the course of the Sunne: neither any more generation of things, which is now procured by the heate and motion of the Sunne. 4. yet though it be probable that the Sunne shall haue neither heate, nor motion, the light thereof shall be encreased seuenfold: Isay. 30.28. for many things are in this world lightsome but giue no heate: as the glistring and shining precious starres. 5. and the heauens shall serue then to be an habitation and seate of the blessed: as the Apostle saith, *They shall be caught vp in the clouds, and meete the Lord in the ayre.* 1. Thes. 4.17. and the Saints by the continuall sight of great glorie of the heauens shall be stirred vp to praise and magnifie their glorious Creator.

Concerning the earth it shall serue also to be the seate and habitation of the blessed: for although now the heauens onely are the seat of the blessed soules, where *Christ sitteth at the right hand of the throne of maiestie*, Heb. 8. 1. yet both the new heauens and new earth shall be then the habitation of the righteous: as Saint Peter euidently speaketh, 2. epist. 10. 13. *We looke for new heauens and a new earth, wherein dwelleth righteousnesse*, that is the righteous, as *Bucanus* well interpreteth, *Bucan. loc. 39. qu. 17.* And *Origen* collecteth as much out of our Sauiours words, Matth. 5. *that the meeke shall inherite the earth: sed & terra sperandа est, non hæc, quæ arida dicitur, sed illa erit mansuetorum terra, &c.* but an earth is to be hoped for, not this, which is called the drie land, and is seene of the eye, but the earth of the meeke, which the eie hath not seene, &c. And this seemeth to be the meaning of Christ, because he there speaketh of blessednesse, which is not to be found in this earth: *Augustine* also seemeth to be of the same opinion, *lib. 20. de ciuitat. Dei. c. 16.* where he affirmeth, that then the elements, as they had here corruptible qualities meet for our corruptible bodies, so they shall put on incorruptible qualities agreeable to incorruptible bodies: But this agreement needed not, if the bodies of the Saints should not conuerse, where the new earth and new elements are: Reason also giueth as much; that the Saints should there triumph, and praise God, where before they were persecuted and afflicted, and God was dishonored: But *Pet. Martyr* obiecteth that place, 1. Thes. 4.17. that the bodies of the Saints shall be caught vp in the clouds, and therefore he thinketh they shall not liue in the earth: to this we answer that not the earth onely, but the heauens and earth shall be the place and seate of the blessed: that the Saints following the Lambe, whithersoeuer he goeth, Reuel. 14.4. shall visite the earth also, and shall goe and come, as it pleaseth God, as before hath beene touched, qu. 32. 5. But herein we must not be too bold to wade without ground: how the Saints shall be disposed of, whether some to heauen, some to the earth, whether the same shall be sometime in heauen, sometime in earth, or how else as it pleaseth God, we leaue these as great misteries not reuealed: but that the Saints shall then be vpon the earth, we are certaine out of Scripture, as hath bin shewed.

3. Now it remaineth to be shewed, what creatures are not like to be restored in the next world: and here we affirme this as most probable, though thereof there be no certaintie, that the vnreasonable creatures, as foules, beasts, fishes, shall then cease, and be no more: of which assertion these are the reasons.

1. *Non sunt ad immortalitatem condita*, these creatures were not created for immortalitie: as the rest, which shall then remaine, the heauens, the earth, Sunne and Moone: not

that

that they were *ad immortalitatem facta*, made by their constitution apt vnto immortalitie, as schoolemen giue instance of the heauens, which are a simple bodie without qualities one repugnant to another: for as *Pet. Martyr* well obserueth, immortalitie is the franke gift of God, and it dependeth not *à vi naturæ*, from the force of nature: for naturally the heauens and earth, as they had a beginning, so they must haue an end: But in this purpose of God these creatures, which shall remaine, were created of God to immortalitie, so were not the vnreasonable creatures: *Bucan. loc. 37. qu. 8.*

2. Those creatures onely beside man shall be glorified, which shall immediately passe from their corruptible state into the glorious libertie of the sonnes of God, v. 21. and therefore the creature is likened to a woman trauailing with child, till she be deliuered, v. 22. but the vnreasonable creatures, after they are dissolued, do not enter to glorie, they fall vnto corruption, and their life and spirit is extinguished with them: but the heauens and earth which continue the same, shall in the same instant, when they are deliuered from corruption, receiue a glorious libertie: wherein appeareth the equitie also of God, that those creatures which from the beginning of the world vnto the end thereof, were subdued vnto vanitie for mans cause, as the heauens and earth shall be restored to libertie with man, rather then those creatures which are but a while vnder this seruitude of corruption, because their time in the world is but short they beeing renewed and multiplied by continuall generation.

3. If the vnreasonable creatures, should be restored, then either the same that were before, as the same bodie of man, shall rise againe, or some other of the same kind newly created, but not of the first, for the partes of those creatures die with them, and therefore their bodies shall not be restored to life: *Bucan. loc. 37. qu. 8.* nor the second; there shall then be no new creation: for it is called the day ἀποκαταστάσεως, of the restitution and restoring of all things (not of creation,) Act. 3. 21. So *Pet. Martyr* defineth, *solos homines excitandos à mortuis*, that men onely shall be raised from the dead: though he will not determine of the other, whether any of those kinds of creatures shall still continue.

4. *Pet. Martyr* hath this saying, that no kind of creatures shall remaine, *nisi opus aliquod habutera sint*, vnlesse they shall haue some seruice or worke: for it is against nature to constitute any thing, *quod omnino sit otiosum*, which should be altogether idle, &c. then seeing there shall be no vse of these creatures, which now serue for the vse of man, as for his profite in feeding, clothing, carrying, labouring, or for his pleasure, it followeth, that they shall not be at all.

5. And further, *nulla promissio facta est, &c.* no promise in the Scriptures is made concerning those creatures, as there is of the heauens and earth: therefore it is probable, that they shall not then remaine, *Gualter*: But because the Scripture is silent herein, certainely as a point of faith it cannot be determined: and we may here safely professe with the Master of sentences, *se nec scire, quod in scripturis sacris se non meminerit legisse*, that he is ignorant of that which he remembreth not to haue read in the sacred Scripture, &c. yet in this question, what is most probable, and commeth neareſt to the truth, the former reasons may demonstrate to any of vnderstanding.

Quest. 35. *How we are said to be saued by hope, v. 24.*

1. For the coherence of these words, 1. *Chrysostome* thinketh the Apostle maketh mention of hope, because he had spoken before of the excellent graces of the spirit, which he called the first fruits, *ne omnia in hoc tempore quæreremus*, lest we should make accoũt of all things as present. 2. some make this as a reason of the sighing and longing of the faithfull, because they haue onely yet things in hope: *Tolet. 3. Martyr* thinketh the Apostle answeareth an obiection how it may stand with the condition of children to sigh and grone, because yet they haue their saluation but in hope. 4. some make the obiection this: how can it be said that we waile for our adoption, seeing we are alreadie the adopted sonnes of God in Christ: and so the answer shall be, that we haue these things onely in hope; *Rolloch. Piscator.* 5. But it is rather an other argument of consolation, to moue the faithfull patiently to beare their tribulations from the nature of hope. *Pareus, Gryneus.*

2. Hope is taken three waies in Scripture. 1. it signifieth generally the doctrine of faith, as 1. Pet. 1. 15. *be readie to giue an answer to euery man, that asketh a reason of that hope, which is in him.* 2. hope is taken for the obiect of hope, the thing hoped for, as Gal. 5. 5. *we wait for the hope of righteousnes through faith:* & afterward in this place, *hope that is seene,*

(that is the thing hoped for) *is no hope.* 3. it betokeneth that godly affection of the mind, in hoping for that which is promised and beleeued. *Gryneus.*

3. *Saluation* is taken sometime for iustification in this life: Tit. 3. 5. *Not by the workes of righteousnesse, &c. but according to his mercie he saued vs:* But here it signifieth the perfection and happie estate both of soule and bodie in the kingdome of heauen. *Pere. disp. 16.*

4. But these words of the Apostle must not be so taken, as though we had onely things in hope, and nothing in possession: for we are now iustified by faith, and sanctified by the spirit: but the perfection and accomplishment of these things we haue onely in hope: *Martyr.*

5. And two conditions are considered in the things hoped for, that it is both difficult, for if it were easie and in our owne power, we would not hope for it: and beside, though it be hard, and difficult, yet is it not impossible: for then we should despaire altogether, and neuer hope for it: *Martyr:* and hereunto adde a third qualitie required in hope it selfe, that it is not wauering and doubtfull, for that is contrarie to the nature of hope, but it is certaine and firme, and therefore is it called the ankor of the soule, Heb. 6. 19.

6. We are saide to be saued by hope, not *efficienter*, not as though it were the cause of saluation, but *consequenter*, in respect of the sequele and consequent: that after we haue patiently waited and expected by hope, that the thing hoped for will certainely follow.

Quest. 36. *Of the difference betweene faith and hope.*

They differ three waies. 1. *ordine*, in order and prioritie. 2. *operatione*, in the worke and operation: and *obiecto*, in the obiect.

1. Faith goeth before hope, and begetteth hope: as the Apostle defineth hope, Heb. 11. 1. it is the ground, *hypostasis*, or foundation of things hoped for: for first we beleeue the things promised, then we hope for them, and in the third place followeth our loue and delight in them: yet faith is not the efficient cause of hope: the spirit of God is the author, efficient, and working cause of all these graces: but the way and manner of working them is according to this order: that first we haue faith, then by faith the spirit bringeth vs to hope.

2. The operation of them is diuerse: for it is the proper effect of faith to iustifie vs, and assureth vs of remission of sinnes in Christ: but hope doth not iustifie vs: it doth by patience vphold and support the soule in the expectation of the finishing of that, which is begunne in vs by faith.

3. The obiect of them both doth differ 3. waies, *modo, gradu, tempore*, in the manner, the measure or degree, and the time: 1. in the manner, for faith relyeth vpon the promise it selfe, hope resteth in the thing promised. 2. in the measure, *initium salutis fide habetur, complementum spe*, the beginning of saluation is had and obtained by faith, the complement and perfection thereof by hope. 3. *in the time*, for faith apprehendeth the promise of remission of sinnes and iustification as present, hope is exercised in the expectation of eternall life to come.

Quest. 37. *Whether things hoped for cannot be seene.*

It will be here thus obiected, 1. we looke for heauens and earth in the next world, but they are seene: *Origen* answeareth, that they are not these heauens and earth which are now visible, which we looke for; but other heauens and earth: as Saint Peter saith, we looke for new heauens and new earth, 2. Pet. 3. 13. for as touching these visible heauens and earth, they shall passe away, Matth. 5. 18.

2. *Obiect. Stephen* saw the heauens open, and Iesus sitting at the right hand of God, Act. 7. he saw that which he hoped for: *Gorrhan* answeareth, he saw indeed *gloriam Christi non suam*, the glorie of Christ, but not his owne glorie: hope is of those things which belong vnto a man himselfe: he saw the glorie of Christ, which shall be communicated to his members: but his participation of that glorie he saw not, but hoped for it.

3. *Obiect.* Saint Paul was taken vp into the third heauen, and heard things not possible to be vttered, and beeing there he likewise saw the glorie of Christ. *Ans* This was not any corporall sight, but a spirituall vision and sight: for Saint Paul determineth not whether his spirit were then in the bodie, or out of the bodie, when he was so taken vp.

4. *Obiect.* A man running in a race may set his eie vpon the price which he runneth for, & hopeth to obtaine: *Caietan* answeareth, that there are two things considered in that which is hoped

hoped for: *materiale*, the materiall part, the thing it ſelfe, and *formale* the formal part, which is the poſſeſſion and obtaining of it: the firſt may be ſeene, the ſecond is not ſeene, but onely hoped for.

Queſt. 37. *What ſpirit is ſaid to helpe our infirmities.*
v. 26.

1. *Chryſoſtome* by the ſpirit vnderſtandeth the ſpirituall gift of prayer, that whereas the Church was in heauines, and much perplexed, then he which had the gift of praier did riſe vp, and by framing of a praier ſhewed the people how, and what they ſhould pray for: But thus it may be be excepted againſt this ſenſe. 1. the ſpirit is not thus taken throughout this Chapter: and diuerſely in the ſame place to vnderſtand the ſame word is not ſo fit. 2. this ſpirituall gift of prayer, which *Chryſoſtome* vrgeth, was not generall, but giuen vnto few, but here the Apoſtle ſpeaketh of the generall ſupplie and helping of the infirmities of Gods children. 3. and this is a perpetuall conſolation of Chriſts Church to haue their infirmities ſupported in their praiers: whereas that gift was miraculous, and was to continue but for a time.

2. *Lyranus* expoſition is more vnfit, who vnderſtandeth the ſpirit to be the Angel, which is giuen vnto euery one for his keeper, which directeth him in his prayers; but Angels are not the ſearchers of the hearts, as this ſpirit is.

3. Neither doe we with *Ambroſe* take the ſpirit here *pro gratia ſpirituali*, for the ſpirituall grace: *lib. de ſpirit. ſanct. c.* 12. the ſpirit here mentioned is the author and efficient cauſe of our comfort and helpe: the ſpirituall grace is onely an effect of the ſpirit.

4. Wherefore by the ſpirit here is better vnderſtood, the holy Ghoſt himſelfe, as *Origen* interpreteth, and *Ambroſe* in an other place, *epiſtol. ad Horantion.* ſo alſo *Martyr*, *Beza*, *Paræus*, *Tolet*, *Pererius*. And though the ſpirit be ſaid afterward to make requeſt for vs, that muſt not be ſo taken, as though the ſpirit were our mediatour vnto God; but he is ſaid to make requeſt, becauſe he ſtirreth vs vp to make requeſt, as the ſpirit is ſaid to crie *Abba*, *father*, Gala. 4. 6. that is, the ſpirit maketh vs to crie Abba, father, as the Apoſtle ſaid before v. 15. *whereby we crie abba, father.*

Queſt. 38. *What infirmities the ſpirit helpeth in vs.*

1. The ſpirit helpeth our infirmities of our vnderſtanding: for of our ſelues we know not, what is good for vs, what otherwiſe: what to be followed, what to be auoided. 2. the infirmitie of our will is helped, which is not of it ſelfe ſo ſetled on the deſire of heauenly things, as it ought to be. 3. the infirmitie of our memorie is ſuccoured, to remember Gods benefits receiued, iudgements inflicted, precepts enioyned, and our ſinnes remitted. 4. there is an infirmitie in our concupiſcence in rebelling againſt the ſpirit. 5. an infirmitie of impatience in murmuring againſt God, when affliction is ſent. 6. there is a ſpirituall ſlouthfulneſſe, in being vnwilling to take in hand any difficult or laborious worke of vertue. 7. And inconſtancie beſide in being wearie of weldoing, and in not continuing and perſeuering to the end. 8. A ſpeciall infirmitie in our prayer, is to pray either *ante tempus*, for things before the time, or to aske *contraria*, things contrarie to the will of God, or *modo indebito*, in asking them in vndue manner: all theſe infirmities, and ſpecially the laſt are helped by the ſpirit.

Queſt. 40. *How we are ſaid, not to know how to pray, as we ought.*
v. 28.

Auguſtine epiſt. 121. *ad. Probam.* mooueth this queſtion, how the Saints are ſaid to be ignorant how to praie, ſeeing they cannot be ignorant of the Lords prayer, which containeth a perfit rule of all things meete to be praied for.

1. *Auguſtine* anſwereth to this effect, that the Lords prayer indeed preſcribeth in generall what good things are to be deſired, and what euill things to be declined: but the Apoſtle here is to be vnderſtood to ſpeake of temporall things, as the deſire of proſperitie, and the turning aſide of aduerſitie, which are in themſelues indifferent: and herein one may erre in his deſire, as he giueth inſtance in Saint Paul, who deſired the pricke of his fleſh, wherewith he was buffeted to be taken from him, which was not graunted, as not beeing meete for him: and ſome haue their deſire in temporall things to their hurt, as the Iſraelites, when they longed for fleſh: to this purpoſe alſo *Pet. Martyr* and *Pererius*, that the Lords prayer is a rule not generall, but yet in *ſpecialibus erramus*, we may faile and erre in the

particular: and the Lords praier is of things ſimply good to be praied for, or ſimply euill to praied againſt: but the Apoſtle ſpeaketh here of things indifferent, as of temporall bleſſings, or temporall afflictions.

2. But more particularly, herein appeareth our ignorance in our praier, 1. when we craue any temporall bleſſing, which may be to our hurt, as Sathan had his deſire in afflicting of Iob, but it was to his further confuſion. 2. when we pray againſt any affliction, which is for the triall of our faith, and ſo for our ſpiritual good: as Paul would haue been deliuered from that ſtrife and combate, which he had with his fleſh, 2. Cor. 12. 3. when a good thing is asked, but of an ambitious mind, as the ſonnes of *Zebede* ambitiouſly deſired of Chriſt the cheefeſt places in heauen. 4. ſo ſome thing may be craued of a prepoſterous zeale, as Iames and Iohn would haue had fire come downe from heauen vpon the Samaritants, Luk. 9. 15. 5. ſome thing may be asked vnſeaſonably and out of time, as Marie ſpake to Chriſt to ſupplie the defect of wine, before his houre was come, Ioh. 2. 6. yea we may faile in the deſire of life eternall, in reſpect of the manner, though not for the thing; becauſe we know not whether it be better for vs through proſperitie, or aduerſitie to enter into Gods kingdome.

Queſt. 41. *How the ſpirit is ſaid to make requeſt with ſighes that cannot be expreſſed.*

1. The ſpirit is ſaid to make requeſt for vs, but in an other ſenſe then Chriſt is ſaid to make requeſt for vs, v. 34. for Chriſt maketh interceſſion, *vigore meriti*, by the vigor and vertue of his merite; but the ſpirit is ſaid to make requeſt, *interpellare faciendo*, by cauſing vs, and ſtirring vs vp to make requeſt: *Parens: vnctione docet*, the ſpirit by the annointing teacheth vs how to frame and direct our praiers, *Grynæus.*

2. *With ſighes.* 1. *Auguſtine epiſtol.* 121. *c.* 23. expoundeth it cauſally, becauſe the ſpirit maketh vs to ſigh: and he giueth inſtance of that place, Deu. 13. *the Lord tempteth you*, that he may know whether you loue him, that is, *vt ſcire vos faciat*, to make you to know: ſo alſo *Gregorie lib.* 2. *moral. c.* 22. 2. *Ambroſe epiſt.* 23. doth not expound it cauſally but figuratiuely, as God is ſaid in Scripture to be greeued, to be angrie, and ſuch like things are aſcribed vnto God, which agree not to the diuine nature. 3. ſome adde further that the ſpirit is ſaid to ſigh, not onely cauſally becauſe he maketh vs ſigh, but inſtrumentally, becauſe the ſpirit is ſaid to doe that, which he worketh by his inſtruments. *annot.* 26. but the firſt ſenſe is moſt apt, becauſe to ſigh, and grone, can no wiſe agree vnto the ſpirit in his perſon, but in reſpect of the worke, which is by the ſpirit effected in vs.

3. They are called *gemitus inexplicabiles*, ſighes which cannot be expreſſed. 1. *Origen* referreth it to the ſpirit it ſelfe: *quomodo enarrari poteſt, &c.* how can that be vttered, which the ſpirit ſpeaketh vnto God: ſo alſo *Ambroſ. epiſt.* 23. ſaith they cannot be vttered, *quia ſunt gemitus ſpiritus ſancti*, becauſe they are the ſighes of the ſpirit. 2. *Auguſt. epiſt.* 121. *c.* 15. ſaith they cannot be expreſſed, becauſe we deſire that we know not, ſo alſo *Anſelme*, and the ordinarie *gloſſ.* that cannot be expreſſed, which we know not. 3. *Lyranus* referreth it to the vnſpeakeable deſire of the Angels concerning mans ſaluation. 4. ſome giue this ſenſe, they are vnſpeakeable, in reſpect of the obiect, becauſe they are *de re inenarrabili*, of a thing not to be vttered, that is eternall life, *Gorrhan.* 5. *Pererius* vnderſtandeth it of the vnſpeakable worke of the ſpirit in the heart of man, which is ſuch, as cannot be vttered. 6. *Tolet* thus, *annot.* 27. becauſe the ſpirit after an vnſpeakeable manner praieth for vs with ſighes, when we ſeeme to aske the contrarie: as when Ieremie and Iob complained and were impotent in their praiers, and in their heate and paſſion ſeemed to aske one thing, yet the inward intention, meaning, ſighing, and groning of the heart obtained an other. 7. But we needs not goe farre for the meaning of theſe words: they haue relation to the greatnes of the troubles and afflictions of the Saints, which are ſuch, as cannot be vttered and expreſſed by words, but onely by inward ſighes and grones, *facit gemere plus, quàm dici poſſit, &c.* the ſpirit cauſeth to ſigh and grone more then can be expreſſed: *gloſſ. ordinarie:* when as the tongue *verbum proferre nequit*, cannot bring forth a word, but the heart ſigheth within. *Pererius.*

Queſt. 42. Of theſe words, v. 27. *He that ſearcheth the hearts, knoweth what is the meaning of the ſpirit, &c.*

1. *Chryſoſtome* vnderſtandeth it as before *de corde ſpirituali*, of the ſpirituall heart endued with the gift of praier, not of the holy Ghoſt; for then the Apoſtle would haue ſaid, he that knoweth the ſpirit, not he which ſearcheth the heart; But if the Apoſtle ſhould ſpeak here of ſpiritu-

all man that hauing the gift of prayer, prayeth for the congregation, his ſighs are not ſuch, as cannot be expreſſed, for he vttereth them by prayer. 2. the Apoſtle maketh mention of the heart, becauſe the ſpirit immediatly maketh not requeſt, but by the mouing, and ſtirring of the heart.

2. *Origens* expoſition alſo is ſomewhat ſtrange, who interpreteth theſe words, *he maketh requeſt according to God*, of the diuine nature: that the ſpirit maketh requeſt, not according to the fleſh, but according to God: whereas Chriſt died, not according to God, that is, as he was God, but according to the fleſh, and he maketh an other difference betweene the interpellation of the ſpirit, and our redemption by Chriſt: for Chriſt died for the vngodly, as Saint Paul ſaith, but the ſpirit maketh requeſt onely for the Saints: Theſe are dangerous, and violent expoſitours: *according to God*, here ſignifieth nothing elſe but according to the will of God, as *Haymo* ſaith, *ea facit nos poſtulare, quæ Deo placent*, the ſpirit maketh vs to aske thoſe things which are pleaſing vnto God.

3. Here then are three reaſons couched together to aſſure vs of the efficacie and fruite of our prayers: 1. from the nature and propertie of God, who although the inward ſighes of the heart, cannot be expreſſed by vs, nor made knowne vnto man, yet God knoweth the meaning of the ſpirit which mooueth vs to ſigh and make inward requeſts; from the manner and matter of our praiers, that are according to the will of God, as the ſpirit teacheth and directeth vs: 3. from the obiect of our prayers, which are made for the Saints, for ſuch as are ſanctified by the ſpirit of God, and ſo acceptable vnto him in Chriſt.

Queſt. 43. *Of the nature, condition, and propertie of a true and liuely prayer, out of v. 27.*

In this one verſe are expreſſed 1. the efficient cauſe of prayer, which is the ſpirit of God, which is ſaid to make requeſt, that is, to ſtirre vs vp vnto prayer. 2. the obiect of our praiers, to whom they muſt be directed, onely to God the ſearcher of the heart.

3. The forme of our prayer, which muſt be made according to the will of God.

4. The inſtrument and organe of the ſpirit, is the inward meaning, ſighing, and ſobbing of the heart and inward man, although there be no vow at all expreſſed.

5. The helping and vnderworking cauſes, are the Saints: ſo then impious and prophane perſons cannot truly pray: for they are not guided by the ſpirit of grace, who is the author of praier in vs, and the mouer of vs to euerie good worke: *Gryneus*.

Queſt. 44. *How all things make together for the beſt to thoſe that loue God.*

1. *Caietanus*, becauſe the Greeke word συνεργεῖ, *worketh together*, is in the ſingular number, he referreth it vnto God, and putteth πάντα, all, in the accuſatiue, not in the nominatiue caſe: that it is God, which worketh all things for the beſt vnto his ſeruants: But the vſuall reading is better, *that all things worke together, &c.* for God is not ſo fitly ſaid to worke together with his creatures.

2. And they are ſaid to worke together, 1. either among themſelues, as *Origen* ſaith, *collaborant*, they labour together. 2. or in reſpect of the Saints themſelues, which aske theſe things of God, they worke together with them, *Haymo*. 3. or rather they doe concurre or worke together, *cum cauſa piorum ſalutem operante*, with the cauſe, which worketh their ſaluation, namely God; *Pareus*, and before him *Haymo: cooperatur Deus*, God worketh together in fulfilling all things belonging to their ſaluation. 4. but *Pererius* ſenſe we refuſe; they are ſaid to worke together, *quia concurrere debet bonus vſus liberi arbitrij*, becauſe the good vſe of our freewill muſt concurre, &c. for what is mans freewill without the ſpirit of grace, it is able to doe no good thing of it ſelfe: as the Apoſtle ſaid before, *v. 26. that the ſpirit helpeth our infirmities, for we know not what to pray as we ought.*

3. *All things.* 1. which is either to be taken ſo generally, as *Origen* comprehendeth euen the ſpirit alſo that helpeth our infirmities: for the Apoſtle would not ſo ſhuffle together the Creator and the creature. 2. neither yet is *Auguſtines* expoſition ſo fit, that extendeth it vnto the ſins of the Saints, which alſo profit vnto their ſalvation, *quia inde humiliores redeunt & doctiores*, becauſe after their repentance and riſing againe they returne more humble and better inſtructed: *lib. de corr. & grat. c. 9.* ſo alſo *Lyran.* who addeth further, that the remembrance of their former ſins maketh for their glorie, as the ſcarre of the ſoldiers wound ſetteth forth his valure: But this is not agreeable to the Apoſtles mind, who ſpeaketh not here of the ſinnes, but of the ſufferings of the Saints. 3. As theſe make the Apoſtles words too general, ſo

Haymo doth too much restraine them to the prayers of the Saints, that if they chaunce to aske vnaduisedly, yet God turneth it to their good, either in not graunting that they aske, or in chaunging it for some better thing. 4. Wherefore the Apostle specially meaneth, that all things, that is, all afflictions and tribulations shall be turned to the good of the Saints: as *Chrysostome* interpreteth, *omnia, etiam tristia includit*, in saying all, he includeth also, heauie things, &c. so *Calvin*, *Martyr*, *Pareus*, with others: though it be verie true, that not onely afflictions, but all things whatsoeuer shall fall out for the best: And here *Bernard* well obserueth, that all things so worke together, *vt inter hæc omnia, etiam quæ nihil sunt, numerentur, &c.* that among all these things, euen those are numbred, which are indeed nothing, as sickenes, death and such like, which haue no nature of their owne, but are *naturæ corruptiones*, corruptions of nature.

Bernard serm. de fallac. præs vitæ.

4. *To those which loue God:* 1. the Apostle rather saith, *which loue God*, then which beleeue in God, for these causes. 1. for that the loue of God doth most shew it selfe in affliction, when a faithfull man is willing to endure all things for the exceeding loue of God. 2. and hereby Saint Paul doth distinguish a true faith working by loue, from a fained faith which hath no such loue, *Mar.* 3. and least any should thinke, that by the merite of their loue toward God, this benefit is obtained, for all things to worke for the best, the Apostle addeth, *which are called*, to shew, that God first loueth them in calling of them, before they could loue God, *Calvin:* and so the *ordinaris gloss.* well noteth, because the Apostle addeth, *which are called, non aliunde est, quàm à prædestinatione, &c.* it is not from any other cause, that all things worke together to their good, then of predestination, it is not of their merit: 2. *Origen*, whereas *all things are said to worke together, &c.* to them that loue God, inferreth, that to them, which are not yet so perfit to loue God, but reteine still the spirit of feare, some things may fall out for the best, but not all: But though there may be diuerse degrees in the loue of God, and so some more or lesse are made partakers of this benefit, yet not onely some things but all to such, as loue God, shall fall out for the best, so long, as they remaine in the loue of God: But if they haue not the loue of God at all, then nothing shall be for the best, but euen the good things shall fall out vnto their hurt: as *Chrysostome* well collecteth, that as to those which loue God, *etiam quæ nocitura videntur*, euen those things, which seemed hurtfull, are for their profite, so to them which loue not God, *quæ profutura videntur, damna sunt*, things which seemed to profite, are hurtfull.

5. *Called of this purpose:* 1. *Chrysostome, Origen, Theodoret, Oecumenius* doe vnderstand this not of the purpose of God, but of man, that God called those whom he foresaw to haue a purpose to consent vnto their calling: But this is a very erroneous interpretation: God in Scripture is said to call men not according to the purpose of men, but according to his owne purpose, as c. 9. 11. *that the purpose of God might remaine according to election.* 1. Tim. 1. 9. *Who hath saued vs according to his owne purpose and grace:* Ephes. 1. 5. *Who hath predestinate vs according to the good pleasure of his will:* in these and such other places, this purpose is interpreted to be the purpose of God, not of men: and herein *Tolet annot.* 31. and *Pererius numer.* 107. doe well concurre together in giuing testimonie to the truth, in reiecting the erroneous interpretation of the Greeke expositors. 2. so then here the Apostle insinuateth a distinction of callings: some are onely externall, and not effectuall, some are internall by the efficacie of grace according to the purpose of God: so our Sauiour in the Gospell, *many are called, but few chosen:* he speaketh of the externall calling onely, but the Apostle here mentioneth the other effectuall calling, which alwayes and onely followeth election.

Quest. 45. Of the meaning of these words, v. 29. *Those whom he knew before he also predestinate, &c.*

1. They are deceiued, which here doe vnderstand this foreknowledge of God, of the foresight of their faith, which should beleeue: as *Haymo, quos præsciuit credituros, &c.* whom he foresaw should beleeue, them he predestinate: so also *Osiander*, with other Lutherans, who doe hold election to depend *ex prouisa fide*, of the foresight of faith: whereas faith is the fruit and effect of predestination, not the cause thereof: whereof more followeth to be handled among the controuersies.

2. And as we make not Gods prescience here the cause of predestination, so neither with *Caietane* doe we make predestination the cause of Gods prescience: *ratio quod sciat illa fore, est quod volendo decreuit illa fore*, the cause that God knoweth things to come, is because

cause he willed and decreed them to be: and *Origen* before had the like conceit, *in eo, quod futurum sit id, quod nondum est, in hoc voluntas magis est, quàm præscientia conditoris*, in this, that, what yet is not, shall be, therein the will rather of the Creator, then his prescience is seene, &c. for in the order of nature, first the knowledge of a thing, which is in the vnderstanding, goeth before the determination and decree which is in the willl.

3. Neither here doe we admit their distinction, who would haue the foreknowledge of God onely to concerne the reprobate, and predestination the elect: and so they set *præscitos*, they which are foreseene or foreknowne against the predestinate: for the Apostle here saith, that *God predestinate whom he knewe before*, then are not the wicked onely said to be foreseene of God, but the elect also, *Beza:* nay, *Origen* well obserueth that in the Scripture, the wicked are not said to be foreseene of God at all, not that any thing can escape Gods knowledge, *sed quia omne quod malum est, scientia eius & præscientia habetur indignum*, but because whatsoeuer is euill is counted vnworthie of the knowledge or foreknowledge of God.

4. Some doe take this foreknowledge of God, *pro verbo elegendi*, for the word of electing, as 1. Pet. 1.2. *Elect according to the foreknowledge of God, Calvin:* but here election and foreknowledge are distinguished: foreknowledge goeth before election.

5. Wherefore by *prescience* here, we vnderstand not simply the foreknowledge of God, but his foreacknowledging, which is a knowledge with approbation: the word is not προῆδε, he knewe before, but προέγνω, *præcognovit*, he acknowledged before: in this sense it is said, *The Lord knoweth who are his*, 2. Timoth. 2.19. and Rom. 11.2. *Hath God cast away his people, whom he knewe before*, that is, loued, approoued, for they had no good workes which the Lord did foresee: thus *Martyr, Bullinger, Pareus*, with others: and *Pererius, significat scientiam approbationis*, it signifieth the knowledge of approbation: *disput. 21. num.* 100. wherein he crosseth the iudgement of his fellowe Iesuite *Tolet*, who denieth, that this word doth belong at all vnto *approbation* and *dilection*, which are the acts of the will, but onely vnto the knowledge in the vnderstanding.

6. So then here the Apostle setteth forth these three mysticall acts of the Blessed Trinitie before the world was created: the purpose of God, which is generall to saue some, and condemne others: then the foreknowledge and approbation of God, in electing of some, and refusing of others: thirdly, predestination, in appointing vnto the elect, both the ende of eternall life, to the which he decreed to bring them, and in ordaining the way and means thorough faith in Christ to atchieue that ende, *Gryneus.*

Quest. 46. *Wherein our conformitie to the image of Christ consisteth.*

v. 29. *To be made like to the image of his Sonne:* 1. *Caietans* obseruation is somewhat curious, that in the originall, the word image is put in the genitiue, εἰκόνος, *of the image, not to the image*, to shewe that this our conformitie is not mediately referred to Christ, immediately to his image, but that we must directly imitate Christ, in bearing his similitude and image: for the Greeke construction of the word signifying, *similitude*, requireth a genetiue case: and it is all one in effect, to say, *conformes imaginis*, as the Latine interpreter readeth, or *conformes imagini*, as *Beza, likenesse of the image, or to the image.*

2. *Athanasius epist. ad Serapion: Basil lib. 5. cont. Eunom.* doe take the spirit of God, to be the image of the Sonne: to the which image we are made conformable in holinesse and puritie.

3. *Origen* referreth it to the soule of Christ, which was endued with all graces of the spirit, wherein consisteth our conformitie: to imitate those vertues and spirituall graces which were in Christ.

4. *Theodoret* placeth this conformitie in beeing made like vnto the glorious bodie of Christ.

5. *Chrysostome, Theophylact*, herein will haue this conformitie to consist, because, that as he is the Sonne of God, so we are by grace the adopted sonnes of God: so also *Lyranus, filiatio adoptiva est quædam similitudo filiationis naturalis*, the adoptiue sonneship, is a similitude of the naturall sonneship of Christ.

6. But to speake more distinctly: this conformitie to the image of Christ, is not in the essence of the diuine nature, but in diuine qualities and graces, in which sense S. Peter saith, *we are partakers of the diuine nature, in fleeing the corruption which is in the world*, 1. Pet. 1.4.

that is, in holines and puritie we muſt be like vnto God: This conformitie is either inchoate and begunne in this life, or perfect in the next: in this life, it is either a principall conformitie vnto Chriſt in holines and righteouſneſſe, as Epheſ.4.23. *We muſt put on the newe man, which after God is created in righteouſneſſe:* or it is accidentall in beeing made partakers of Chriſts ſuffrings, 1. Pet.4.13. our perfect conformitie in the next life, is to be made like vnto Chriſt in glorie, 1. Ioh. 3. 3. *When he ſhall appeare, we ſhall be like him, Gryneus.*

Queſt. 47. *How Chriſt is ſaid to be πρωτότοκος, the firſt borne among many brethren.*

1. This is added by the Apoſtle, as a limitation of our conformitie vnto Chriſt: though there be a likenes in vs and a ſimilitude vnto Chriſt, yet not an equalitie, he ſtill retaineth the dignitie of the firſt borne: ſo this conformitie vnto Chriſt is not an authenticall proportion, in making vs equall, but in a geometricall, reſeruing the preheminence vnto Chriſt the naturall Sonne of God.

2. Chriſt is called the firſt borne two wayes, firſt *equivoce*, improperly, as he is the Sonne of God by nature, but we are onely ſonnes by grace, and ſo we are ſonnes as he is, but in the ſame kind: then *vnivoce*, more properly he is called the firſt borne as he is man, who hath receiued in his humane nature the plenitude and fulneſſe of grace, and communicated it vnto the faithfull, whom he vouchſafeth to call his brethren, *Dominic. Sotus in hanc epiſt.*

3. *Haymo* ſheweth how Chriſt may be ſaid to be *vnigenitus*, and *primogenitus*, the *onely begotten, and firſt begotten Sonne of God*, both in his diuine and humane nature: in the diuine he is the *onely begotten*, becauſe he is onely the ſonne of God by nature, and ſo hath no brethren: he is alſo the firſt begotten, becauſe he was *ante omnem creaturam non factus ſed natus*, he was before euerie creature not made, but borne: and ſo S. Paul calleth him the *firſt borne of euerie creature, Coloſſ.* 1.15. As he is man, he was the onely begotten Sonne of Marie, and the firſt begotten, becauſe he firſt aroſe from the dead, firſt aſcended into heauen: and ſo he is called the firſt borne of the dead, Coloſſ. 1.18.

4. Yet to ſpeake more properly and diſtinctly, he is ſaid to be the onely begotten Sonne as he is God, and the firſt begotten as he is man, *Chryſoſt. Theophyl.*

5. Now herein conſiſted the prerogatiue of the firſt borne. 1. in the preheminence of birth, they were the firſt. 2. in their office and authoritie, they were the rulers of the houſe after the father, and the Prieſts of the familie, before the Leuiticall orders were eſtabliſhed. 3. in their inhetitance, they had a double part to the reſt of their brethren, and they did keepe and nouriſh the familie, as Ioſeph did who had Rubens birthright: So Chriſt is more excellent then his brethren. 1. in his nature, both diuine, wherein none of his brethen can partake with him, and humane, which he onely tooke without ſinne. 2. in his offices he exceedeth, beeing anointed both to be our Prophet, to reueale vnto vs his fathers will, and our Prieſt, in offring vp himſelfe in ſacrifice for vs, and now in beeing the Mediator of our prayers, and our king in gouerning vs by his holy ſpirit, and by the ſcepter of his word. 3. he alſo hath the preheminence in his glorious inheritance, he is glorified aboue all creatures, and is of all euen of the Angels adored: which glorie he imparteth vnto his faithfull members in meaſure.

Queſt. 48. Of certaine doubts out of the 30. verſe, *whom he predeſtinate, them alſo he called.*

Origen here noteth certaine doubts. 1. *Obiect.* Whereas it is ſaid, *whom he knewe before he predeſtinate*, hence it wil followe, that God did not foreknowe or foreſee thoſe whom he did not predeſtinate. *Anſw. Origen* here giueth good ſatisfaction, ſhewing that according to the phraſe and vſe of Scripture, God is ſaid to knowe or foreknowe ſome, that is, *in affectum recipere, & ſibi ſociare*, to affect them, and aſſociate them to himſelfe: as in this ſenſe Adam is ſaid to haue knowne his wife, that is, ioyned her in ſocietie vnto him: And thus only they are foreſeene and foreknowne of God, that is, beloued, approoued, whom he predeſtinate vnto life.

2. *Obiect.* The Apoſtle ſaith, whom *he calleth he iuſtifieth*, and yet there are many called which are not iuſtified, nor ordained vnto ſalvation.

Anſw. Origen here propoundeth a good anſwear, *videtur mihi vocationis quadam differentia, &c.* there ſeemeth vnto me to be a certaine difference of callings, &c. but *Origen* proceedeth not well in the explication of this diſtinction: ſome (ſaith he) are called, *ſecundum propoſitum boni*, according to their good purpoſe, but ſome are called, that haue no ſuch

good

good purpoſe at all: whereas the difference of callings is not in the purpoſe of the heart, but in the grace of God, which maketh vnto ſome their calling effectuall, which ſome wanting that grace doe reſiſt and diſobey: ſo *Haymo* interpreteth well, *quos vocauit per gratiam*, whome he called by grace. There is then an externall calling onely, without the inward worke of grace, and with this, election is not alway ioyned, there is beſide an inward effectuall calling by grace, concurring with the outward, and this neceſſarily followeth predeſtination, and this the Apoſtle ſpeaketh of here.

3. *Obiect. Whom he calleth he iuſtifieth, &c.* Hence it will followe, *nihil culpæ habere, &c.* that there is no fault in them which are not iuſtified, becauſe they are not called. *Anſ. Origen* anſweareth, that iuſtification, *non ex ſola vocatione pendet*, doth not depend onely of vocation: but from the deſire which men haue vnto their ſaluation, whereby their vocation is made effectuall: but this is dangerous, to make the efficacie of ones calling to depend vpon his owne will and deſire: and it is contrarie to the Apoſtle, *it is not in him that willeth, or in him that runneth, but in God that ſheweth mercie*, Rom. 9. 16. The better anſwear is: 1. that no man that is called outwardly by the preaching of the word, and yet thereby is not converted vnto God, can excuſe himſelfe, ſeeing he reſiſteth the grace of God offered. 2. in that God giueth more grace vnto ſome, then to others, whereby their calling is effectuall, no other reaſon can be giuen thereof then the good pleaſure of God, and we muſt not dive too deepe into Gods ſecrets, to knowe a reaſon of his doings.

4. *Obiect.* But why doth the Apoſtle omit *ſanctification*, ioyning vnto iuſtification, glorification: the anſwear is, that ſanctification muſt be vnderſtood, and it is here by a *ſynecdoche* included in iuſtification, as the more principall: yet otherwhere the Apoſtle expreſſeth them both, as 1. Cor. 6. 11. *But ye are ſanctified, but ye are iuſtified, Parens.*

5. *Obiect.* But why doth the Apoſtle ſpeake as of a thing alreadie paſt and done, *he hath glorified*, whereas the glorification of the Saiuts is yet expected. 1. *Origen* anſweareth that there is a double kind of glorie, one, *quam iuſtificati in vita præſenti, &c.* which the iuſtified doe enioy in this life preſent, an other, *quæ ſperatur in futura*, which is hoped for in time to come. 2. ſome anſwear that it is true of many of the Saints, that they are now glorified in heauen: But the Apoſtle ſpeaketh in generall of all that are iuſtified by Chriſt, not of ſome onely. 3. therefore I preferre *Haymo* his ſolution, who ſaith it is the manner of Scripture, *ſic narrare futura, tanquam præterita*, to ſpeake of things to come, as alreadie done and paſt becauſe of the certaintie of them.

Queſt. 49. *Of the difference betweene the purpoſe or counſell of God, his preſcience and predeſtination.*

Seeing the Apoſtle here mentioneth theſe three together, v. 29. 30. it ſhall not be amiſſe briefely to ſhewe the difference betweene them.

1. The purpoſe of God, προθεσις, 1. hath other names beſide in Scripture, as his determinate counſell, Act. 2. 23. the good pleaſure of his will, Epheſ. 1. 4. and the counſell of his owne will, Epheſ. 1. 11. 2. the purpoſe of God and his prouidence differ: for the one is generall concerning the gouernement and diſpoſition of all things in the world, the other ſpecially concerneth the ſtate and condition of men: but more diſtinctly the purpoſe of God is taken three wayes: 1. generally it ſignifieth the counſell of God for the adminiſtration of all things in generall, as Epheſ. 1. 11. *He maketh all things according to the counſell of his owne will:* and in this ſenſe the prouidence and generall purpoſe of God, are all one. 2. it is taken for the counſell of God in electing of ſome, and reiecting of others: as Rom. 9. 11. *That the purpoſe of God might remaine*, where the Apoſtle ſpeaketh of the election of Iacob, and the reiection of Eſau. 3. it more ſpecially ſignifieth the counſell of God touching the ſaluation of the elect: as it is taken here, v. 28. *called of his purpoſe.*

2. Concerning the preſcience of God, προγνωσις. 1. this difference there is betweene the knowledge of God and his preſcience or foreknowledge: the knowledge of God is not onely extended to the things which are, haue beene, or ſhall be, but euen vnto the things which neuer were, neither ſhall be: but his preſcience is onely of thoſe things which ſhall haue a beeing. 2. Gods preſcience is taken two wayes, either for his generall foreſight not onely of thoſe things which the Lord himſelfe intendeth to doe, but euen of the euill, which he decreeth to ſuffer to be done: and thus as well the reprobate are foreſeene of God, as the elect: in this ſenſe the Apoſtle ſaith, Act. 15. 18. *From the beginning of the world to the end, the Lord knoweth all his workes:* ſecondly, it ſignifieth, not the ſimple and abſolute know-

ledge

ledge of God, but his liking and approbation of that which he knoweth, as 2. Tim. 2.19. *The Lord knoweth who are his:* and thus S. Paul vnderſtandeth Gods preſcience here, *thoſe which he knewe before he predeſtinate*, v.26. 3. out of this preſcience and approbation of God proceedeth his election: that vpon whom he caſteth his loue and affection, he electeth and ſelecteth them from the reſt, whom he leaueth to themſelues as S. Peter ioyneth them together, 1.Pet.1.2. *Elect according to the foreknowledge of God.*

3. Concerning predeſtination, called προόρισμος. 1. it is taken either generally for the determination of God, touching the ſaluation of the elect, and the condemnation of the reprobate: as *Fulgentius* defineth predeſtination, *eſt præparatio operum Dei, &c.* it is a preparation of the workes of God, which in his eternall counſell he decreed to doe to ſhewe his mercie or his iuſtice in: in this ſenſe it is found in Scripture, *Parens*: though there be other words equiualent, as ſome are ſaid to be προγεγραμμένοι; *foreordained to damnation*, *Iud.* 4. and the veſſels of wrath are ſaid to be *prepared to deſtruction*, Rom. 9. 22. *Gryneus.* Or predeſtination is taken more ſpecially for the decree and appointing of ſuch as are elected vnto euerlaſting ſaluation: as *Auguſtine* defineth it to be *præparatio beneficiorum Dei, &c. The preparing of the benefits and mercies of God, whereby they are moſt certainly deliuered, that are deliuered:* and the ordinarie gloſſe defineth predeſtination, to be *præparatio gratiæ*, a preparation and appointing of grace. 2. Predeſtination is not onely of the ende, but of the meanes tending thereunto: as the elect are predeſtinate to be called, iuſtified, adopted in Chriſt, and to be in the ende glorified: as Epheſ. 1. 4. *He hath choſen vs in him, &c. that we ſhould be holy:* and v. 5. *he hath predeſtinate vs to be adopted thorough Ieſus Chriſt:* but this part of predeſtination, which decreeth the meanes to bring the elect to ſalvation, is properly called ordination, as Act. 13. 48. as many as were τεταγμένοι, *ordained to euerlaſting life, beleeued:* the meanes vnto eternall life, which is faith, falleth vnder the ordinance of God.

4. Concerning election ἐκλογή. 1. Some thinke that it followeth predeſtination in order, in reſpect of vs, for with God there is no diſtinction of time, and order in theſe things: as *Bucanus loc. 36. queſt. 3.* but it rather goeth before as the Apoſtle firſt ſaith, Epheſ. 1. 4. *he choſe or elected vs in him, &c. that we ſhould be holy*, then he ſaith, v. 5. *who predeſtinate vs, &c.* and v. 11. *in whom alſo we were elected beeing predeſtinate:* for firſt the perſons are elected, and then the thing is decreed, which is predeſtinate vnto the elect, namely, eternall life, with ſuch things as doe accompanie it: By election then ſuch as ſhall be ſaued are ſorted out: which word the Apoſtle vſeth, Epheſ. 1. 11. *we were ſorted out*, ἐκληρώθημεν. 2. This then is the order: firſt, there is the purpoſe of God in generall to glorifie his name in ſauing ſome. 2. then he foreſeeth, liketh, and approoueth a certaine number according to his good pleaſure, whom he chooſeth out, electeth, and ſeparateth from the reſt; then he doth predeſtinate them vnto euerlaſting life, and ordaineth the way and meanes, whereby they are brought vnto life.

Queſt. 50. Of theſe words, v. 31. *If God be on our ſide, who can be againſt vs?*

1. This word *if*, is not *dubitantis*, but *ratiocinantis*, a word of doubting, but of reaſoning, inferred out of the premiſſes: as *Auguſtin. ſerm. 16. de verbis Domini*, hath reference here to the next verſe before, whom God hath predeſtinated, called, iuſtified, glorified, with them he muſt needes be: *Origen* whom *Parens* followeth putteth this backe to all before alleadged in this chapter: as that the ſpirit of God dwelleth in vs, that we haue the ſpirit of adoption, and are the heires and ſonnes of God, and ſo rehearſeth the reſt: if God be thus with vs, how can we miſcarrie: ſo alſo the ordinarie gloſſe following *Auguſtine*, God is with vs, *prædeſtinando non exiſtentes, vocando averſos, mortificando peccatores, glorificando mortales*; in predeſtinating vs, when as yet we were not, in calling of vs beeing ſtrangers, mortifying vs beeing ſinners, in glorifiying of vs beeing mortall.

2. *Origen* here alſo well obſerueth, that where the Apoſtle ſaith, *who can be againſt vs?* he denieth not, but that we haue many aduerſaries, but they cannot preuaile againſt vs: ſo alſo *Chryſoſtome, contra nos eſt ipſe orbis*, the world is againſt vs, people, tyrants, yea our owne kindred: but they are ſo farre from hurting vs, that will, they nill they, *cauſa ſint nobis coronarum*, they are vnto vs a cauſe of a greater crowne.

Chryſoſtome here further noteth the great priuiledge of the faithfull, *quam non habere poterit, qui diademate conſpicuus*, which yet he cannot haue that weareth a crowne of his head:

head: for he hath many that riſe vp againſt him, barbarous and others, yea many of his owne rebellious ſubiects: but againſt the faithfull none can ſtand or preuaile.

Queſt. 51. Of thoſe words, v. 32. *Which ſpared not his owne Sonne.*

1. *He ſpared not his owne Sonne:* His onely Sonne by eternall generation, not any of his adoptive ſonnes: ſuch as the faithfull are, whom the Apoſtle before called the ſonnes of God by adoption, *Origen:* and this ſetteth forth the vnſpeakable loue of God, in that he ſpared not the moſt precious and deareſt thing vnto him, as Abrahams obedience was commended, in that he was willing at Gods commandement to haue offred vp in ſacrifice his onely ſonne Izaak, *Martyr.*

2. And it is more to ſay, *he ſpared not*, then he gaue, to ſhewe the greatneſſe of the loue of God, that ſpared not his greateſt treaſure for our redemption, *Bucer:* as *Mauritius* the Emperour, would not ſpare his treaſure to redeeme the Chriſtians, captiues with the Perſians, which turned to his ruine.

3. *But gaue or deliuered him:* 1. God gaue his Sonne, and the Sonne alſo gaue himſelfe for vs, and both of loue: Iudas alſo deliuered him vp in betraying him, but of malice: *habebit ille mercedem malitiæ, Chriſtus laudem gratiæ*, he ſhall haue the reward of his malice, and Chriſt the praiſe of mercie, *gloſſ. ordinar.* 2. and this ſetteth forth the loue of God the more *quod non ſimpliciter, ſed occiſioni tradidit*, that God gaue not his Sonne ſimply, but vnto ſlaughter, *Chryſoſt.* 3. and he gaue him for vs all, *non ſolum pro ſanctis & magnis, ſed & pro minimis, &c.* not onely for the Saints and great ones, but euen for the leſt, *Origen: etiam pro vilibus, ingratis, quin & inimicis*, yea for vile perſons, vnthankefull, yea his enemies, *Chryſoſt.* but the Apoſtle putteth in this limitation, *for vs all*, that is which beleeue: Chriſts redemption is ſufficient *mille mundis redimendis*, to redeeme a thouſand worlds, if they had grace to beleeue, but it is onely availeable for the faithfull: *Pareus:* as *Origen* ſaith he was giuen, *pro minimis qui ſunt in eccleſia*, euen for the leſt that are in the Church.

4. *How ſhall he not with him giue vs all things.* 1. the word is χαρίσεται, *freely giue*, which ſheweth that all things are giuen vs freely of God, without any merit or deſert of ours, *Pareus.* 2. all things are giuen vs with Chriſt, both becauſe in him are all the treaſures of wiſedome and knowledge, ſo that he which hath Chriſt, hath all other ſpirituall graces, he that hath Chriſt hath all things: as alſo becauſe Chriſt is made heire and Lord of all, we together with him are alſo heires of all things, *Origen: quid de opibus dubitas, cum herum habeas*, what needeſt thou doubt of riches hauing the maſter and Lord himſelfe, *Chryſoſt.* all things *ſuperiora ad fruendum, æqualia in futuro ad conuiuendum, inferiora ad dominandū*, both things ſuperiour, as the Bleſſed Trinitie to behold, and enioy things equall, as the Angels to liue with, and inferiour, to haue rule ouer them, *gloſſ. ordin.* in the preſent righteouſneſſe, and in the time to come life euerlaſting, *gloſſ. interl.* 3. and as Chriſt with all his treaſures and graces, is giuen vnto vs, ſo we are giuen to him: as the Apoſtle ſaith, 2. Cor. 3. 22. *Things preſent, things to come, are all yours, and ye Chriſts:* but here is the difference, Chriſt is giuen vnto vs freely without any merit of ours, but we are not giuen vnto Chriſt freely, he hath purchaſed vs with his blood.

Queſt. 52. *How nothing can be laid to the charge of the elect.*

1. *Lyranus* referreth this to the finall iudgement, when none ſhall dare to lay any thing to the charge of Gods choſen, but the conſolation is more generall, euen in this life is the comfort of Gods children, that no accuſation laid in againſt them, can doe them hurt: though Sathan accuſe them, the lawe condemne them, yet God is greater, that doth iuſtifie them.

2. *Auguſtine lib. 3. de doctrin. Chriſtian. c. 3.* whom *Haymo* followeth, doth reade all with an interogation: *Who can lay any thing to the charge, &c. God which iuſtifieth?* and then the anſwear muſt be ſupplyed, *no:* ſo alſo the next clauſe, *who ſhall condemne? ſhall Chriſt?* but the better reading is in both clauſes onely to read the firſt part interrogatiuely, and then the anſwear followeth containing the reaſon, why none can accuſe the Lords elect, becauſe God doth iuſtifie them, nor any can condemne them, becauſe Chriſt died for them, ſo *Chryſoſtome* and *Hilarie lib. 10. de Trinitat.*

3. Two reaſons are giuen why no accuſation can take place againſt the elect: becauſe they are elected, and ſo Gods purpoſe cannot alter, or change toward them: and Chriſts redemption

demption is sufficient to deliuer them: which is set forth in fowre degrees: he died for the expiation of our sinnes, rose againe for our righteousnes, is ascended and sitteth at the right hand of God, from whence he sent his spirit, and he maketh intercession for vs, whereby his merits are effectually applyed vnto vs.

4. But *Origen* giueth here a corrupt glosse vpon this word *elect*, *nisi electus fueris, nisi in omnibus te probabilem exhibueris, &c.* vnlesse thou be an elect and choise one, and approoue thy selfe in all things, thou shalt haue thine accuser: and *Chrysostome* likewise interpreteth this election of the present state of integritie, which euerie one is found in; and he vseth this similitude, like as a breaker of horse, *pullos eligit, &c.* maketh choise of the best colts which he seeth to be meetest and fittest to runne, so God maketh choice of soules: true it is, that God electeth none, but holinesse and integritie of life doth follow and accompanie them: yet is it not their owne integritie, but the righteousnesse of Christ, which doth free them from accusation in this world, and from condemnation in the next, as the Apostle sheweth, v. 34. that none can condemne vs, seeing Christ hath died for vs.

Quest. 53. *How Christ is said to make request for vs.*

1. *Chrysostome* vnderstandeth this interpellation and making of request, of the loue of Christ toward vs, and the care of his Church which he still hath, and otherwise he thinketh he maketh not intercession: so also *Theophylact*, the Apostle hereby sheweth nothing els *quàm summam eius in nos charitatem*, then his exceeding great loue toward vs.

2. *Theodoret* and *Oecumenius* interpret it of the representation of Christs humanitie, and the exhibiting of his glorious bodie in the sight of his father: so also *gloss. interlin.* he maketh intercession, *representatione humana*, by the representing of his humane nature: the sight whereof is a continuall postulation or request for vs.

3. *Rupertus lib. 9. de diuin. offic. c. 3.* referreth this intercession to the sacrifice of Christ vpon the crosse, the efficacie and vertue whereof still remaineth and cryeth vnto God for mercie for vs: to this purpose also *Haymo*: *Lyranus* addeth further, yet speaking therein without any good warrant, that Christ doth make request for vs, *ostendendo latus & vulnera*, by shewing his side and wounds; *Calvin* saith, that Christ is not to be imagined to be a suppliant petitioner for vs, but he appeareth by the vertue of his death and resurrection, *quæ viuæ orationis efficaciam habent*, which haue the efficacie of a liuely prayer.

4. *Ambrose* thinketh that Christ doth still *preces fundere*, powre out prayers vnto God as he is man, euen in the proper signification of the word: so also *Gregor. Nazian. orat. 4. Theolog.* and *Origen* he thinketh further, that Christ still offereth prayers, *cum luctu & lachryma*, with waylmg and teares, *hom. 7. in Lev.* which are not seemely for that place of glorie: And that Christ still offereth vp vocall prayers, *Tolet* is of opinion *annot. 35.* whose reason is, because euen the Saints beeing in glorie doe now offer vp prayers: *Pet. Martyr* also thinketh that Christ doth now *fundere preces*, powre out his prayers for vs, because he still is our high Priest for euer.

5. *Cyril*, cited by *Oecumenius*, taketh this making of request for vs to be that vehement and earnest prayer, which our Blessed Sauiour made in the daies of his flesh, the force, effect, and efficacie whereof remaineth still.

6. Now then out of all these, to take somewhat: this interpellation or request, which our Sauiour maketh, is performed, 1. both by *appearing now in the sight of God for vs, Heb. 9.24.* 2. by the euer-enduring force and efficacie of his blessed sacrifice once offred vpon the crosse, Heb. 10.19. *with one offring hath he consecrated for euer, them that are sanctified.* 3. by his will and desire, that the elect should be alwayes acceptable to his father in him, Heb. 10.10. *by which will we are sanctified.* 4. by the vnchangeable loue of God toward Christ beeing well pleased alwayes in his Sonne, and assenting vnto his holy will and desire, *This is my beloued Sonne in whom I am well pleased, Matth. 3.17. Parens.*

7. But that it is not necessarie, that Christ should make any vocall or formall prayers, it may be thus shewed. 1. *Chrysostome* thus reasoneth, *si eadem cum patre potestate, &c.* if he by one and the same power with the father, doth raise and quicken the dead, and doe all other things, *quomodo precatione opus habet, &c.* how hath he neede of praying to helpe vs? 2. an other reason he taketh from the greater to the lesse, that seeing Christ hath *propria potestate, &c.* by his owne power deliuered vs from condemnation, made vs the Sonnes of God, and performed all other necessarie things for our redemption, *naturamq; nostram in regali*

regali throno constitutam ostentat, &c. and now sheweth in heauen our nature placed in a Princely throne, *ad facilia illa & minuta*, hath he now neede of prayer to finish those small things which are behind? 3. As the Sonne is said to make request for vs, so God is said to entreate and beseech vs, 2.Cor.5.10. and the holy Spirit also maketh request for the Saints, Rom. 8.27. yet neither God the Father, nor the holy Spirit do these things otherwise then by their instruments and effects: we must not imagine any formall prayers to be made, we must not conceiue any thing to be done, *quod maiestate illa sit indignum*, which is vnmeete and not beseeming the diuine maiestie: so Christ is said to make request, by the merit and efficacie of his death, and the continuall demonstration of his loue: to this purpose *Chrysostome:* though it must be confessed, that Christ beeing God and man otherwise maketh intercession for vs, then either God the father, or the holy spirit, which tooke not our nature vpon them. 4. that Christ vseth no formall or interstinct prayers it is euident by that place, Ioh.11.41. *Howbeit thou hearest me alwayes, but because of the people that stood by I said it, that they may beleeue that thou hast sent me:* hence two reasons may be gathered, that if Christ pray, he alwayes prayeth, he alwaies is heard: his intercession then is his continuall will and desire which is heard: Christ spake in his prayer, that others hearing might beleeue, but now there is no such cause in heauen, therefore nowe no such occasion is of formall and distinct prayers. 5. *Tolets* argument is nothing, for the Saints now make no formall prayers in heauen, but by their voices and desires; Reuel. 6. 9. the soules vnder the altar crie vnto God: and Christ is a Priest for euer after the order of Milchisedech, in that the fruits of his passion and mediation continue for euer, though such distinct and and formall prayers be not powred out.

Quest. 54. *Whether Christs intercession and interpellation for vs, do extenuate the merit of his death.*

1. *Obiect.* This doubt may be mooued, because that seemeth not to be of sufficient merit, which needeth a further supply: now if Christs mediation for vs, be a supply vnto his death and passion, then was not that alone sufficient.

Answ. 1. The intercession of Christ is not to merit our redemption, which is purchased by his death, but to apply vnto vs, ratifie, and confirme our saluation merited by Christs death: so that the worke of our redemption is perfited by Christs death, and in respect of the worke it selfe nothing can be added: but on our part, because we are weake and doe often fall into sinne, our saluation had neede continually to be confirmed and applyed vnto vs, to which ende Christs mediation helpeth. 2. like as other meanes, as the hearing of the word, prayer, the receiuing of the Sacraments doe not argue any imperfection and insufficiencie in the worke of our redemption, but in vs that haue neede of such helpes and supplyes, whereby Christs death is applyed. 3. And whereas Christs mediation is grounded vpon the merit of his death and passion, it is so farre from detracting to the merit thereof, that it rather amplyfieth and setteth forth the dignitie of it.

Quest. 55. *What charitie the Apostle speaketh of, from which nothing can separate vs.*

1. *Chrysostome, Oecumen. Theophyl. Origen,* and most of the Greeke and Latine expositors, as *Augustine, Amb.* do vnderstand this of the actiue loue which we beare toward God: but it is better referred vnto the passiue loue, wherewith we are beloued of God: for 1. this is more agreeable to the Apostles scope, who hitherto hath vrged the loue and mercie of God toward vs, in our predestination, vocation, iustification, in giuing his owne Sonne for vs, *Mart.* 2. the Apostle so expoundeth himselfe, v.39. *the loue of God which is in Christ Iesus, Grye.* so also is it taken c.5.5. *the loue of God is shed abroad in our hearts, by the Holy Ghost, Par.* 3. and our loue toward God, *sepenumero fluctuat*, doth oftentimes waver and fadeth in vs, as in Dauid, 2. Sam.11.4. and so it were a verie vnstable foundation for vs to stay vpon, *Pelic.* The Apostles meaning then is, that no kind of trouble or affliction which the world taketh to be signes of Gods anger, can yet separate vs from the loue of God, and make vs lese beloued of him.

2. Then the Apostle rehearseth sixe seuerall kinds of affliction, which are incident to the children of God: the vulgar Latine numbreth seuen, adding one more, namely persecution, which is not in the originall: *Lyranus* setteth them into this order: these passions and suffe-rings of the Saints, are either death it selfe, signified by the sword: or dispositions to death, either *nearer*, or more *remote*, and further off: the *nearer*, are either in respect of the thing, *danger*, or in the apprehension thereof, *anguish:* the more remote, are either in *subtraction-*

ne necessarij, in the substracting of necessarie things, as of food in famine, of rayment in nakednesse: or *in illatione nocumenti*, in the offring and bringing in of some hurt; as in *tribulation*. But the sorting out of these into their seuerall places doth invert the order wherein the Apostle hath placed them, which it is safest to followe.

3. The Syrian translator readeth, for *vs*, who shall separate *me*: which reading *Beza* seemeth to approoue, because thereby the Apostle sheweth how euerie one should make particular application of his faith to himselfe, and the Apostle was not so secure of other mens faith, as so to pronounce of them: But the Greeke text is more authenticall, which readeth, *vs*: and *Osiander* verie well obserueth thereupon, that the Apostle speaketh not of his owne person alone, but of all the faithfull in generall, to shewe this certaintie of saluation, to belong vnto all that beleeue.

Quest. 56. Of these words, v. 36. *For thy sake are we killed all the day long.*

1. *Calvin* obserueth, and *P. Martyr* noteth the same, that the 44. Psalme from whence this testimonie is alleadged, describeth rather the persecution of the Church of God vnder *Antiochus*, then vnder the Chaldeans: for they were carried into captiuitie, and afflicted by the Chaldeans for their idolatrie: but vnder *Antiochus* they suffred for giuing testimonie to the lawe: and therefore it is said, *for thy sake are we killed, &c.*

2. *For thy sake*: Simply to be killed or put to death is not commendable, but it is the cause, which maketh the suffrings of the Martyrs glorious and honourable: and there are three things requisite in true *Martyrdome*: first the cause, they must suffer for Christs sake, Matth. 5. 11. then their person, that they be righteous and innocent, men of integritie, not offenders and euill liuers, for then they cannot suffer for righteousnesse sake, Matth. 5. 10. lastly the ende must be considered, that they doe it not for vaine glorie, but in loue to God, and his Church: as the Apostle saith, *If I giue my bodie to be burned, and haue no loue, it profiteth me nothing*, *Martyr*.

3. *All the day*: 1. *Chrysostome* referreth it to the minde which is alwayes readie and prepared to suffer for Christ. 2. *Origen*, *omni vitæ tempore*, all the time of the life: so also *Haymo*: *iugiter*, continually, *Pellican*: *sine intermissione*, without intermission, *Pareus*. 3. *Pet. Martyr* vnderstandeth it of the continuall expectation of death in the time of persecution, so also *M. Calvin*. 4. *Osiander* applyeth it to the number of those which are persecuted to death: the tyrants are not content with the death of some few, *sed grassantur in quam plurimos*, they rage against many. 5. *Gryneus* vnderstandeth, by all the day, all the time of the world, since the persecution of *Abel*: but the second sense before seemeth to be the fittest.

57. Quest. *Wherein the faithfull are compared vnto sheepe: We are counted as sheepe for the slaughter*, v. 36.

1. *Gorrhan* here obserueth eight seuerall points, wherein they are resembled vnto sheepe. 1. for their innocencie. 2. their patience. 3. their immolation and offering vp in sacrifice. 4. their doctrine is as the milke. 5. their godly conuersation as the fleece. 6. the tyrants and persecutors are toward them as wolues. 7. they are fruitfull, in bringing forth many children vnto God, as sheepe that bring out twinnes. 8. they are obedient to Christ our chiefe shepheard, as the sheepe heare the voice of the shepheard.

2. But these resemblances are somewhat farre fetched, and concerne not the scope of the Apostle here: herein therefore this similitude consisteth. 1. as *Chrysostome*, *Theophylact*, *Haymo*, *quia occiduntur sine reluctatione*, they are slaine without any resistance. 2. *sunt simplices*, they are simple as beseemeth the flocke of Christ. *Martyr*. 3. like as butchers draw out the sheepe to be killed at their pleasure, so tyrants vpon euery occasion make slaughter of Gods seruants, euen as butchers slay their sheepe: as it happened in France in the great massaker, at *Paris*, *Lyons*, *Orleans*, and other places. *Gryneus*. 4. like as sheepe are killed for their flesh and fleece, so *tyranni bona martyrum rapiebant*, did ceaze vpon the goods of the Martyrs. 5. herein appeareth the conformitie betweene Christ and his members, who was as a sheepe lead to the slaughter, Isa. 53. 7. *Bucer*. 6. adde hereunto, they are counted *oves morbidæ*, as specked and diseased sheepe, and so killed. *Gorrhan*.

58. Quest. *How the faithfull are said to be more then conquerours.*

1. The vulgar Latine readeth onely *superamus*, *we ouercome*, so also *Haymo*, and the

the Syrian translator so interpreteth; but the word in the originall is ὑπερνικῶμεν, we doe more then ouercome.

Which is diuersly expounded. 1. *Basil in Psal.* 114. giueth this sense, he ouercommeth which giueth not place to those troubles which are necessarily inflicted vpon him, he doth more then ouercome, *qui vltro accersit molestias, &c.* which willingly doth offer himselfe to endure more, then is laid vpon him: as *Origen* giueth influence in Iob, who beside the plagues which were laid vpon him by the malice of Sathan, did of himself adde vnto his sorowes, as in rending his garments, and scraping his sore woundes with a potsheard, &c. but this obseruation seemeth somewhat curious. 2. *Chrysostome* and *Theophylact* better referre it, both vnto the afflictions which they suffer, the persons which doe suffer, and the perse-cutors which procure their sufferings: in the first, which are tentations to trie them, they are more then conquerors, triumphyng in those things, *in quibus insidiis patimur*, wherein we are sought to be supplanted: and concerning the persons of the sufferers, they ouercome with great facilitie, *sine sudore & labore*, without sweat or labour: and concerning the persecutors, *flagellati flagellatores vicimus*, we beeing whipped ouercame the whippers: the patience of the Saints, which is invincible, vanquisheth and wearieth the tormentors. 3. But the fittest sense is, that we are more then conquerours, because the Saints are not only not broken and terrified with their manifold suffrings, but doe also glorie and reioyce in their tribulation: *Beza:* and are brought vnto an heauenly kingdome, wherein the excellencie of the victorie appeareth, *Osiand.*

Quest. 59. Of the diuerse interpretations in generall of the 38. 39. vers. *I am perswaded that neither life nor death, &c.*

1. *Hugo Card.* here obserueth that the Apostle rehearseth an eleuen seuerall impediments, which might hinder the certaintie of our saluation, which is *numerus transgressionis*, the number of transgression, because it exceedeth the number of the commandements by one: and so hereby he thinketh whatsoeuer to be meant, whereby a man may be seduced or induced to transgresse: but this obseruation, beside that it is curious, is builded vpon a false ground, for there are but onely tenne particulars named by the Apostle, the eleuenth *nec fortitudo*, nor strength, is inserted by the Latine translator, not beeing in the originall: and *Augustine* omitteth it, in citing of this text *lib. de grat. & liber. arb. c. 17.* though it be found in the allegation of *Hierome, epist. ad Algas. qu. 9.* yet seeing neither the Greeke originall, nor the auncient Syriake translation hath it, it is better omitted.

2. *Gorhan* setteth out this enumeration of the Apostle in diuerse heads: as all kind of actions doe either tend *ad esse*, or *bene esse*, to the beeing of man, or his well beeing: the being of man is either preserued, and that is by *life*, or destroyed by *death:* that which tendeth vnto mans well beeing, is either by the spirituall creature onely, or by the corporall onely, or from the creature partly spirituall, partly corporall, which is man: the spirituall creature is expressed by 3. names, Angels, principalities, powers: the corporall is distinguished in respect of things present or to come: the creature both spirituall and temporall, is set forth with three diuerse actions, as of violence, signified by *fortitude or strength:* of craft and subtiltie, called *depth*, or of prosperitie, called here *height:* But this curious diuision agreeth not with the simple and plaine enumeration, which the Apostle vseth, and beside he groundeth this conceit vpon the Latine text, which addeth one word *fortitudo*, more then is in the originall, he fayleth also in the particular explication, of things present, things to come, *height, depth*, as shall be seene afterward.

3. *Origen* obserueth well that as the Apostle had rehearsed before *omnes humanas tentationes*, all humane tentations, v. 35. as famine, nakednesse, the sword, and such like, nowe he reckoneth vp tentations, *maiores humanis*, greater then humane tentations: as he speaketh of Angels, principalities, powers: But that other note of his is not so good: that whereas before the Apostle spake, *confidenter*, confidently, saying, *in all these we are more then conquerours:* yet here *valde tenuiter ait*, he saith somewhat slenderly or faintely, not *that we are more then conquerours*, as before, but *nothing can separate vs, &c.* whereas in truth, the Apostle saying, *I am perswaded*, speaketh no lesse confidently then before.

Quest. 60. *Of the diuerse interpretations in particular.*

1. *Death nor life.* 1. *Origen* vnderstandeth *by death*, the death of the soule, which is a separation from God, and by life, the life of sinne. 2. *Chrysostome* applyeth it to euerlasting death, and an other immortall life: that though they could promise vnto vs an other immortall life, to separate vs from Christ, we ought not to giue consent. 3. *Osiander* interpreteth *mors horrenda, vita erumnosa*, an horrible death, and a miserable life. 4. *Lyranus* vnderstandeth, *amor vitæ*, the loue of this life, and the feare of death, the one threatened by persecutors, the other promised. 5. But it may be more generally taken, for *omnia discrimina*, all perills which put the life in danger: *Mart. omnia extrema, secunda & aduersa*, and all exceeding great prosperitie or aduersitie.

2. *Angels, principalities, powers.* 1. *Origen* vnderstandeth onely the euill Angels, and aduersarie powers, so *Osiander* also. 2. *Chrysostome* onely the good Angels, and *Hieronym.* so also *Lyranus*, and they vnderstand it by way of suppositon, that if the good Angels should seeke to withdraw vs from Christ, which is impossible, yet we should not giue eare vnto them: so the Apostle hath the like supposition of the good Angels, Galat. 1. 8. *Calu.* 3. But we may better vnderstand the Angels good and bad, *Mart. Gryn. Pareus*, who by principalities and powers vnderstandeth the kingdomes and commanders of the world: but they are titles rather giuen to the Angels, as Ephes. 1. 21. *Gryneus* following *Chrysostome.*

3. *Things present, nor things to come.* 1. Not in this world and the next, as *Origen* here hath a speculation of the passage of the soule out of the bodie, which in that instant is many times seduced and deceiued by the euill spirits. 2. But he meaneth the dangers of this life present, or to come, *Mart. Par.* 3. he maketh no mention of the things past, for they are ouercome alreadie, *Lyran.* and as for our sinnes past, they are forgiuen vs in Christ, *Gryn.*

4. *Neither height nor depth.* 1. *Origen* vnderstandeth it of the spirits in the ayre, and in the deepe. 2. *Lyranus* of the depth and profunditie of Sathan. 3. *Gorrhan* of the height and depth of humane wisedome: so also *Mart.* 4. *Osiander* of the diuerse kinds of death; as by hanging aloft, and beeing drowned in the deepe. 5. *Chrysostome* and *Theophylact* better vnderstand things in heauen and earth: the elements aboue and belowe, *Pareus: rat. supremas & infernas*, things aboue and beneath, *Bulling.* 6. *Theodoret* vnderstandeth heauen and hell. 7. *Oecumenius*, prosperitie and aduersitie.

5. *Or any other creature.* 1. not beside those which are visible, *Origen*: for he had spoken of inuisible things before. 2. nor a newe creature beside those which God made, as *Ambrose*, as *equus bipes*, an horse with two legges, and such like, *gloss. ordinar. Hugo. Gorrhan.* 3. But the Apostle, *absolvit inductionem*, doth make an ende of his induction: because it had beene infinite to reckon vp all the creatures, *Martyr:* so *Chrysostome*, if there be any other creature of what manner soeuer, how great soeuer.

4. Places of Doctrine.

Doct. 1. *How the same worke may be both good and sinnefull as it proceedeth from God, the deuill, and man.*

v. 3. *Sending his Sonne, &c.* God in sending his Sonne, and giuing him vp vnto death, onely intented his owne glorie, and the salvation of man, but Sathan stirred vp the Iewes of enuie and malice to put that holy and Iust one to death: so the same action, as it proceeded from God was good, as it came from Sathan & man was euill: So that God is no way the author of euill, though he be author of that thing which is abused vnto euill: *Mart.* This further is euident in the affliction of Iob, which, as God was the author & worker of it, tended to Gods glorie, and the triall of Iobs faith, but as Sathan had his finger in it, he would thereby haue supplanted the faith of Iob.

Doct. 2. *Of the causes of saluation.*

v. 3. Here all the causes of our saluation are expressed. 1. The author and efficient cause is God, who sent his Sonne to redeeme vs. 2. the materiall cause is Christ, who came in the similitude of sinfull flesh, not that he had not true flesh, as Marcion the heretike said, but it was true flesh yet without sinne, & so in that behalfe like vnto sinfull flesh, as hauing the true nature of our flesh, but not the sinfull qualitie thereof. 3. the forme is also set forth, *he condemned sin in the flesh*, that is, suffred the punishment due vnto our sinne in his flesh. 4. the impulsiue or motiue cause, was the imbecillitie & weaknes of the law: for if the law could haue saued vs, Christ needed not haue died. 5. the finall causes were these two. 1. *for sin*, that is, he came

came to expiate, purge, and take away sinne. 2. and that the lawe might be fulfilled, and the righteousnesse of the lawe fulfilled by Christ imputed to vs by faith, v. 4.

Doct. 3. *That the holy Ghost is God.*

v. 9. *The Spirit of God dwelleth in you:* Hence *Didymus* inferred well, that the holy spirit is God, because he dwelleth in all the faithfull: this infinitenes and immensitie of the spirit sheweth that he is God, for who but God can dwell in so many temples at once: and beside, in that he is called the spirit of God, that also prooueth him to be God: for the spirit of God is of the same nature and substance with God.

Doct. 4. *That the three glorious persons of the Blessed Trinitie are of one efficacie and power.*

v. 11. The raising vp of the dead is a worke of Gods omnipotencie: but God the Father, the Sonne, and the Holy Ghost, doe all raise vp the dead: as God is said to raise vp our dead bodies, because his spirit dwelleth in vs, God the father then raiseth, and his spirit also raiseth and quickeneth the dead, and Christ also raiseth the dead, because the same spirit is here called the spirit of God, and of Christ: so Iob. 6. 54. *He that eateth my flesh, &c. I will raise him vp at the last day.*

Doct. 5. *Of euerlasting glorie.*

v. 18. *Not worthie of the glorie, which shall be reuealed in vs:* *Thomas Aquin.* obserueth 4. necessarie points out of these words concerning euerlasting life: 1. it is called glorie, to shew the excellencie of it: for in this life noble wittes are desirous of nothing more then glorie: it is set forth by the name of that thing which is most desired. 2. *it shall be*, which sheweth the eternitie of it: for that which is now present is but short and momentarie. 3. *reuealed*, the glorie to come then is of it selfe inuisible, but God shall so illuminate our minds, as that he himselfe will be seene of vs. 4. this glorie shall be shewed *in vs*, which signifieth the stabilitie of this glorie, it shall not depend of externall things, as riches, honour, but within vs it shall be, and possesse and repleniſh both our bodies and soules.

Doct. 6. *Of the nature and properties of hope.*

v. 24. *Hope that is seene is no hope.* 1. the author and efficient cause of hope, is God, Rom. 15. 13. *The God of hope, &c.* 2. the subiect, is the faithfull heart. 3. the obiect, things which are not seene. 4. the forme thereof is with patience to abide. 5. the effect thereof is ioy in the spirit, Rom. 12. 12. reioycing in hope. 6. the ende is our saluation, *we are saued by hope.* 7. the contrarie to all is despaire, and diffidence, *ex Gryneo.*

Doct. 7. *Of true prayer that consisteth not in the sound of the voice, but in the sighes of the heart.*

v. 26. *The Spirit maketh request with sighes:* The meaning is this, that many times when the children of God are ouerwhelmed with griefe, and knowe not themselues what they pray, but onely sobbe and sigh, that the spirit vnderstandeth their meaning, and euen those sighs and groanes, which come of the spirit doe pray for them: *Augustine* writeth excellently hereof, *epist.* 121. that the brethren in Egypt, are said *crebras habere orationes, sed eas breuissimas, & raptim iaculatas*, to make often prayers, but the same verie short, and as it were of a sudden cast out, &c. whereupon he thus inferreth, *hanc intentionem, sicut non est abrumpenda, si perdurare non potest, ita si perduraverit, non esse cito rumpendam*, the intention of prayer, as it must not be forced, if it doth not continue, so if it hold still, it must not suddenly be interrupted and broken off: and so he concludeth, *ab sit ab oratione multa locutio, sed non desit multa precatio*, in our prayer let there be absent much speach, but let there not be wanting much praying, &c. for as long as the intention and deuotion holdeth, the prayer cannot be too much, but to goe on still in words the intention beeing slacked, is much babling and talking, not praying.

5. *Places of controuersie.*

Controv. 1. *That concupiscence remaining euen in the regenerate is sinne and in it selfe worthie of condemnation.*

v. 1. *There is no condemnation:* *Bellarmine* hence inferreth the contrarie, that in these words the Apostle doth not so much shewe that there is no condemnation to those that are iustified, as that there is no matter of condemnation in them, *nihil condemnatione dignum*, nothing worthie of condemnation: *l. 5. de amiss. grat. c. 7. arg. 3.* and consequently concupiscence in them is not sinne.

Contra. 1. The contrarie rather is inferred out of the Apoſtles words, that concupiſcence is in it ſelfe worthie of condemnation, of the which the Apoſtle treated before in the former chapter, but it is not vnto damnation, neither it, nor any other ſinne vnto thoſe, which are iuſtified by faith in Chriſt. 2. and the Apoſtle expreſſeth the verie cauſe, *they are iuſtified in Chriſt*, and therefore though ſinne remaine in them, yet it is not imputed: therefore it is great bouldnes to denie that which the Apoſtle in ſo direct words expreſſeth, that vnto thoſe which are (iuſtified) in Chriſt, there is no condemnation: not for that there is nothing worthie of condemnation in them, for then, they ſhould be altogether without ſinne, but becauſe they are iuſtified. 3. the Apoſtle ſaith not, *there is no ſinne*, but no condemnation, *Melanct.* not that the ſame ſinnes remaine in thoſe which are iuſtified, which were in them before, as *Pererius* ſlanndereth *Calvin* to ſay, *diſput. 1. numer. 5.* but there be ſtill ſome imperfections and reliques of ſinne remaining, but not raigning, which notwithſtanding are not imputed vnto the faithfull, neither are able to condemne them: and *Calvin* ſaith no more, but that the Apoſtle ioyneth three things together, *imperfectionem*, the imperfections which are alwayes in the Saints, *Dei indulgentiam*, Gods indulgence, whereby their ſinnes are forgiuen, and *regenerationem ſpiritus*, the regeneration of the ſpirit, for *carni ſuæ indulgens*, he that is giuen to the fleſh, doth flatter himſelfe in vaine to be freed from his ſinne, *Calvin:* then cannot the ſame ſinnes remaine, ſeeing in the regenerate the fleſh is mortified, and ſinne ſubdued.

Calvin ſlaundered by Pererius.

Controv. 2. *That none are perfect in this life.*

Origens ouerſight is here to be noted, who thinking that the Apoſtle ſpake in the former chapter of thoſe which partly ſerued the lawe of God in the ſpirit, and partly the Lawe of ſinne in the fleſh, ſaith that now he ſpeaketh of thoſe which *ex integro in Chriſto ſunt*, which wholly are in Chriſt, not partly of the ſpirit, partly of the fleſh: but are perfect.

Contra. 1. Firſt *Origen* confoundeth iuſtification and ſanctification: for the faithfull are indeed wholly graft into Chriſt by faith, and yet they may haue ſome infirmities of the fleſh remaining. 2. there neuer liued any of that perfection, neuer to be tempted of the fleſh, but onely Chriſt: but yet they which are in Chriſt doe not walke after the fleſh, that is, *non carnem ducem ſequuntur*, they doe not followe the fleſh as their guide, though they be ſometime tempted of the fleſh: but they follow the guiding and direction of the ſpirit, *Beza in annot.* 3. and it hath beene ſufficiently ſhewed before, queſt. 36. of the former chapter, that the Apoſtle there ſpeaketh in his owne perſon as of a man regenerate: and ſo in this place he meaneth the ſame, whom in his owne perſon he deſcribed before.

Controv. 3. *That regeneration is not the cauſe, that there is no condemnation to the faithfull.*

The Romaniſts doe make this the cauſe why there is no condemnation to thoſe which are in Chriſt, becauſe they walke not after the fleſh but after the ſpirit, *Tolet. annot. 1. Bellarm. 5. de amiſſion. grat. c. 10. reſponſ. ad obiect. 7.* ſo likewiſe *Stapleton. Antidot. p. 435.* who thus obiecteth.

1. *Ob.* He vrgeth the Apoſtles words here, *there is no condẽnation, &c. which walke not after the fleſh*, therefore for that they walke not after the fleſh, there is no condemnation to ſuch.

Contra. The Apoſtle ſaith not there is no condemnation, becauſe they walke not, but to them that walke not: regeneration is required as a neceſſarie condition annexed to iuſtification, not as the cauſe: ſo that here is an anſwear to two queſtions together: how we are iuſtified, namely, by faith in Chriſt, and who are iuſtified, they which bring forth good fruits: the one is internall, their iuſtification, the other externall, namely ſanctification, *Beza.*

2. *Ob.* The Apoſtle ſaith that the *lawe of the ſpirit*, (which *Beza* interpreteth to be the grace of regeneration) doth free vs from the lawe of ſinne, and death, v. 2. *Ergo*, it is the cauſe of iuſtification.

Contra. 1. This interpretation beeing admitted, that followeth not, which is inferred, for the words are not *from ſinne*, but from the *lawe of ſinne*, that is, from the dominion of ſinne: and ſo indeede the grace of regeneration freeth vs, that ſinne hath no more dominion ouer vs. 2. but it is better with *Ambroſe* to vnderſtand by the law of the ſpirit, *legem fidei*, the lawe of faith, whereby we are freed from ſinne and death.

3. *Ob.* If righteouſneſſe beeing preſent, do not iuſtifie vs, then beeing abſent it condemneth not.

Contra. 1. It followeth not: for a thing may be inſufficient to a worke beeing preſent, and

and yet if it be remooued it is ſufficient to hinder the worke: as good diet in a ſicke man may hinder his recouerie, and yet if he vſe it, it is not alwayes ſufficient to helpe him. 2. and yet here is a difference in this example: for good diet is an helping cauſe vnto health, but good workes are no cauſe of ſaluation, but onely a condition neceſſarily required and annexed.

4. *Obiect.* The Apoſtle ſaith, v. 15. *If ye liue after the fleſh, yee ſhall die, but if ye mortifie the deedes of the bodie, ye ſhall liue:* therefore mortification is the cauſe of life and ſaluation.

Contra. 1. Hence followeth that mortification is neceſſarie vnto ſaluation, yet not as a cauſe, but as a neceſſarie condition, without the which there is no faith, and conſequently no ſaluation. 2. eternall life is the gift of God, c. 6. 23. therefore not due vnto our merits; euill workes are the cauſe of damnation, becauſe they iuſtly deſerue it: but it followeth not, that good workes are the cauſe of ſaluation: for they are both imperfect, and ſo vnproportionable to the reward, and they are due otherwiſe to be done, and therefore merite not.

Controv. 4. *Againſt the Arrians and Eunomians concerning the deitie of the holy Ghoſt.*

v. 2. *The law of the ſpirit of life, &c. hath freedome: Chryſoſtome homil. de adorand. ſpirit.* from this place prooueth the deitie of the ſpirit againſt the Arrian and Eunomian heretikes, who made great difference in the perſons of the Trinitie: the Sonne they affirmed to be a creature and much inferiour to the Father, and the holy Ghoſt they made *ſeruum & miniſtrum filij*, a ſeruant and miniſter of the Sonne: *Chryſoſtome* confuteth them by this place: for if the ſpirit be the author of libertie and freedome to others, then is he moſt free himſelfe, and not a miniſter or ſeruant: as the Apoſtle ſaith, 2. Cor. 2. 17. where the ſpirit of the Lord is, there is libertie.

Controv. 5. *Againſt the Pelagians, that a man by nature cannot keepe and fulfill the law.*

This error is confuted by the expreſſe words of the Apoſtle: who ſaith that the law was weake by reaſon of the fleſh, and ſo not able to iuſtifie vs: by the fleſh the Apoſtle vnderſtandeth not, *ſubſtantiam carnis*, the ſubſtance of the fleſh, as the Maniches were readie to catch at theſe and the like places to confirme their wicked opinion, who held the fleſh of man to be euill by nature: nor yet the carnall rites and obſeruations of the law, which were not able to cleanſe the obſeruers of them, as *Origen* here interpreteth, and *Lyranus* following him: But by the fleſh we vnderſtand with *Chryſoſtome, carnales ſenſus*, the carnall affections: *carnalitatem quæ rebellabat*, the carnalitie of man which rebelled againſt the ſpirit: *gloſſ. ordinar. concupiſentias carnis*, the concupiſcence of the fleſh, *Haymo: prauitatem naturæ*, the pravitie of nature, *Martyr:* which hindereth, that none can keepe the law to be iuſtified by it. This then manifeſtly conuinceth the *Pelagians*: for if the fleſh make the law weake and vnable to be kept, then none by the ſtrength of their nature and fleſh can fulfill the law.

Controv. 6. *The fulfilling of the law is not poſſible in this life, no not to them which are in the ſtate of grace.*

1. The Romaniſts, out of theſe words of the Apoſtle, v. 4. *That the righteouſneſſe of the law may be fulfilled in vs, which walke not after the fleſh*, doe inferre that they which walke not after the fleſh may fulfill the law: ſo that either it muſt be denied, that none in this life, walke after the ſpirit, or it muſt be graunted, that by ſuch the law may be fulfilled, *Pere. diſput.* 5. *Bellarmine* addeth, that if the law cannot be fulfilled, *Chriſtus non obtinuit, quod voluit*, Chriſt hath not compaſſed or obtained that which he intended, for therefore he died, that the iuſtice of the law might be fulfilled.

Contra. 1. Indeed *Origen*, whoſe errors, and erroneous interpretations our aduerſaries themſelues will be aſhamed of, ſauing where they ſerue their turne, firſt deuiſed this interpretation: who by the law here vnderſtandeth the law of the mind, which is fulfilled, *quando lex peccati in membris, &c.* when the law of ſinne in the members reſiſteth it not: and *Haymo* hath this gloſſe, that we beeing redeemed by Chriſt, might ſpiritually fulfill the workes of the law, *per cuius impletionem poſſumus iuſtificari*, by the fulfilling whereof we may be iuſtified: But this place is better vnderſtood of the obedience of Chriſt who fulfilled the law, which is imputed vnto vs by faith: and thus doe not onely expound our new writes, *Melanthon, Bucer, Hyperius, Calvin, Beza*, with others; but ſome of the auncient expoſitors, as *Theophylact, quæ lex facere nitebatur, ea Chriſtus noſtri gratia executus eſt*, thoſe

things, which the law endeuoured Chriſt hath performed for vs; ſo alſo *Oecumenius, ſcopus & finis legis per Chriſtum partus eſt & exhibitus*, the ſcope and end of the law is obtained & exhibited by Chriſt: yet we muſt endeuour to keepe thoſe things, which are deliuered, *per conuerſationem bonam & fidem*, by a good conuerſation and faith.

2. And that this is the meaning of the Apoſtle, 1. the phraſe ſheweth, *that the law might be fulfilled in vs*, he ſaith not, *by vs, Beza.* 2. becauſe there is none ſo perfect in this life, that neither in thought, word, nor deed tranſgreſſeth not the law.

3. The law was weake through the infirmitie of the fleſh: but the infirmitie and weakenes of the fleſh remaineth ſtill euen in the regenerate: therefore neither in them the righteouſneſſe of the law can be fulfilled.

4. To the contrarie arguments thus we anſwer. 1. the Apoſtle ſaith not, that they which walke after the ſpirit fulfill the law: but the law is fulfilled in them, that is, imputed vnto them by faith in Chriſt. 2. though the faithfull cannot fulfill the law, yet Chriſt performed what he intended, that he might keepe the law for them, and they be iuſtified by faith in him. 3. this clauſe then, *which walke not after the fleſh*, is added to ſhew who they are, for whom Chriſt hath fulfilled the law, and to what end, namely to ſuch, as walke in newnes of life.

5. Some doe thinke that the Apoſtle ſpeaketh here of two kinds of fulfilling the law, one *imputatione*, by imputation of Chriſts obedience, which is our iuſtification: the other *inchoatione*, by a beginning onely, which is our ſanctification, begunne in this life, and perfited in the next, when it ſhall be fulfilled: *Martyr, Pareus:* But the other ſenſe is better: for the Apoſtle ſpeaketh of a preſent fulfilling of the law in them which walke according to the ſpirit, not of a fulfilling reſpited, and excepted in the next life: which is moſt true, but not agreeable to the Apoſtles meaning here.

6. So the Apoſtle in this place ſetteth forth three benefits purchaſed vnto vs by Chriſt, 1. remiſſion of our ſinnes, in that Chriſt bare in himſelfe the puniſhment due vnto our ſins. 2. then the imputation of Chriſts obedience and performing of the law. 3. our ſanctification, that we by the ſpirit of Chriſt doe die vnto ſinne, and riſe vnto newnes of life: which our ſanctification is neceſſarily ioyned with our iuſtification, but no part thereof: 1. becauſe it is imperfect in this life; it is perfect after a ſort *perfectione partium*, by the perfection of the parts, becauſe regeneration is both in the bodie, and ſoule, but not *perfectione graduum*, by the perfection of degree; for ſo it is onely begunne here, and ſhall be perfited in the next life: 2. and ſanctification followeth after iuſtification, and ſo is no part of it; for firſt we are iuſtified, then ſanctified,

Controv. 7. *That not the carnall eating of Chriſts fleſh is the cauſe of the reſurrection, but the ſpirituall. v.* 11.

1. The Apoſtle ſheweth the cauſe of the reſurrection of the Saints, to be the inhabiting and dwelling of the ſpirit of God in them; ſo that the ſpirituall communicating with the fleſh and blood of Chriſt by faith is that, by the vertue and power whereof our bodies ſhall be raiſed againe at the laſt day, it is not the carnall eating of Chriſts fleſh in the ſacrament, as the Romaniſts hold (wherwith to the ſame end they houſle the ſicke) that is in our bodies the ſeede of the reſurrection; for there may be a ſpirituall eating and drinking of Chriſts fleſh and blood euen without the ſacrament, which is both neceſſarie and ſufficient vnto life; whereof our Bleſſed Sauiour treateth, Ioh. 5. 4. *Whoſoeuer eateth my fleſh and drinketh my blood, hath eternall life, and I will raiſe him vp at the laſt day:* Chriſt ſpeaketh not here of the ſacramentall eating and drinking, but of his ſpirituall; for the ſacrament was not yet inſtituted.

2. And that the carnall and corporall receiuing of Chriſts fleſh is not poſſible, neither yet requiſite or neceſſarie to the reſurrection of our bodies, doth euidenly appeare by theſe two reaſons. 1. becauſe the Fathers that died, before Chriſt was incarnate, could not in that manner eate and drinke Chriſt, and yet they died in the hope of the reſurrection. 2. infants are not admitted to the ſacramentall eating, and yet they ſhall riſe againe at the latter day; *Martyr.*

Controv. 8. *Againſt merites.*

v. 12. *We are detters not to the fleſh, &c.* hence it followeth, that we are detters to the ſpirit, which part the Apoſtle ſuppreſſeth, as beeing euident enough of it ſelfe out of the other. 1. It is manifeſt then, that whoſoeuer ſeruice we doe performe vnto God, it is *ex debito*,

bito, a due debt: we are endebted to God, 1. by reason of our creation, that he hath giuen vs these bodies and soules, to the end that we should set forth his praise in the world, 2. we are bound vnto God, for our redemption by Christ, our regeneration and sanctification by his spirit: all which the Lord hath wrought for vs, that we should performe him faithfull seruice. 3. and likewise we are bound vnto God for the hope of our resurrection, and glorification promised in his kingdome, which the Apostle touched in the former verse.

2. If then, whatsoeuer seruice we doe vnto God, we doe but our bounden dutie: then there is no place for merits for our selues, much lesse for works and merites of *supererogation* for others, as the Romanists hold, and teach: for *debitum & meritum*, debt and merite doe one take away another, as the Apostle sheweth Rom. 4. 5. And whatsoeuer workes we do, they are either according to the flesh or the spirit, if after the flesh, they are sinfull, if according to the spirit, they are of dutie.

3. But they will thinke here to helpe themselues by a distinction, that though our works merite not in the rigour of Gods iustice, yet they merite *ex acceptatione diuina*, through the diuine acceptance, &c. God indeed accepteth of our good workes in Christ, yet not as merits, but of grace, and so in mercie rewardeth them.

Controv. 9. *Whether in this life one by faith may be sure of saluation.*

v. 16. *The same spirit beareth witnesse with our spirit, that we are the children of God:* Though this be an euident place to proue the certaintie of saluation in the perswasion of the faithfull, because the testimonie of the spirit is vnfallible: yet the Romanists are not ashamed to denie, that any such certaintie may be gathered from hence: they say this testimonie of the spirit is nothing else, *but the inward good motions, comfort, and contentment of spirit, which the children of God doe daily feele more and more, &c. Rhemist. annot.* And *Perrius*, it is but *gustus quidam spiritualis præsentiæ*, a kind of tast of the spirituall presence of grace: and he consenteth vnto *Thomas*, who thus interpreteth this testimonie of the spirit to be *coniecturalem perswasionẽ*, a coniecturall perswasion: but *infallibilis certitudo*, an infallible certaintie cannot be had, *citra specialem Dei reuelationem*, without the speciall reuelation of God: their reasons are these.

1. *Thomas* thus argueth: a thing may be knowne either by speciall reuelation from God, and so it may be reuealed vnto some, that they are saued: or a man may know somewhat in himselfe, and that two waies, *certainely*, or *coniecturally*: a thing is certainely knowne by the principles thereof: as God is the beginning of grace: but because God cannot perfitely be knowne, none can attaine vnto this certaintie: the coniecturall knowledge is by signes and effects; as when a man doth perswade himselfe, that because he feareth God, and contemneth the world, he is in Gods fauour, but this knowledge is imperfect, as S. Paul saith, *I know nothing by my selfe, yet am I not thereby iustified.*

2. *Perrins* addeth this reason: fowre waies may a thing certainely be knowen, *per lumen naturale, &c.* by the naturall light of the vnderstanding: by the light of the Catholike faith, by speciall reuelation: *per lumen fidei infusæ*, by the light of faith infused: but by none of these can one be assured of his saluation: not by the first, for it is a supernaturall light: not by the second, for then all, that beleeue the Catholike faith should haue this assurance: neither hath euery Christian the third, which is by special reuelatiõ: neither by the fourth can it be attained vnto: for that perswasion riseth of two propositions, the one apprehended by faith, the other collected out of that by some naturall euidence and experience: as faith teacheth vs, that all which are truely contrite and penitent, shall be saued: then one out of his owne experience inferreth: but I am contrite and penitent. *Ergo:* But this experience is vncertaine, because that many actions proceeding from a man himselfe may carrie some semblance of those, which are wrought by the spirit: and a man may haue many sinnes, which he knoweth not, and so cannot repent him of them.

Contra. 1. To *Thomas* argument we answer, 1. that two waies is a faithfull man perswaded, and made certaine of his saluation: both by the efficient cause the spirit of God, which giueth such testimonie and assurance vnto them, and by the signes and effects, which are wrought in them. 2. though God cannot here be perfitely knowne, yet so much is knowne of God, as may make a man sure of his saluation: as we know by the Scriptures the great loue and mercie of God towards vs in Christ, and his constancie and immutabilitie, that whom he loueth, he loueth to the end: all which tend to make vs sure of our election

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and ſaluation in Chriſt. 3. Saint Paul did not thinke himſelfe to be iuſtified by the peace of his conſcience: for that is a fruite of iuſtification, not the cauſe thereof: But Saint Paul knew himſelfe to be iuſtified by faith, and thereof was aſſured: the teſtimonie of the conſcience, which ariſeth of our good fruits, is an argument of our liuely faith, whereby we are iuſtified. 4. we confeſſe, that none in this life can attaine to a perfect aſſurance without ſome doubting: but there is difference betweene an infallible and certaine aſſurance, and a perfect aſſurance: this ſheweth the degree, the other the kind and manner.

2. To *Pererius* we anſwer, that we are aſſured by the light of faith infuſed, that we are ſaued, and his exceptions we except againſt: 1. it is not naturall ſenſe and experience, that aſſumeth, *I am ſaued*, but this is the particular act or ſeaſe of faith relying vpon Gods promiſes: there is a generall aſſent vnto, and apprehenſion of Gods promiſes, which maketh the propoſition: *he that beleeueth in Chriſt, ſhall be ſaued*: then is there a particular application, which is the ſpeciall act of faith: *but I beleeue*, which a man is aſſured of by his workes: then the concluſion followeth, *I ſhall be ſaued*: the *propoſition* being grounded vpon the promiſe of God is, the obiect of faith: the *aſſumption* inferred out of the propoſition, is the act of faith. Therefore that is a friuolous obiection, that the aſſumption, *I doe beleeue*, is not *de fide*, of faith, and it hath not the expreſſe word of God: for *fides non creditur, ſed ſentitur*, faith is not beleeued, but it is felt and perceiued: it apprehendeth the generall promiſes of God, and particularly applieth them. 2. It is vntrue, that the actions proceeding of the ſpirit, and ſuch as come from man himſelfe, are alike: for there is no good thing in vs, which the ſpirit worketh not: naturall ciuill workes haue a ſemblance indeede and ſhew of goodnes, but there is not any true goodnes in them. 3. but this is not to the purpoſe, for though a man haue many ſinnes, which he knoweth not, and his workes be imperfect, this in a faithfull man hindreth not the aſſurance of his ſaluation, which is not grounded vpon his workes, but vpon his faith: indeed if a man were iuſtified by workes, he could neuer attaine vnto any ſecuritie or certainrie of ſaluation: but it is faith that layeth hold on the perfect obedience, and righteouſneſſe of Chriſt that bringeth vs to this aſſurance. 4. And as for their ſpeciall reuelation, whereby they pretend, that Saint Paul and other holy men were made ſure of their ſaluation, the Apoſtle taketh away this pretext, in making his caſe common herein with other faithful men, ſaying that there was not a crowne of righteouſneſſe laid vp onely for him, but for all them, *that loue his appearing*, 2. Tim. 4. 8. a more excellent degree of aſſurance the Apoſtle had, but the diuerſitie of degree taketh not away the truenes of the thing: a true aſſurance of ſaluation all the faithfull haue, though not in the like degree & meaſure. Now on the contrarie ſide, that it is poſſible for a Chriſtian by faith to aſſure himſelfe of his euerlaſting ſaluation, and that *de facto*, in very deed euery faithfull man is ſo aſſured, we proue it by theſe teſtimonies of Scripture: As, Rom. 8. 16. *The ſpirit beareth witneſſe with our ſpirit, that we are the children of God*: 1. Cor. 2. 12. *We haue receiued the ſpirit of God, that we may know the things, that are giuen vs of God*. 2. Cor. 13. 5. *Know ye not your owne ſelues, that Ieſus Chriſt is in you vnleſſe ye be reprobates*: and ſuch other places many might be produced, which ſhew, that we haue a certaine knowledge and aſſurance by faith of heauenly things.

Pererius anſwereth, 1. that either theſe places muſt be vnderſtood of a morall, coniecturall, and humane kind of certitude, & aſſurance, not diuine and infallible, as in the firſt place, though the teſtimonie of the ſpirit be moſt certaine in it ſelfe, yet we onely by coniectures gather, that it is the teſtimonie of the ſpirit. 2. or the Apoſtle ſpeaketh of that ſpeciall aſſurance by reuelation, which the Apoſtles had in thoſe daies, as in the ſecond place: 3. or he meaneth the knowledge onely of the doctrine and principles of faith, not of beeing in the ſtate of grace, as in the third: *Pere. diſput. 8.*

Contra. 1. The Apoſtle ſpeaketh not ſimply of the teſtimonie of the ſpirit, as it is in it ſelfe, but as it is to vs, *it beareth witneſſe with our ſpirit*, that we are the children of God, and thereby we crie *Abba father*: like as then children doe call vnto their fathers, with a confident aſſurance, not a coniecturall opinion, the like certaintie haue the faithfull, that they are the ſonnes of God, and that he is their father. 2. the Apoſtle ſpeaketh not of the Apoſtles and teachers onely of thoſe times, but generally of all the faithfull, which haue not receiued the ſpirit of the world, but the ſpirit of God. 3. And the Apoſtle in the third place expreſſely mentioneth ſuch a knowledge, which the reprobates haue not, and they which haue it, are not reprobates: but the knowledge of the doctrine of faith euen the reprobates haue, but it

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is not sanctified vnto them.

4. Now then to conclude this point: there is a threefold kind of certitude, there is one in opinion onely, when a man deceiueth himselfe in his perswasion, and thinketh that to be, which is not; there is an other certaintie in the truth of the thing, as the Deuils know the truth of the articles of faith, though they haue no comfort in them: and there is an assurance as well of the truth of the thing, as in perswasion and assent of him, which beleeueth; such is the assurance of faith; the first is onely in the will and affection without any ground, the second in the intellectuall part onely, the third is in both. So then in a faithfull man both his vnderstanding is illuminate to perceiue celestiall things, and his heart and affection is inclined, firmely to beleeue, and applie them to himselfe.

5. Some of the Romanists doe not much differ from vs in this point of the certaintie of saluation: as *Pererius disput. 9.* alleadgeth *Vega*, and *Ricardus Tapperus*, who affirme, that a man may be so certaine of grace, *vt omnis tremor formidinis & hæsitationis*, that he may be without all feare and doubting: See further of this Controuersie, *Synops. Centur. 4. cr. 20.*

Controv. 10. *Against the inuocation of Saints.*

v. 15. Whereby we crie Abba father. Hence *Bucer* well obserueth, that the spirit of God teacheth vs to call vnto God, and crie in our hearts *Abba, father*: the spirit sendeth vs not vnto Saints: the prodigall child comming home to his father, went not to any of his fathers seruants, to make them his Mediators, but he came to his father, and humbled himselfe vnto him, Luk. 15. and so our Blessed Sauiour teacheth vs to pray; *Our Father, &c.* and here the Apostle saith, that by the spirit we crie *Abba father*: See further of this matter, *Synops. Centur. 2. cr. 30.*

Controv. 11. *That a strange tongue is not to be vsed in the seruice of God.*

v. 15. Abba father. It followeth not, because that certaine straunge words are reteined in the Scriptures, as *Messias, Cephas, Maranatha, Rabbi, Osanna, Alleluia, Abba*, which words were naturally knowne vnto the Iewes: that hence it followeth, that the scriptures and prayers may be read, and rehearsed in a strange language: for these words, by reason of the neere coniunction betweene the Gentiles and Iewes conuerted to the faith, were well knowne, and vnderstood of the Gentiles: euen as the word Amen, is now vsed and vnderstood of all: from the vse of one or two words which are strange, and yet vnderstood, the argument followeth not for the vsing generally of a strange language, and the same vnknowne: See further also hereof, *Synops.*

Controv. 12. *That euerlasting glorie cannot be merited.*

v. 18. The afflictions of this present time are not worthie of the glorie, &c. notwithstanding the euidence of this place, which ouercommeth the Popish doctrine of the meriting of heauen: yet our aduersaries with tooth and naile, as they say will hold their owne: and thus take vpon them to proue the merite of the actions and sufferings of the Saints.

1. *Stapleton* thus reasoneth, it is required as a condition of vs, that if we suffer with Christ, we shall be glorified with him: but the condition performed, the reward of necessitie followeth.

2. The sufferings of Christ did merite vnto him heauen, Phil. 2. 7. therefore our sufferings also doe merite heauen for vs: *Staplet.* 486. 489.

3. The *Rhemists* here vrge that place, 2. Cor. 4. 17. *Our light affliction worketh for vs an exceeding weight of glorie:* whence they inferre, that our tribulations are meritorious.

4. And whereas the Scripture setteth forth the mercie of God in the saluation of man, which excludeth merit; *Stapleton* answereth, that the free mercie of God is seene in the remission of sinnes, and about the first iustification, not in giuing the reward of glorie. *Staplet. ibid.*

5. And to this place of the Apostle they make this answer: 1. *Lyranus* saith, that as our works proceede from our free will, they merit not, but as they are wrought in vs by the spirit, so they merit of condignitie. 2. to the same purpose *Bellarmine* saith, that they are not meritorious of themselues, *ex natura sua*, of their owne nature, *sed ex dignitate principij*, of the worthines of the cause, that is the grace of Christ, which worketh them: *lib. 5. de iustific. c. 14. ration. 1.* And the Rhemists are bold to adde further, that the sufferings of Christ in themselues, in respect of their greatnes, were not meritorious, but in respect of the worthines of his person. 3. *Thomas* saith, that although there can be no merit in men toward God,

God, *secundum absolutam equalitatem*, in an absolute equalitie: yet there may be *secundum præsuppositionem diuinæ ordinationis*, the diuine ordinance beeing presupposed. 4. *Tolet. annot.* and *Pere. disput.* 10. answer thus the Apostle here speaketh not of the dignitie and merit of the sufferings of the Saints, but sheweth that they being in themselues compared with the celestiall glorie, are not proportionable, either for the continuance, or in the sense of sorrow now, and of ioy afterward.

Contra. 1. The condition performed assureth vs of a reward, but of grace, not of merit: for like as adoptine sonnes among men, are admitted to the inheritance by the grace and fauour of the adopter, not by their merit, so much more is the euerlasting inheritance giuen by the grace of adoption.

2. Concerning Christs meritorious sufferings, 1. he merited not for himselfe, but for vs: for as he was not borne for himselfe, so neither died he for himselfe, as he did not rise for himselfe, as *Ambrose* well saith, *si nobis non resurrexit, vtique non resurrexit, &c.* if he rose not for vs, he rose not at all: for he had no reason to rise for himselfe: *de fide resurrect. c.* 24. And the Apostle Phil. 2. sheweth not the merit, but the order and way how Christ after he had suffered, was to enter into glorie: as our Sauiour saith, Luk. 24.26. *Ought not Christ to haue suffered those things, and enter into his glorie?* 2. Christs sufferings were vnlike ours: for they were perfit, and the redemption for sinne: ours are either chastisements for our sinne, or trials of our faith, and so part of our obedience: and therefore they cannot merit, as Christs did.

3. Our light and momentarie afflictions are said to worke our glorie, not as meritorious causes, but as preparatiues, and as the way which God hath appointed vs to walke in: And so *Origen* rehearsing here that place of the Apostle, expoundeth it: *ex momentaneo & leui tribulationum nostrarum labore semina quædam collecta, immensum nobis gloriæ pondus præparabunt:* certaine seeds gathered by the light and momentarie labour of our tribulations, doe prepare for vs an exceeding weight of glorie, &c. but *Origen* in the same place vtterly reiecteth all meriting, *nihil dignum inuenuri vel comparari ad futuram gloriam potest*, there can be nothing found worthie, or to be compared vnto the glorie to come.

4. The Scripture includeth merit not onely from the beginning, but from the whole worke of our saluation: as Tit. 3.4. *Not by the workes which we had done, but by his mercie he saued vs:* and seeing the reward and inheritance dependeth of our adoption, and adoption of our election, both which are of grace: how is not the inheritance also of grace?

5. None of these answers are sufficient to obscure the euidence of this place; 1. seeing good workes proceed not of free will, but are wrought by the spirit, they therefore merit not: for he that meriteth, must merit of his owne. 2. neither can good workes merite of grace: for these are opposite one to the other, that which is by workes cannot be by grace: for then worke were no more worke: neither that which is by grace, can be by worke, for then grace were no more grace: as the Apostle reasoneth, Rom. 11.6. therefore they vnskilfully confound them together, grace and workes, which the Apostle distinguisheth: And to say that Christs passions were not meritorious in themselues, is a blasphemous speach: for his actions could not be seuered frō his person: for otherwise they were not Christs actions, therefore they were in themselues, as they proceeded from Christ, meritorious. 3. It is Gods ordinance indeed, that man should doe workes, and suffer with Christ to shew their conformitie and obedience, but not that they should merit thereby: for as the same *Thomas* saith, *compensatio meriti est actus iustitiæ, &c.* the rewarding and compensation of merit is an act of iustice: and iustice is a kind of equalitie: where there is no equalitie, there is no iustice, and so no merit. *Thom. in.* 1. *secund. qu.* 114. *ad.* 1.

4. If the sufferings of this life are neither in quantitie nor qualitie proportionable to the glorie, which shall be reuealed, then can they not be meritorious, for betweene the merit and reward there must be a proportionable equalitie, and an equall proportion: Notwithstanding then all these cauillous answers, this place of the Apostle, *that the sufferings of this time present are not worthie of the glorie*, is verie pregnant to ouerthrow the merite of the sufferings and other workes whatsoeuer of the Saints, in respect of the reward of euerlasting life.

Controv. 13. *That hope iustifieth not.*

v. 24. *We are saued by hope:* by this place both the Rhemists here in their annotations and *Pererius numer.* 82. doe inferre, that faith doth not onely iustifie, but that hope and charitie

charitie doe iuſtifie, as well as faith, as here the Apoſtle ſaith, we are ſaued by hope.

Contra. This cauill may diuerſely be remooued. 1. by beeing ſaued, the Apoſtle vnderſtandeth not to be iuſtified, for our iuſtification is preſently had and poſſeſſed: but by ſaluation, he ſignifieth the perfection and accompliſhment of our redemption and adoption in Chriſt: therefore they would deceiue vs by the *homonymie*, and diuerſe takings of the word: to be ſaued ſometime ſignifieth to be iuſtified, Tit. 3. 5. but ſo it is not here.

2. We muſt vnderſtand the Apoſtle to ſpeake of hope, as ioyned with faith, *hope hath relation to faith, by the which we are iuſtified freely, D. Fulk.* And when as theſe things, as our iuſtification, ſaluation, are aſcribed to hope or charitie, we muſt ſo take it, that the manner of our iuſtification is ſhewed, not by the cauſes, but by the effects: like as then in the will, we looke to the foundation, in a tree to the roote: ſo when the Scripture ſetteth forth any commendation of hope and loue, we muſt looke vnto faith, from whence they ſpring, and without the which they cannot ſtand, *Mar.*

3. The Apoſtle doth not here treat of the cauſe of iuſtification, *ſed quo fulcro in ea iuſtitia ſuſtentemur, quæ nobis per fidem obtingit*, but by what prop we are ſuſtained and vpheld in that righteouſneſſe, which happeneth vnto vs by faith: *Gualter:* ſo that hope is not the cauſe of ſaluation, but it is as the way and meanes, whereby ſaluation begunne in vs by faith, is brought vnto perfection.

Controv. 14. *Whether hope doth relie vpon the merite of our workes.*

The Maſter of the ſentences affirmeth *lib. 3. ſperare ſine meritis, non ſpem eſſe, ſed præſumptionem*, that to hope without merits, is not hope, but preſumption: ſo alſo *Gorrhan, illud quod ex meritis patienter expectatur, &c.* that which is patiently expected by merits, is moſt certainely had and obtained of God: they reaſon thus.

Argum. 1. S. Paul affirmeth, that patience bringeth forth experience or triall or probation, and experience hope, Rom. 5. 4. if hope then ariſe of our patience and experience, it hath dependance of our workes.

Anſ. 1. It is euident, that Saint Paul doth not in that place make his gradation by the cauſes: for tribulation is not the cauſe of patience, ſeeing many by tribulation are driuen to deſpaire: but the Apoſtle onely ſetteth downe the order of thoſe inſtruments, which the ſpirit of God vſeth, to worke hope in vs thereby. 2. and properly hope cauſeth patience, not patience hope: for the Martyrs, if they were not thereto enduced by hope, could neuer endure ſuch vnſpeakeable torments: like as the Marchant would neuer put himſelfe into ſuch daungers by Sea, if the hope of gaine mooued him not thereunto: and ſo S. Iames ſheweth, that the probation and triall of our faith bringeth forth patience. c. 3. faith beeing tried and prooued by affliction worketh patience, and faith bringeth forth hope. 3. yet we denie not, but that as hope originally cauſeth patience, ſo by our patience and experience our hope is alſo the more ſtrengthened and confirmed.

Now on the contrarie, that it is but a weake, and indeed a falſe hope, which dependeth vpon workes, it is thus euident: 1. becauſe by this meanes hope ſhould be contrarie to faith, which iuſtifieth a man freely without relation to his workes: if hope then ſhould be tied to the condition of workes, it ſhould be oppoſite to faith. 2. our workes are imperfect, if hope be built vpon an imperfect and vncertaine ground, it can haue no certaintie in it ſelfe. 3. Some are conuerted to God, hauing no good workes, as the theefe vpon the croſſe, yet he had hope in Chriſt, praying vnto him to be remembred in his kingdome.

Controv. 15. *Againſt the naturall power and integritie of mans will.*

v. 26. *We know not what to pray, as we ought:* this ouerthroweth that error of the Pelagians, who aſcribed vnto man power by nature to keepe the law of God: but how can this be, ſeeing a man cannot tell how to pray as he ſhould, if he be not ayded by the grace of Gods ſpirit: he muſt needes come ſhort of keeping the law, that faileth in this principall part of Gods ſeruice, namely prayer: for if a man know not of himſelfe how to pray, and ſo cannot ſerue God, as he ought, he faileth in a cheef part of the law of God: And wheras there are three degrees in the proceeding of euery action, the thought conceiueth, the wil conſenteth, the act & work perfiteth, none of al theſe are in mãs power: not the firſt: we are not able of our ſelues to thinke any thing: and it is God which worketh both the other, namely the will and the deed, Phil. 1. 13. And as theſe places doe exclude this hereſie of the Pelagi-

ans, who extoll the power of nature altogether; so also they ouerthrow the error of the *Semipelagians* the Papists, who ioyne freewill and grace as workes together.

Controv. 16. *That predestination dependeth not vpon the foresight of faith or good workes.*

v. 16. *Those whom he knew before he also predestinate: Chrysostome*, and other Greeke expositors following him, as *Theophylact*, *Theodoret*, *Oecumenius*, hence inferre, that Gods prescience is the cause of predestination: *praeuidet Deus, &c.* God first foreseeth who are meete and worthy to be called, and then he doth predestinate them: so also *Ambrose* and *Hierome* in their Commentaries vpon this place, doe interpret that to be the purpose of God, whereby he decreed to call vnto the faith those whom he foresaw would beleeue: *Lyranus* saith, that Gods prescience is *praeambulum ad praedestinationem*, a preamble, and as an inducement to predestination: The Lutherans doe somewhat incline vnto this opinion; as *Osiander* in his annotation here, *quos antequam nascerentur, &c. praeuidit, &c.* whom in his infinite wisedome he foresaw, such as should please God, &c. The moderne Papists are not here all of one opinion: The most learned among them doe affirme election by grace, *ante omnium operum prouisionem*, before the foresight of any workes: *Bellar. lib.* 2. *de grat. c.*10. and *Pererius* is of the same iudgement, *disput.* 22. 23. vpon this chapter: but our Rhemists are more grosse in this point: they say that Christ hath not *appointed men by his absolute election, &c. without any condition or respect of their workes:* Hebr. c. 5. sect. 7. Now this opinion, that predestination is grounded vpon the foresight of faith or good workes, is thus euidently confuted.

Argum. 1. That which is Gods worke in man, is no cause in mans behalfe why he should be elected: but faith and to beleeue is the worke of God. Ioh. 6. 29. *This is the worke of God, that yee beleeue, &c.* Ephes. 2. 8. *By grace are ye saued through faith, not of your selues, it is the gift of God:* therefore the foresight of faith is not the cause of election.

2. *Argum.* That which is the effect of predestination, is not the cause: but faith and good workes are the fruit and effect, as Act. 13. 48. *As many as were ordained to eternall life, beleeued:* he saith not as many as were foreseene to beleeue, were ordained, &c. Eph. 2. 4. *He hath chosen vs, that we should be holy:* it is the end and fruit of our election our holines, therefore not the procuring or inducing cause.

3. *Argum.* There is one and the same reason and manner and cause of election vnto all: but some are saued without prouision or foresight of their workes, as infants, which die in their infancie: for their good workes, which are not, could not be foreseene: it cannot be here answered, that their good workes are foreseene, which they would haue done, if they had liued: for if one may be elected for the foresight of good workes which he might haue done, by the same reason one might be condemned vpon the foresight of euill works, which he might haue committed: but this standeth not with the iustice of God.

4. *Argum.* First the end is propounded, then the meanes are thought of, as tending to that end: the meanes are no inducement to decree or set downe the end of a thing: life eternall is the end, the meanes and way thereunto are faith and vertuous workes: these then foreseene of God could not be a motiue to decree the end.

5. *Augustine* was sometime of opinion, that although God hath not chosen the good workes of men in his prescience, *elegit tamem fidem in praescientia*, yet in his prescience he made choice of faith, *in expositione huius epistol.* But afterward *Augustine* retracteth this opinion, *lib.* 1. *Retractat. c.* 23. ingeniously confessing, *nondum diligenter quaesieram, &c. quaenam sit electio gratiae*, I had not diligently enquired, nor found out, what is the election of grace, which is no grace, *si vlla merita praecedant*, if any merits goe before.

6. Some Popish writers haue deuised how to reconcile *Augustine* with the rest of the fathers: and they haue found out this distinction, that there are two kinds of predestination, one *ad gratiam*, to receiue grace, and this they say is without any foresight of faith or works, and the other is *ad gratiam*, vnto glorie and life eternall, which proceedeth from the foresight of faith and workes: of this kind of predestination speake the Greeke fathers, and *Augustine* of the other: Thus *Ruard. Tapper. Dryedon, Gabriel Vasquez*, as they are cited and approoued by *Pererius, disput.* 24.

Contra. 1. *Augustine* euidently speaketh of predestination to eternall life, where he deliuereth his first opinion of the foresight of faith: for these are his words, *Quid elegit Deus in eo*, what did God elect in him, whom he did predestinate vnto life eternall? 2. That is a vaine

a vaine and idle diſtinction: for predeſtination comprehendeth both the ende and the meanes thereunto; as the Apoſtle ſaith, Epheſ. 1. 11. *in whom we are choſen when we were predeſtinate, &c.* that we which firſt truſted in Chriſt, ſhould be to the praiſe of his glorie: here both the meanes, to beleeue or truſt in Chriſt, and the end, euerlaſting glorie, are both comprehended vnder predeſtination. 3. in this diſtinction there is a vaine and abſurd *tautologie*, for who would aske this queſtion, whether the foreſight of grace and faith in a man, were the cauſe that God ordained him to haue grace and faith.

7. *Tolet* to helpe out this matter ſaith, that the foreſight of faith as a motiue vnto election, and the election by grace may well ſtand together: for here faith foreſeene, is not conſidered as a merit, but as *cauſa ſine qua non*, a cauſe without the which God hath purpoſed not to call thoſe, which ſhall be ſaued: but notwithſtanding, it is *bene placitum*, the good pleaſure of God, not the merit of man. *annot.* 31.

Contra. In this queſtion of predeſtination, we muſt diſtinguiſh betweene the decree it ſelfe, and the execution of the decree: in the execution, good workes are required, not as a meritorious cauſe of life eternall, but onely as ſuch a cauſe, without the which life eternall cannot be had: and this we graunt: but if Gods decree ſhould ariſe of any ſuch foreſight, it is now an inducement and motiue, not a cauſe onely, *ſine qua non*, without the which not: and ſo Gods good pleaſure ſhould not be the firſt cauſe, (higher then the which the Apoſtle goeth not, Epheſ. 1. 5.) if the foreſight of faith or good workes ſhould induce the Lord to elect: for now election ſhould not ſtand vpon the will and pleaſure of God, but vpon the will and inclination of man.

Controv. 17. *Againſt the opinion of Ambroſius Catharinus concerning predeſtination.*

This Popiſh writers opinion is, that God hath ordained all men vnto eternall life; yet with this difference: Some he hath abſolutely appointed vnto ſaluation without any condition, whoſe head is Chriſt, and then the bleſſed Virgin Marie: the number of thoſe thus predeſtinate is certaine, and none of them can periſh: there is an other ſort of men which are ordained vnto ſaluation, not abſolutely, but vnder condition of their obedience, & vpon the foreſight of their merits: and ſome of thoſe come vnto eternall life, ſome doe not: of this opinion *Sixtus Senenſis, Catharinus* ſcholar profeſſeth himſelfe to haue beene, *Biblioth. lib. 6. annot.* 248. and that he preached it for tenne yeares together and in diuerſe cheefe cities of Italie, till he ſaw the inconuenience and manifold difficulties, that would follow vpon that doctrine, and then he gaue ouer.

Contra. This opinion hath diuerſe abſurdities. 1. it alloweth ſome to be ſaued, which are not predeſtinate vnto life, contrarie to the Scripture, which onely promiſeth euerlaſting deliuerance and ſaluation vnto them which are written in the booke of life: Dan. 12. 1. Reuel. 17. 8. c. 20. 12. 2. It maketh Gods ordinance and decree to be vncertaine, that many whom he appointeth to ſaluation, yet are not ſaued. 3. it maketh a diuerſitie in the ordinance of God to ſaluation, that ſome are abſolutely elected, ſome vpon condition onely, whereas there is one end and the ſame way for all vnto eternall life.

Controv. 18. *That election is certaine and infallible, of grace without merit, and of ſome ſelected, not generally of all.*

1. The Apoſtle ioyning all theſe together, predeſtination, vocation, iuſtification, glorification, ſheweth the inſeperable coherence of them: that they which are called by grace and iuſtified, cannot miſſe of their glorification, becauſe the Lord cannot be deceiued, neither is he mutable.

2. Neither is there here any place for merit: for after iuſtification followeth glorification: if man were to merit his ſaluation, the Apoſtle would not here haue admitted it: and if any inferre, that merites are comprehended in iuſtification: we anſwer, that God is here ſaid to iuſtifie, it is his his act: but if mans merits iuſtifie, then man iuſtifieth himſelfe.

3. And further this place maketh againſt vniuerſall election: for ſeeing men are predeſtinate, but they are afterward called and iuſtified: it followeth, becauſe all are not called, nor iuſtified by Chriſt, that therefore all were not elected vnto ſaluation.

Controv. 19. *That the elect cannot fall away from the grace and fauour of God, and be wholly giuen ouer vnto ſinne.*

v. 35. *What ſhall ſeperate vs from the loue of Chriſt? &c.* Notwithſtanding this euident teſti-

monie of the Apostle, *Pererius* affirmeth, that one which is predestinate, may be *sine gratia Dei*, without the grace of God, and in deadly sinne: his reasons are these.

1. It was *Iovinians* heresie, that he which was once iustified could not fall from the grace of God into deadly sinne: *Hierom. lib. 2. adverſ. Iouinian.* 2. He vrgeth the examples of Adam, Aaron, Dauid, the Apostles, which fled from Christ who all lost the grace they had, and fell into greeuous sinnes. 3. If grace could not be lost, then these exhortations of Scripture should be superfluous, *Let him that thinketh he ſtandeth, take heed leſt he fall*, 1. Cor. 10. 12. *And worke out your ſaluation with feare and trembling*, Phil. 2. 13. and such like.

Contra. 1. The error of *Iouinian* was, that one beeing in the state of grace, could not fall into sinne: which opinion the Protestants abhorre: for though we say that the elect cannot fall away from the grace and fauour of God, yet they fall into sinne, and the workes of grace may be intermitted in them: yet wholly giuen ouer vnto sinne, they cannot be, which *Pererius* vnderstandeth by falling into deadly sin: so then *Iouinian* is in one extreame, as also are the Anabaptists, Libertines, family of loue, which hold that a man regenerate cannot sinne at all; and the Papists are in an other, that the elect may be wholly giuen ouer vnto sinne: the Protestants hold the meane betweene both, that as they are not free from sinne altogether, so they are not giuen ouer vnto sinne altogether.

2. These examples doe not shew, that they were wholly giuen ouer to sinne, or that, when they were in sinne, they were excluded from the fauour of God: though they were for the time depriued of the sense and feeling thereof.

3. And these exhortations are meanes to keepe the elect from falling away from God, and a Christian hauing a sollicitous care to please God is a fruit of election; it is an argument of their standing, where such care is, not of their falling.

4. But both these positions are warranted by the Scripture. 1. that they whom God loueth cannot loose the grace and fauour of God; for whom he loueth he loueth to the end, Ioh. 13. 1. *and the gifts and calling of God are without repentance*, Rom. 11. 29. 2. neither can sinne raigne in the elect of God: though they may fall into some sinnes, yet the Lord raiseth them vp againe by repentance; so the Apostle saith, *he that is borne of God ſinneth not*, 1. Ioh. 3. 9. which *Auguſtine* interpreteth, *non debet peccare*, he ought not sinne, *Oecumen. non vult*, he will not sinne, *Caietane* following an other interpretation of *Auguſtine*, *non ex ea parte*, they sinne not as they are regenerate: *Herome*, they cannot sinne, as beeing as they remaine the sonnes of God; But the meaning is, he cannot be giuen ouer vnto the studie, and dominion of sinne, but though he sinne, yet it is not either *totally* or *finally*.

Auguſt. de nat. & grat. 14. Hierom. lib. 2. contr. Iouin.

20. Controv. *Whether a reprobate may haue the grace of God, and true iuſtice?*

Pererius, as he denieth constancie and continuance in grace to the elect, so he affirmeth, that some which are ordained vnto euerlasting cõdemnation, may be for a while right good men, *& Dei gratia prædites*, and endued with the grace of God: which he would proue, 1. by the fall of the Angels, who were created with grace. 2. by the example of Saul, and Iudas, who were at the first good men, and had the grace of God. 3. so Salomon had the spirit of God, and yet in the ende was a reprobate and cast-away. *Perer. 27. diſput.*

Contr. 1. We must distinguish of grace: there are common graces and gifts of the spirit, which may be conferred vpon the reprobate: as the Apostle sheweth, that *they may be lightened, be partakers of the holy Ghoſt, and taſt of the good word of God, &c.* Heb. 6. 4, 5. and yet fall away: that is, may haue these things in some measure: but there is the liuely sanctifying grace of Gods spirit, whereby we are truly inlightened, which is not giuen to any, but vnto the elect: which grace was promised vnto S. Paul, 2. Cor. 12. 9. *My grace is ſufficient for thee:* so then we answer, that the Angels which fell, receiued in their creation an excellent portion and measure of grace, but not the like powerfull and effectuall grace which the elect Angels had.

2. Saul king of Israel, and Iudas one of the Apostles, had many goodly gifts and graces of the first sort, but true iustice, pietie, and grace they neuer had,

3. But concerning Salomon, he is much deceiued, in holding him to be damned: which though some haue affirmed, as *Gregor. lib. 2. Moral. c. 3. Salomon ſapientiam non perſeveraturus accepit, &c.* Salomon receiued wisdome, but not to persevere: so also *Rabanus in 2. Reg. c. 23.* and *Lyranus 1. King. c. 7.* who vrgeth this reason, that Salomon neuer repented of his idolatrie; because his Idols remained still vnto *Iosias* time, 2. king. 23. 13. which sheweth that

Whether Salomon was a reprobate.

that he continued in his idolatrie; and *Pererius* concurring doth preſſe this reaſon, becauſe no mention is made of Salomons repentance in the Scripture. *diſput.* 27.

Contra. 1. As theſe authors hold Salomon a reprobate, ſo as graue authors hold the contrarie: *Heirome* vpon the 43. of Ezechiel ſaith is was the opinion of the Hebrewes, that Salomon made the booke of the preacher, as a teſtimonie of his repentance: *Hilarie* in Pſal. 52. agreeth, that Salomon was elected: and *Paul. Burgenſ. addition. ſup. c.* 2.2. *Reg.* 2. 2. The text ſaith not that Ioſias put downe the idols, which Salomon had made, but he defiled the high places, which he had built: now the high places mentioned in the raigne of diuerſe good kings: as it is ſaid of Aſa, *that they put not downe the high places, yet his heart was vpright with the Lord all his daies:* yet was he an enemie to idolatrie: ſo might Salomon be, after his repentance: idolatrie could not be purged out all at one time.

3. For matters of fact the argument followeth not negatiuely, it is not in the Scripture mentioned, therefore it was not done, though in matters of doctrine, it concludeth well: for no mention is made of Daniels refuſall of Nabuchadnezzers odors and ſacrifices, Dan. 2. 46. and yet it is certaine he did refuſe them: And yet notwithſtanding Salomons repentance may be found in Scripture: the booke of *Eccleſiaſtes* was made after his fall, as a monument of his repentance: See more hereof, *Synopſ. Papiſ.* p. 3.

Controv. 21. *That the elect by faith may be aſſured of euerlaſting ſaluation.*

v. 38. *I am perſwaded, &c.* The Romaniſts to elude this ſo euident a place for the certaine and ſure perſwaſion, which the elect haue by faith of their ſaluation, doe frame vs diuerſe anſwers: 1. that Saint Paul had this by ſpeciall reuelation, it is not generally giuen to all beleeuers. 2. in generall we are certaine, that all the elect ſhall be ſaued, but in particular, it is not knowne. 3. the word πέπεισμαι, *I am perſwaded*, ſignifieth a *morall* kind of aſſurance, not *certitudinem fidei*, a certaintie or aſſurance of faith: as the Apoſtle vſeth the ſame word, Heb. 6. 9. *we are perſwaded better things of you.* Rom. 15. 14. *I am perſwaded of you that you are full of goodnes:* but Paul could not beleeue theſe things of others, by a certaintie of faith: to this purpoſe *Bellarmine lib. de. iuſtificat. c. 9. Pererius diſput.* 28. 4. for Paul himſelfe was not certaine of his election, thus writing, 1. Cor. 9. 27. *I doe beate downe my bodie, &c. leſt when I haue preached to others, I my ſelfe ſhould be a reprobate. Staplet. Antidot.* p. 503.

Contra. 1. The Apoſtle, ſuch things as he had by reuelation, ſaith could not be vttered, 2. Cor. 12. 4. they were ἄῤῥητα, things not to be ſpoken: but this thing touching the certaintie of ſaluation he vttered: it was not therefore any of thoſe ſecrets which were reuealed: and 2. Tim. 4. 8. the Apoſtle ſheweth how he came to be aſſured of a crowne of righteouſneſſe, euen by keeping the faith: and faith it was not laid vp onely for him, but for all other, *that loued the appearing of Chriſt.*

2. This aſſurance was not in generall, but in particular: *Chriſt gaue himſelfe for me*, Gal. 2. 10. *and a crowne of righteouſneſſe is laid vp for me*, 2. Tim. 4. 8.

3. There is a double kind of perſwaſion: *perſuaſio fidei*, the perſwaſion of faith, ſuch as this of the Apoſtles was grounded vpon Gods promiſes, which was moſt certaine: there was *perſuaſio charitatis*, a perſwaſion of charitie, which S. Paul had of others: this was not ſo certaine as the other, yet neither of them was coniecturall: for S. Paul, who had the gift of diſcerning of ſpirits, and could pronounce of the election of others, that their names were written in the booke of life, Philip. 4. 4. had more then a coniecturall geſſe of their eſtate: and yet it followeth not, one can not be certainly perſwaded of an others ſaluation, therefore not of his owne.

4. To that place we anſwer: 1. that S. Paul ſpeaketh not there of his eternall election, or reprobation, but ſaith in effect, that if his life and doctrine agreed not, which he preached to others, he might be worthily reproued of men. 2. and yet if it were admitted, that Saint Paul ſhould meane his reprobation with God, it followeth not by this ſpeech, that he doubted of his ſaluation, but was ſollicitous and careful to doe nothing, which might hinder it: a godly care bringeth them to a greater certentie: for it is a liuely and proper fruit of their election. 3. *Origen* vpon this place expoundeth it of S. Pauls ſtate in time paſt, *aliquando metuit, &c.* he ſometime feared his fleſh: but the former anſwers are better. 4. howſoeuer, the Apoſtle doth not there doubt of his ſaluation, beeing moſt certainly perſwaded here. See more *Synopſ. Centur.* 4. *err.* 21.

6. *Morall obseruations.*

Observ. 1. *Sanctification must not be seuered from iustification.*

v. 1. *There is no condemnation, &c. which walke not after the flesh, &c.* The Apostle here euidently sheweth, that they which walke after the flesh, are not in Christ Iesus, nor iustified by him, and freed from condemnation: although our sanctification be not any meritorious or efficient cause of saluation, yet it is such a cause as *sine qua non*, without the which there is no saluation: 1. because regeneration is inseperably ioyned with iustification, 2. sanctification is a testimonie and euidence of our faith, without the which it is dead. 3. it is a fruite of the spirit. 4. and it doth necessarily follow true repentance.

Observ. 2. *Sinne maketh vs enemies to God.*

v. 7. *The wisedome of the flesh is enmitie:* We see how Sathan hath poisoned the whole nature of man by sinne, not onely the sensuall and carnall parts, but euen the mind, wisedome, and vnderstanding; that euery part of man by nature is rebellious vnto God; so that iustly by nature we are the children of wrath: for how can the Lord else doe, but shew his anger and indignation vpon his enemies, the consideration therefore hereof, should worke in vs a detestation of sinne.

Observ. 3. *The sonnes of God must be like their heauenly father.*

v. 14. *As many as are led by the spirit, are the sonnes of God:* the Apostle vseth this as a forceable motiue to perswade vs to holinesse and pietie, because we are the sonnes of God: as children doe beare the image of their parents, so the sonnes of God must expresse the image of their heauenly father in holines and righteousnesse: their children men are, whose workes they doe: if they doe not the workes of God, but of Sathan, Gods children they are not, but Sathans. Ioh. 8. 44.

Observ. 4. *Of the contempt of all worldly things.*

v. 17. *If children, then also heires, &c.* If we then doe hope for such a glorious inheritance in the kingdome of life, we should contemne, and trample vnder our feete the glorie and pompe of the world, vnlesse onely vsing them as transitorie things for our necessarie vse: as S. Paul counted all things as dung in comparison of Christ. Phil. 3. 8. *vlt.*

Observ. 5. *No suffering in this world can be answerable to the glorie to be reuealed.*

v. 18. *I count that the afflictions, &c.* This difference there is, betweene the sufferings of Christians, and the labours which the heathen endured for their countrie: their labours were greater, then the end, which they propounded: *Brutus* killed his owne sonnes for the libertie of his countrie: *Torquatus* put his owne sonne to death, for transgressing militarie discipline: *Curtius* cast himselfe into the pit for the safetie of his countrie: these by their vtmost daungers onely sought the praise of men, and a terrene libertie of their countrie: much more ought we to endure the like for our euerlasting libertie, which farre exceedeth the weight and measure of all afflictions in this life; yea *Augustine* doubteth not to say *ipsam Gehennam paruo tempore tolerare oportet*, we should for a short time endure hell it selfe, to see Christ in the land of the liuing.

homil. 2. de fest. omnium sanct.

Observ. 6. *Predestination excludeth and remooueth all presumption.*

v. 30. *Whom he iustified, he glorified, &c.* glorification followeth not immediately vpon predestination, but vocation, faith, iustification, sanctification, must come betweene: he that without these presumeth of election, peruerteth the reuealed counsell of God to his destruction.

CHAP. IX.

1. *The text with the diuerse readings.*

v. 1. I say the truth in Christ *(Iesus. L. ad.)* I lie not, my conscience bearing me witnesse by the holy Ghost, *Be. B. V. (in the holy Ghost. Gr. G. L.)*

2. That I haue great heauinesse, and continuall sorrow in mine heart.

3. For I my selfe would wish to be seperated *(to be an anathema. V. L. S. cursed. B.)* from Christ, for my brethren, that are my kinsmen according to the flesh:

4. Which

4 Which are the Iſraelites, whoſe is (*to whom pertaineth. B. G.*) the adoption, and the glorie, and the Couenants, (*teſtament. L.*) and the giuing of the lawe, (*the lawe that was geuen. B.*) and the worſhip (*or ſeruice of God. G. B. inſerted for explanation*) and the promiſes.

5 Of whom are the fathers, and of whom concerning the fleſh, Chriſt *came*, who is God ouer all (*in all. V.*) bleſſed for euer, Amen.

6 Notwithſtanding it cannot be, that the word ſhould be of none effect: (*fall away. Gr.* for all, which are of Iſrael (*of the circumciſion of Iſrael. L. of the father Iſrael. Be. ad.*) re not Iſrael. (*Iſraelites. B.*)

7 Neither, becauſe they are the ſeede of Abraham, *are* all children: but in Izaak ſhall thy ſede be called.

8 That is, not they which are the children of the fleſh, are the children of God, but the childre of the promiſe are counted for the ſeede.

9 For this is a word of promiſe: In this ſame time will I come, and Sarah ſhall haue a ſonne, (*to Sarah a ſonne. Gr.*)

10 And not onely *ſhee L.* (*that is, Sarah, he, that is, Abraham. Be. G. thus V. S. B. but it is better referred to Sarah immediately before ſpoken of, and Rebekah an other mother of Iſrael is brought in.*) but alſo Rebekah (*felt this. G. receiued this promiſe.*) when ſhe had conceiued by one, Izaak our father.

11 For the children not yet beeing borne, neither hauing done good or euill, that the purpoſe of God might remaine according to election; not of workes, but of him that calleth: (*of the caller. Gr.*)

12 It was ſaid vnto her, the elder ſhall ſerue the younger. (*the greater the leſſe. Gr.*)

13 As it is written, Iacob haue I loued, and Eſau haue I hated.

14 What ſhall we ſay then, is there (*any. B.*) vnrightcouſneſſe with God? God forbid. (*let it not be. Gr.*)

15 For he ſaith to Moſes, I ſhall haue mercie, on whomſoeuer I will ſhew mercie: and I ſhall haue compaſſion, on whomſoeuer I will haue compaſſion.

16 So then it is not of him that willeth, (*in him. G.*) or of him, that runneth, (*of the willer, of the runner. Gr.*) but of God that ſheweth mercie.

17 For the Scripture ſaith vnto Pharaoh, For this purpoſe haue I ſtirred thee vp, that I might ſhewe my power in thee, and that my name might be declared thoroughout all the earth.

18 Therefore he hath mercie on whom he will, and whom he will he hardeneth.

19 Thou wilt ſay then vnto me, why doth he (*not of whom or what. S.*) yet complaine? (*blame. B. is angrie. Be. μέμφεται, complaine.*) for who hath reſiſted his will?

20 But who art thou O man, which pleadeſt againſt God? (*diſputeſt with God. G. anſwereſt God. L. V.*) ſhall the thing formed (*the maſſe or lumpe. S. the worke. B.*) ſay to him that formed it, why haſt thou made me thus?

21 Hath not the potter power of the clay *Be. S. B. G.* (not *the potter of the clay power. L. V.*) of the ſame lumpe to make one veſſell vnto honour, and another to diſhonour?

22 What if God to ſhewe his wrath (*would to ſhewe his wrath. G.*) and to make his power knowne, ſuffred (*or ſuſtained. L.*) with much lenitie. *B.* (*patience. L. B. G. longanimitie. V. Gr.* μακροθυμία,) the veſſels of wrath fitted. *L.* (*perfited. S. ordayned. B. prepared. G. compounded. Be. Gr. ſo the word* κατηρτισμένα *ſignifieth*) to deſtruction.

23 And that he might make knowne (*declare. B. G. ſhewe. L.*) the riches of his glorie vpon the veſſels of mercie, which he hath prepared vnto glorie.

24 Whom he hath alſo called, *euen* vs. *B. Gr.* (euen vs, *whom he hath called. G. which are we that are called. S. but here the order of the words is inverted*) not onely of the Iewes, but alſo of the Gentiles.

25 As he ſaith alſo in Oſee, I will call *them* which are not my people, my people: and her, which was not beloued, beloued. (*and ſhe which hath not obtained mercie, as obtayning mercie. L. ad.*)

26 And it ſhall be (*it ſhall come to paſſe. B.*) in the place, where it was ſaid vnto them, ye are not my people, that there they ſhall be called the children of the liuing God.

27 Alſo Eſaias cryeth ouer Iſrael, *V. Be.* (*concerning Iſrael. B. G. for Iſrael. L. of Iſrael. S. but the word is* ὑπὲρ, *ouer.*) If the number *Gr.* (*though. Be. G. B.*) of the children of

Israel, were as the sand of the sea, yet shall but a remnant be saued.

28 For the Lord will finish and cut short the count (*or summe*) in righteousnesse. (*will finish the word. B. V. L.* will *finish the thing, and cut it off, Be. but he spake of a small summe and remainder before, and therefore* λόγον, *may be here interpreted, the count.*) for the Lord will make a short count (*a short word. Be. L. V. a concise matter. Be.*) in the earth.

29 And as Esaias said before, except the Lord of hostes had left vs a seede, (*a remnant. S.*) we had beene as Sodome, and had beene like vnto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not righteousnesse haue apprehended *V. Be. L.* (*attained vnto. G. obtained. B. S.* κατέλαβε, *apprehended*) righteousnesse, euen the righteousnesse, (*which is*) of faith.

31 But Israel, which followed the lawe of righteousnesse, hath not attained (*o come. Be. V. L.*) vnto the lawe of righteousnesse.

32 Wherefore, because *they sought it not* by faith, but by the workes of the lawe (*by the workes. L. det.*) for they haue stumbled at the stumbling stone.

33 As it is written, behold I lay in Sion a stumbling stone and a rocke of offence, and euerie one that beleeueth on him, *Gr.* (*in him. G.*) shall not be ashamed, (*confounded. L.*)

2. The Argument, Method, and Parts.

WHereas the Apostle had made mention before of predestination, c. 8. 30. whereupon iustification by faith is grounded, he in this Chapter doth handle at large this mysterie of Gods free and gracious election: and the Chapter consisteth of three parts. 1. because he was to treat of the reiection of the Iewes, and calling of the Gentiles, he doth first vse a pathetical insinuation, protesting his desire toward the saluation of the Iewes, to v. 6. 2. Then he handleth the mysticall doctrine of election, remooving diuerse obiections, to v. 24. 3. then he declareth the vse of this doctrine in the vocation of the Gentiles, and the reiection of the Iewes.

1. In the insinuation. 1. the Apostle setteth forth his griefe, the truth of it v. 1. the greatnes, v. 2. 2. then his desire, v. 3. euen to be separated from Christ, for the saluation of the Iewes: with the reasons thereof. 1. because they were his kinsmen after the flesh, v. 3. 2. they were the people of God, which he prooueth by fiue priuiledges and immunities, v. 4. 3. of them were the fathers, of whom Christ descended.

2. The mysterie of the doctrine of predestination is handled by remooving certaine obiections, which are three.

1. *Obiect.* Is propounded v. 6. if the Iewes be reiected, and become an *anathema*, to whom Gods promises were made, it would followe, that God should be mutable, and inconstant in his promises.

Answ. 1. He denieth the consequent: it followeth not, if many of the Israelites be reiected, that therefore God should faile in his word, v. 6. 2. he sheweth the reason, the promise was made onely vnto the true seede of Abraham, but all which are carnally descended of Abraham are not his seede, but the elect onely, *Ergo:* this is affirmed, v. 6. 7. then it is prooued, first by the example of Izaak, that he onely was the true seede of Abraham, and not Ismael: which is prooued, 1. by a direct testimonie of Scripture, v. 7. 2. by this argument, the children of the promise are the true seede, v. 8. but Izaak onely was the promised seede, v. 9. *Ergo:* Secondly, the same is confirmed by the example of Iacob and Esau: Iacob onely was the true seede: this is amplyfied, 1. by remooving the supposed causes of this difference betweene Iacob and Esau, which was neither their carnall generation, because they were conceiued by one, and at the same time: nor yet their workes: for when as yet they were vnborne, and had done neither good nor bad, sentence was giuen of them, which he sheweth by two testimonies of Scripture, v. 12. 13. 2. he setteth downe the true causes, the efficient, the election, and vocation of God, the finall, that the purpose of God might remaine firme, v. 11.

2. *Obiection* is propounded, v. 14. and it riseth out of the former: for if God elect some, and reiect others before they haue done either good or euill, he should seeme to be vniust,

Answ.

Anſw. 1. He anſweareth negatiuely, it followeth not that God ſhould be vnrighteous. 2. then he giueth a reaſon of his anſwear, taken from Gods abſolute power, and right in the creature, he ſheweth mercie and hardeneth whom he pleaſeth: this is propounded, v. 18. and it is handled before by parts: firſt that he hath mercie on whom he will, v. 15. which is amplified by the contrarie, it is not in the willer or runner, but in God that ſheweth mercie, v. 16. ſecondly, the other part is prooued by the particular example of Pharaoh, which is amplyſied by ſhewing the ende of his reiection, the ſetting forth of Gods glorie, v. 17.

3. *Obiect.* v. 19. If God doth according to his owne will elect ſome and reiect others, and his will cannot be reſiſted, nor hindered, it would ſeeme a cruell and vniuſt part to condemne thoſe which cannot helpe it.

Anſw. The Apoſtle anſweareth negatiuely, not denying that it is Gods will, that ſome ſhould be elected, ſome reiected, but that it followeth not hereupon, that God ſhould be cruell or vniuſt: which he ſheweth, 1. by the vnſearcheable wiſedome and iuſtice of God, which man is no more to finde fault with, then the clay with the potter. 2. by Gods abſolute power which he hath ouer his workemanſhip, as the potter ouer the clay, v. 21. 3. by the effects, that howſoeuer Gods decree ſtandeth concerning the reprobate, yet they worthily deſerue to be caſt off, becauſe of their ſinne, wherein God vſeth longſuffring toward them, v. 22. 4. by the ende of the reiection of the one, to ſhewe Gods iuſtice and power v. 22. and of the election of the other, to declare the riches of his mercie, v. 23.

3. The third part containeth an application of this generall doctrine of Gods election to the preſent ſtate of the Gentiles and Iewes: wherein 1. he ſheweth how the elect and called both among the Gentiles ſhall be ſaued, which he prooueth by two teſtimonies out of the Prophet Oſee, v. 25. 26. and among the Iewes, which ſhould not be ſaued, but onely a ſelected remnant, which he prooueth by 3. teſtimonies out of the Prophet Eſaias, v. 27. 28. 29. 2. he inferreth hereupon the vocation of the Gentiles, ſhewing the cauſe thereof, the embracing of the righteouſneſſe of faith, v. 30. and the reiection of the Iewes, v. 31. which he amplyfieth by ſhewing two cauſes thereof, the following of the workes of the lawe and the ſtumbling at Chriſt, v. 32. which he confirmeth by a teſtimonie of the Prophet, which concludeth the cauſe both of the reiection of the Iewes, and the taking offence at Chriſt, and of the vocation of the Gentiles, namely their faith and beleefe, v. 33.

3. *The queſtions and doubts diſcuſſed.*

Queſt. 1. Why the Apoſtle beginneth this treatiſe with an oath; *I ſpeake the truth in Chriſt, &c.*

1. *Hugo Cardinal.* referreth it to the former doctrine of the certaintie of predeſtination, becauſe he had ſaid, nothing could ſeparate him from the the loue of God in Chriſt. 2. *Origen* and *Chryſoſtome* haue relation to the Apoſtles extraordinarie wiſh, v. 3. that he wiſheth to be ſeperated from Chriſt for his brethrens ſake; which becauſe it might ſeeme ſtrange and incredible, and contrarie to the Apoſtles confidence vttered before, that nothing could ſeperate him from Chriſt, he therefore vſeth this vehement aſſeueration, to ſhew, that he ſpake from his heart. 3. *Gryneus* thinketh, that the Apoſtle by this vehement ſpeach doth purge himſelfe from thoſe cauills and ſuſpitions, which were taken vp of him, as that he was an innouator of the law, a peſtilent and ſeditious fellow. 4. *Haymo* thinketh, that the Apoſtle hereby doth confirme his loue toward his nation, & ſheweth his greefe and ſorow for them, as it followeth in the next verſe. 5. But the verie occaſion indeed, why the Apoſtle breaketh out into this ſpeach is, becauſe he was to entreate of the reiection of the Iewes, and vocation of the Gentiles; which leſt it might ſeeme to proceed from the hatred of his nation, he proteſteth his loue toward them, both by ſhewing his ſorrowe for their hardneſſe of heart, c. 9. and by his prayer for their conuerſion, c. 10. and in ſtaying the inſulting of the Gentiles ouer them, c. 11. *Lyran.* and ſo he proteſteth that he ſpeaketh the truth from his heart as he was bound in conſcience, otherwiſe bearing a moſt louing affection toward his nation: to this purpoſe, *Calvin, Martyr, Pareus, Tolet annot.* 2.

Queſt. 2. *Of the forme and words of the Apoſtles oath.*

1. *I ſpeake the truth in Chriſt, &c. Origen* is here ſomewhat curious, that there is ſome truth in Chriſt, ſome not in Chriſt, as the *Pythoniſſe* that cryed after the Apoſtles, that they were the ſeruants of the moſt high God, Act. 16. and *Caiphas*, that ignorantly ſpake the truth,

truth, yet did not speake the truth in Christ. 2. but S. Paul here doth nothing els, but call Christ to witnesse, that he speaketh the truth, and so he appealeth to three witnesses, Christ, his owne conscience, and the Holy Spirit, *Theophyl. Pareus.*

2. *My conscience bearing me witnesse, &c. Origen* againe here doth distinguish of the conscience; for the Gentiles also had a conscience, which did accuse or excuse them, Rom. 2. 15. but such a conscience, that is a witnesse both of good and euill, cannot be said to beare witnesse in the holy Ghost: only the Apostles conscience *vbi cogitatio non habet quod accuset*, where the thoughts haue nothing to accuse of, is said to beare witnesse in the holy Ghost; as *Lyranus* interpreteth, a conscience *bene ordinata*, rectified and well setled.

3. *I lie not.* 1. here are these two things seene in Paul, which Aristotle requireth in a wise man, which are *non mentiri*, not to lie, and the other, *mentientem manifestare*, to be able to detect a lyar, and to manifest the truth: as here S. Paul toucheth both, *Gryneus.* 2. and this is added, because one may lie in telling the truth, supposing it to be false: so the Apostle ioyneth both together, veritie in his words and sinceritie in his minde, *Pareus.* 3. and further it is the manner of the Hebrew e speach, for more certaintie, to denie the contrarie to that which is affirmed, as 1. Sam. 3. 18. *Samuel told him euerie whit, and hidde nothing from him:* and Ioh. 1. 20. *He confessed, and denied not:* and so is it here: *Tolet in commentar.*

Quest. 3. *Whether it were lawefull for Paul to grieue for the Iewes, whose reiection was according to Gods appointment.*

v. 2. *I haue great heauinesse, &c.* 1. That it is lawfull to mourne for the calamities, that fall vpon those, whom we wish well vnto, appeareth 1. by the example of holy men, that haue so mourned: as Samuel for Saul, Dauid for Absalom, Ieremie for the captiuitie of his people, our Blessed Sauiour for Ierusalem. 2. Christians are not without naturall affection, as to reioyce for prosperous things, so to mourne for the contrarie: and griefe ariseth *à læsione rei amatæ*, from the hurt of the thing beloued.

2. But for the solution of this doubt, two things are to be considered in respect whereof the minde is diuersly carried: for in our griefe, as we respect the calamitie which is befallen, we doe mourne, but looking vnto Gods prouidence we are well apayed, and do moderate our passions, submitting them to the will of God: like as naturall men among the heathen did preferre the publike state of the commonwealth before their priuate calamities: as *Crassus* when his sonne was slaine, encouraged the souldiers to fight manfully, for that chance onely concerned him: And as a iudge, in the execution of offenders, though as a man he grieueth, that they should be put to death, yet he is well resolued and contented in the contemplation of iustice, that the equitie of the lawe for the example of others should take place: yea as God himselfe delighteth not in the death of any, yet is well pleased in the punishment of the wicked, according to the rule and course of his iustice: So S. Paul here doth put on as it were two affections, one was naturall of humanitie, in pitying the fall of his nation, the other was supernaturall in submitting himselfe and his will to the will and purpose of God.

Quest. 4. *Of the meaning of the word ἀνάθεμα, which the Apostle vseth, v. 3.*

1. Concerning the two Greeke words ἀνάθημα, with the Greeke letter η, and ἀνάθεμα, with ε, *Budæus* maketh this difference betweene them: he would haue the first to signifie the things themselues, which are dedicated to sacred vses, the other the persons, that were deuoted to destruction: and he deriueth them both from the word ἀνατιθέναι, of hanging or setting vp: that as the one were set vp in the temples, so the others names were set vp in places of execution, in hatred and detestation of them: But *Beza* verie well obserueth, that in the Scriptures they are both vsed in the same sense: so also *Tolet annot.* 3.

2. *Chrysostome* interpreteth *anathema, separatum, separated*, from the common vse: and it first was vsed of such things, as for honour sake were separated, and not to be touched: then secondarily of such things as were separated and accursed, and worthie to be detested of all: and this sense of the word is agreeable to the words of the Apostle, as the preposition ἀπὸ signifieth, *from Christ*: as *Beza* well noteth here: so then, that was *anathema*, which was so separate from common vse, as it was not lawefull to be redeemed, but it must be killed: and some things were so separated for honour sake, as the sacrifices: some for horror and dete-

detestation, as the leprous persons, which were separated from the congregation, *Pareus:* and in this sense doth the Apostle vse the word *anathema* here, which answeareth to the Hebrew word *cherem*, which signifieth to bequeath to destruction.

3. Whereupon *Hierome* will haue this word to signifie to kill: and so he thinketh the Apostle speaketh of the killing of his bodie: but *cherem* simply signified not killing, but with horror and detestation: as of a thing accursed.

4. Some take the better sense of the word, as it signifieth some precious thing and treasure: whose opinion *Chrysostome* maketh mention of with some derision: but that it cannot be so taken here, it shall be shewed in the next question.

Quest. 5. *Whether the Apostle did well in desiring to be separated from Christ, from whome he knewe he could not be separated.*

1. *Hierome* to avoide the difficulties, that might be here obiected, thinketh that the Apostle speaketh onely of a temporall separation by death, *voluit perire in carne, &c.* he would die in the flesh, that others might be saued in the spirit. *epist. ad Algas. quest. 9. epist. ad Hedib. qu. 10.* so also *Haymo:* But *Chrysostome* misliketh this sense, vpon these reasons. 1. both because S. Paul had made mention twice before of death that it could not separate him from Christ, it had beene therefore superfluous, and beside no great matter to speake of the same here againe. 2. the death of the bodie for Christ doth not separate from Christ, but ioyneth more surely vnto Christ.

2. Likewise *Chrysostome* derideth their conceit which take here *anathema*, in the better part, and interpret it, to be θησαυρὸν, a treasure laid vp: for this had beene no great matter for the Apostle to haue so wished, *quis delicatulorum hominum sic non optaret*, the most nice and daintie man might haue so wished: *Chrysostome:* and againe in this sense the Apostle woul not haue said, *à Christo*, from Christ, but *coram Christo*, before Christ, *Mart.*

3. Some referre this wish of the Apostle vnto the time before his conuersion, and here are three opinions: 1. Some giue this sense, that for the zeale of the Iudaicall law, he wished then to be separate from Christ, and choose to be a persecutor of his disciples: *Lyran.* and the *ordinar. gloss.* following *Ambrose.* 2. the commentarie going vnder the name of *Hierome* saith, that the Apostle doth now lament and bewayle his sinne, for that before his conversion he wished to be separate from Christ for his brethren sake, *ex Pareo:* 3. *Tolet* preferreth this sense, I wished to be an *anathema*, from Christ, that is, to be a knowne persecutor of the Christians, and to be held of them accursed for my brethrens sake, *Tolet. in commentar.*

But these interpretations faile diuersly. 1. this had beene no great matter for Paul yet beeing an enemie to Christ, to haue wished for the loue vnto his brethren so to continue still, *Perer. disput.* 3. 2. neither had this beene to the Apostles purpose, who intendeth by this his wish to shewe his loue vnto his brethren: but if he had onely spoken of his desire before his conversion, it might haue beene answeared, that howsoeuer he might stand well affected to his brethren then, his minde was altered now, *Mart. Perer.* 3. The Apostle had taken a vaine oath herein, for there was none which doubted of his hatred to the name of Christ, before his calling, that he needed not to haue confirmed it by an oath, *Pareus.* 4. neither doth he lament here for his owne sinne, but for the present condition and state of his brethren, as is euident v. 4. where he reckoneth vp the auntient priviledges of his nation, which they had now depriued themselues of, *Mart. Pareus.*

4. Some thinke that the Apostles meaning is, that he could haue wished his calling had beene deferred yet, and that he for a time had beene separated from Christ, and not to haue beene yet called, but that his brethren might haue come to Christ before him: but the same difficultie remaineth still, for if S. Paul might haue wished before to be an *anathema* from Christ, for the glorie of God, why not also nowe? *ex Mart.*

5. Some thinke that by an *anathema*, is vnderstood onely, *dilatio visionis & fruitionis Christi*, a deferring of the vision, and enioying of Christ: that S. Paul to conuert his brethren to the faith, wished still to remaine in the flesh, and to be absent from Christ, as see the like, Philip. 2. 23. so *Oecumenius, Lyranus:* But this is not to be an *anathema* from Christ, onely to haue the fruition of glorie deferred, *Perer. numer.* 12.

6. Some vnderstand this separation from Christ, to be indeede depriued of the glorious vision of Christ: but they will haue it limited for a time, *volebat ad tempus priuari fruitione Christi.*

Christi, he would for a time be depriued of the fruition of Christ, for the good of his brethren, *Thomas in comment.* But he that is once separated, and standeth as accursed from Christ, cannot but alwaies so remaine.

7. Some thinke that S. Paul spake thus, *impetu quodam charitatis*, wishing himselfe to be damned for his brethren, by a violent passion of charitie, and not well considering what he wished: But then S. Paul had sinned, if he made such a vowe or wish *quadam incogitantia*, without any consideration or bethinking himselfe: it had shewed great rashnesse, *ex Mart. Parco.*

8. Some thinke that the Apostle vseth an hyperbolicall speach, when one speaketh more then he intendeth, as the Prophet Dauid saith, *They that hate me are more then the haires of mine head, Psal. 69. 4.* so here the Apostle, the more to expresse his loue toward his brethren, doth vse this hyperbolicall speach, as though euen for their sakes he wished to be a castaway, *Dyonis. Carthusian.* But thus they will onely make this a colourable and flourishing speach of the Apostle, which was no doubt a zealous and serious wish and desire in him.

9. *Pareus* maketh mention of an odde interpretation, which he heard deliuered by one *ann.* 1568. that afterward played the Apostata from Christ: who by Christ in this place vnderstood the anoynted Priests, alleadging for his authoritie *Eusebius*, who in that prophesie Dan. 9. so vnderstandeth the word Messiah, Christ: But beside that the word Christ, being absolutely put without any addition, is not so taken in Scripture, and *Eusebius* interpretation is therein distasted and misliked of the best interpreters: this had beene a vaine and superfluous wish in S. Paul, for in the beginning of his conversion he was odious to the high Priests, and euen then, they tooke counsell to kill him, Act. 9. 23.

10. There remaine then two expositions, which may be ioyned both together in one: *Chrysostome* saith, that S. Paul desired, *priuari fruitione & gloria Christi*, to be depriued of the glorie and fruition of Christ: *Oecumenius* goeth yet further, that he wisheth, *vt per meam perditionem glorificaretur Christus*, that Christ by my vttet perishing may be glorified in the saluation of the Iewes: and *Cassianus c. 6. collat. 23.* interpreteth, to be an *anathema* from Christ, *aeternis addictus supplicijs*, to be addicted vnto euerlasting punishment: Both these doe hang one vpon another, for he which is depriued of euerlasting ioy, is cast downe to euerlasting punishment: This then is the Apostles desire, *aeterni boni fruitione priuari*, to be depriued of euerlasting happinesse, *Martyr: excludi ab omni salutis expectatione*, to be excluded from all hope and expectation of saluation, *Calvin:* he wisheth *aeternam abiectionem à Christo*, to be cast off for euer from Christ, *Pareus: abijci in aeternos cruciatus*, to be cast into euerlasting torment, *Osiander.* And that this was the Apostles meaning, appeareth by the like zealous desire in Moses, who also wished to be blotted out of the booke of life, rather then God should haue beene dishonoured in the destruction of Israel: both of these were readie, *suo exitio aliorum saluti subvenire*, by their destruction to haue helped forward the saluation of others, *Gryneus, Mart.*

But against this interpretation it is diuersly obiected. 1. *Obiect.* S. Paul could not wish to be separated from Christ, but he must desire also to be alienated from his loue and fauour: which thing to desire it had beene sinne.

Answ. Chrysostome answereth that the Apostle would not by any meanes be separated from the loue of Christ, *nam propter Christi amorem tanto opere hoc ardet desiderio*, for the loue of Christ he is so much inflamed with this desire: it followeth not therefore, he desireth to be separated from Christ, therefore from his loue: he wisheth not to be depriued *amicitia Christi, sed fructu amicitiae*, of the friendship of Christ, but onely of the fruit of his friendship, which was euerlasting felicitie, *Pareus.*

2. *Obiect.* If S. Paul herein respected the glorie of God in the saluation of the Iewes; why did he not likewise wish to be separated for the saluation of the Gentiles? *Answ.* S. Paul no doubt was readie to doe the like for them: but there was not the like occasion, for the Gentiles flocked to Christ, and receiued the Gospell, but the Iewes were stubborne, and euerie where resisted their calling: and therefore for them he maketh this vowe: *Mart.*

3. *Obiect.* But S. Paul knewe, that he could not indeede be separated from Christ, as he professed before, c. 8. 38. that nothing could separate him from the loue of God in Christ. *Ans.* 1. *Lyranus* thinketh that this vowe of Paul, as likewise that of Moses was *secundum dispositionem inferioris partis animae*, according to the disposition of the inferiour

part

part of the mind, where the affections are: for loue *nec menſuram ſcit nec modum*, knoweth neither meaſure nor manner, not in the deliberate and reaſonable part of the minde. 2. But the better anſwear is: that it was *votum conditionale*, a conditionall, not an abſolute vowe, if it were the will of God, as Chriſts petition was for the paſſing away of the cuppe of his death, if it were his fathers will, *Pareus*: ſo the Apoſtle ſpeaketh κατά τι, after a ſort, and with condition, *if it might be*, *Gryneus*: And to the ſame purpoſe before them *Oecumenius*, *non abſolute hæc dixit tanquam poſſibilia, ſed ſub conditione*, he ſpake not theſe things abſolutely, as if they were poſſible, but with a condition: for if Paul for the loue of Chriſt could haue beene ſeparated from Chriſt, he ſhould againe haue beene ſo much the more firmely ioyned vnto Chriſt: for if loue be the cauſe of vnion, then ſo great loue of the Apoſtle would haue cauſed ſo much nearer coniunction.

4. *Obiect.* Though a man be bound by the rule of charitie to giue his temporall life for an others ſpirituall life, yet he is not bound to giue his ſoule euerlaſtingly to periſh, if it were in his choice, that others ſhould not ſo periſh: like as one is not bound to redeeme an others bodily life by the loſſe of his, ſo neither the ſpirituall life of the ſoule, by the loſſe of his owne: *Tolet* thus obiecteth *annot.* 4. and therefore he inferreth that in this ſenſe, it had beene an inordinate and vaine deſire in the Apoſtle.

Anſw. 1. Some thinke, that euery man is bound to redeeme the ſaluation of others, by the loſſe of his owne, ſauing that fewe can attaine vnto ſuch perfection of charitie: for the rule of charitie is this, that we ſhould doe that for others, which we would haue done for our ſelues: now a man had rather, that an other ſhould giue himſelfe to ranſome him, then he ſhould periſh: and Chriſt was enflamed with ſuch charitie, that he became a curſe for vs: and the like minde ſhould be in Chriſts members to wiſh to be accurſed for their brethren: as *Origen* inferreth, *Quid mirum, ſi cum Dominus pro ſervis ſit factus maledictum, ſervus pro fratribus anathema fiat?* what maruell is it, when the Lord was made a curſe for the ſeruants, if a ſeruant become an *anathema* for his brethren? *Pareus* alſo giueth inſtance in Chriſt, who was made a curſe for vs, *dub.* 1. *Contra.* 1. That ſaying of our Sauiour, *whatſoeuer you would that one ſhould doe vnto you, doe vnto them: Auguſtine* well vnderſtandeth, *derecta & iuſta voluntate*, of a right and iuſt minde, not otherwiſe: for if a man could be content vpon a lewde mind, that his wife ſhould commit adulterie with an other, it followeth not, that the other ſhould yeeld his wife to his wicked deſire: ſo for a man to wiſh, that an other would giue his ſoule for his, were no iuſt or equall deſire. 2. Chriſt, though he did beare the puniſhment due to vs, and did beare the curſe of the lawe, yet he was neuer *avulſus à Deo*, ſeparated or pulled away from God, *Mart.* and there is great difference between the perſon of the Redeemer, and his exceeding loue, and thoſe which are redeemed, who herein cannot be imitators of Chriſt.

2. As theſe doe iuſtifie Pauls deſire, hauing relation onely to the loue of his brethren: ſo *Chryſoſtome* aymeth onely at the glorie of God, that in reſpect thereof, Paul made no account of his ſaluation: but he expreſſely maketh not mention thereof, for modeſtie ſake, leſt he ſhould ſeeme to boaſt too much of his loue toward Chriſt: But *Tolet* ſheweth the inſufficiencie of this reaſon, becauſe Paul had profeſſed before that nothing could ſeparate him from the loue of Chriſt: he might alſo as modeſtly haue wiſhed here to be an *anathema* for Chriſt.

3. I preferre therefore *Calvins* ſolution, that neither Saint Paul had here reſpect vnto the glorie of God alone, or vnto the ſaluation of his brethren alone, *ſed charitatem hominum in ſtudio gloriæ Dei coniungimus*, but we ioyne the loue of men with a deſire of the glorie of God, &c. he wiſheth the ſaluation of his brethren with reſpect vnto the glorie of God: as Moſes in the like caſe in making requeſt for his people, therein deſired the promoting of Gods glorie: Now the Apoſtle ſaith, for his brethren, *vt inſerviret cauſa*, to apply himſelfe to the cauſe in hand, which was to teſtifie the great deſire that he had to their ſaluation, yet as ioyned with the glorie of Chriſt: as is euident v. 5. where he addeth, *who is God ouer all, Bleſſed for euer, Mart.*

So then notwithſtanding theſe or any other ſuch like obiections, I preferre *Chryſoſtomes* interpretation of theſe words of the Apoſtle, who in the zeale to Gods glorie, & loue to his brethren, wiſheth that he were cut off from Chriſt, ſo they might be ſaued: according to that ſaying in the Goſpell, *that it were better that one of the members ſhould periſh, then that the whole body ſhould be caſt into hell*: for the Apoſtle had herein reſpect vnto the glorie of God, Matth. 5. 29.

ſhould haue more appeared, in the ſauing of the multitude of that nation, as the whole bodie, he beeing cut off but as one member; then that he ſhould be ſaued, and the whole bodie periſh: to this purpoſe *Chryſoſt.* vpon that place in the Goſpel.

Anſelme likewiſe vpon this place ſaith, that Paul *optabat perire*, deſired to periſh, ſo the reſt might be ſaued: and this ſenſe he confirmeth by the like deſire of two great Prophets Moſes and Micah, this latter, c.2.11. wiſheth thus, *I would I were a man not hauing the ſpirit, and that I did ſpeake lies, voluit ſe alienum eſſe à ſpiritu, &c.* he wiſheth to be a ſtraunger from the ſpirit, and to be a falſe Prophet, ſo that his people might eſcape all thoſe plagues which were foretold, as S. Paul here wiſheth to be eſtraunged and ſeparated from Chriſt: In like manner, *Moſes obiecit ſe exitio*, Moſes did offer himſelfe to deſtruction for the people ſake: thus *Anſelme*.

But 1. though we allow *Anſelmes* interpretation, he is deceiued in his firſt proofe: for though the vulgar Latine doe ſo read that place of Micah, yet it is truely according to the originall tranſlated thus, *If a man walking after the mind, and lying falſly, &c.* that is, if there were one, that were giuen vnto lies, which would propheſie of proſperous things vnto the people, he ſhould be a meete Prophet for them: And the Prophet was not to wiſh vpon any occaſion, to commit ſinne, in telling of lies. 2. Concerning the other example of Moſes, it is rightly alleadged, but becauſe there is ſome queſtion about Moſes manner of wiſh, how it is to be taken, though elſewhere it be handled at large, it ſhall not be amiſſe breefely to touch it here: for it is a great hinderance to the ſtudious reader, in a point wherein he expecteth preſent ſatisfaction, to make reference to another booke, which it may be is not ſo readie at hand.

Hexapl. in Exod. in c.32.v.31.

Queſt. 6. *How Moſes wiſhed to be blotted out of the booke of life, for Iſraels ſake.*

Moſes words are theſe, Exod.32.31. *If thou wilt not (pardon their ſinne,) blot me out of the booke which thou haſt written:* Becauſe that deſire of Moſes, and this of Paul here are verie like, as *Hierome* ſaith, *If we conſider Moſes voice making requeſt for his people, we ſhall ſee, eundem fuiſſe Moſi & Paulo erga creditum gregem affectum, &c.* that both Moſes and Paul had the ſame affection toward the flocke committed to them: it ſhall not be amiſſe to inſert ſomewhat here touching Moſes wiſh. Two things doe here breede queſtion, the manner of Moſes wiſh, and the matter, and ſenſe thereof. 1. for the manner, Moſes vſeth that bouldnes of ſpeach that a ſubiect will ſcarcely vſe ſpeaking to his Prince, *non ſolum clamat apud Deum, ſed reclamat*, he doth not onely crie vnto God, but he reclaymeth and crieth as it were againſt his minde: But *Philo* remooueth this doubt, becauſe the Scripture ſaith, that God talked with Moſes as with his friend: he ſpeaketh therefore freely and boldly as to his friend: this libertie then and freedome of his ſpeach is not to be attributed vnto his arrogancie, but vnto his friendſhip and familiaritie: *arrogantis eſt audacia, amici eſt fiducia*, boldnes and raſhnes ſheweth arrogancie, but confidence is in friendſhip. 2. But there remaineth a greater doubt as touching the matter and meaning of Moſes vowe and deſire: for whereas Gods booke of life ſignifieth his ordaining of ſome vnto eternall life: which is of two ſorts, either *ſecundum prædeſtinationem*, according to the decree of predeſtination which cannot be altered: or *ſecundum præſentem iuſtitiam*, according to mens preſent iuſtice: in the firſt ſenſe it would ſeeme to be *ſtulta petitio*, a fooliſh requeſt, to deſire that which was impoſſible to be blotted out of Gods decree of predeſtination, and in the other it would be thought to be *impia*, an vngodly deſire, to wiſh to fall from the preſent ſtate of iuſtice: now for the ſolution of this doubt there are diuerſe anſwears framed.

lib. quis rerum divinarum ſit hæres.

1. *Rabbi Salomon* taketh this to be the booke of Moſes law, that it ſhould haue no denomination from him, but that his name might be taken out thence: but it appeareth in the Lords anſwer, *I will blot out of that booke him that ſinneth*, that this booke belonged vnto more then Moſes onely.

2. *Rab. Moſes Gerundenſ.* thinketh, Moſes *extra ſe captum*, to haue beene as it were beſide himſelfe, and in his great zeale to his people to haue ſpoken he knew not what: But ſeeing Moſes prayer was ſo well accepted of God, it is not to be thought that he offended in making ſo raſh and inconſiderate a prayer.

3. *Paulus Burgenſis* varieth not much from the firſt interpretation, he taketh the booke here, for the hiſtoricall narration in Scripture of the acts and doings of the Saints: and ſo he thinketh, that Moſes onely deſired, that the great workes, which God had wrought by his

his hand, ſhould not be written of him. But this had beene to pray againſt the ſetting forth of Gods glorie, which was manifeſted in thoſe great workes.

4. *Caietan* vnderſtandeth it, *de libro principatus*, of the book of *principalitie:* that whereas God had appointed Moſes to be gouernour of a greater nation and people, if he ſhould deſtroy Iſrael, Moſes deſireth rather to be no gouernour at all, then that Iſrael ſhould periſh: But the words of the Lord, *I will blot out him that ſinneth*, ſhewe that Moſes ſpeaketh not of a perſonall writing in any ſuch booke, which concerned him alone, but of ſuch a booke, wherein others were written as well as himſelfe.

5. *Auguſtine* maketh this ſenſe, *qu.* 147. *in Exod.* as thou haſt made it certaine, that I can not be raced out of the booke which thou haſt written, ſo let me be as ſure and certaine, that thou wilt remit the ſinne of this people: But Gods anſwear, *I will blot out, &c.* ouerthroweth this ſenſe, for there the Lord anſweareth negatiuely, vnto Moſes, that he ſhould not be blotted out: then Moſes wiſh was to be blotted out.

6. *Lyranus* ſaith, that Moſes did thus wiſh *ſecundum deſiderium partis inferioris animæ*, according to the deſire of the inferiour part of his minde, not in the ſuperiour part, which was his iudgement and vnderſtanding: as Chriſt prayed that the cup might paſſe from him: but yet there is a more ſufficient anſwear then this, ſee *anſw.* 6. following.

7. *Thoſtatus* qu. 44. in 32. Exod. thinketh, that it is an *hyperboricall* ſpeach, as that of Rachel, *giue me children or elſe I die*, and yet ſhee had rather haue had no children, then to haue died: yet in ſuch paſſionate ſpeeches, they ſhewe their feruent and exceeding great deſire: But in this ſenſe Moſes ſhould haue had no ſuch meaning to be blotted out of Gods booke: the contrarie whereof appeareth in the Lords anſwear.

8. *Oleaſter* will haue this to be the meaning: *blot me out of thy booke*, that is, *obliuiſcere mei perpetuo*, forget me for euer: for as we vſe to commit thoſe things to writing, which we would remember, ſo the things which we deſire to forget we blot out: But it is more then a metaphoricall ſpeach, as is euident by the Lords anſwear to Moſes.

9. *Heirome epiſt.* 151. *ad Algaſ.* and *Grego. lib.* 10. *Moral. c.* 7. *Euthym. in Pſal.* 68. vpon theſe words, *let them be blotted out of the booke of the liuing*, doe take this booke to be the decree onely of this temporall life, and thoſe to be blotted out, which are depriued of life: ſo Moſes in their opinion wiſheth onely to be depriued of this mortall life: ſo alſo *Perrin.* But this cannot be ſo, for the Lord ſaith, *he will blot out him which ſinneth*, now not onely ſinners, but righteous men are taken away out of this life.

10. But *Chryſoſtomes* expoſition is beſt, who *lib.* 3. *de prouident.* doth interpret theſe words of Moſes, as the other of Paul, of the finall ſeperation from Chriſt, and of beeing depriued of the viſion of God, and fruition of Chriſt: ſo alſo *Bernard, Moſes noluit introduci in gaudium Domini, &c.* Moſes would not be brought into the ioy of the Lord, the people remaining without. *Bernar. in ſerm.* 12. *in Cantic.* the reaſons for the confirmation of this, ſee in the end of the former queſtion: and the ſolution of this doubt, how Moſes could deſire an impoſſible thing of God, ſee alſo there in the anſwer to the 3. obiection.

Queſt. 7. *Whether in matters of ſaluation, one kindred after the fleſh ought to haue any prioritie before others.*

v. 3. *My kinſmen according to the fleſh.* 1. *Baſil regal. brev. reſ.* 190. deliuereth this doctrine, that in ſpirituall matters none ought to haue more reſpect vnto their kindred after the fleſh, then vnto others, that are not neere in blood: And that ſaying of Saint Paul, may ſeeme to confirme this opinion, 2. Cor. 5, 16. *Hence forth know we no man after the fleſh, ye though we had knowne Chriſt after the fleſh, yet henceforth know we him no more. Contra.* In this place the Apoſtle oppoſeth himſelfe againſt theſe falſe teachers, which ſtood vpon carnall prerogatiues, and the legall and carnall ceremonies, and the generation of Chriſt onely after the fleſh: theſe things Saint Paul would no longer know, that is, truſt vnto: before his calling he ſtood vpon ſuch outward priuiledges, as that he was circumciſed, an Hebrew, of the tribe of Beniamin, and ſuch like, Phil. 3. 5. But he counted all theſe things a droſſe and dung in compariſon of Chriſt: and he wil not know Chriſt onely according to the fleſh, in reſpect of his outward ſtate in the world, for our Sauiour himſelfe ſaith, Ioh. 6. 63. *It is the ſpirit that quickneth, the fleſh profiteth nothing. Mar.*

1. But that euen ſpirituall things may by the rule of charitie be firſt wiſhed vnto our kinred, it may thus appeare. 1. becauſe our naturall affection is not deſtroyed by religion, but perfected; pietie doth qualifie and moderate naturall compaſſion, it doth not extinguiſh

ſhould haue more appeared, in the ſauing of the multitude of that nation, as the whole bodie, he beeing cut off but as one member; then that he ſhould be ſaued, and the whole bodie periſh: to this purpoſe *Chryſoſt.* vpon that place in the Goſpel.

Anſelme likewiſe vpon this place ſaith, that Paul *optabat perire*, deſired to periſh, ſo the reſt might be ſaued: and this ſenſe he confirmeth by the like deſire of two great Prophets Moſes and Micah, this latter, c.2.11. wiſheth thus, *I would I were a man not hauing the ſpirit, and that I did ſpeake lies, voluit ſe alienum eſſe à ſpiritu, &c.* he wiſheth to be a ſtraunger from the ſpirit, and to be a falſe Prophet, ſo that his people might eſcape all thoſe plagues which were foretold, as S. Paul here wiſheth to be eſtraunged and ſeparated from Chriſt: In like manner, *Moſes obiecit ſe exitio*, Moſes did offer himſelfe to deſtruction for the people ſake: thus *Anſelme*.

But 1. though we allow *Anſelmes* interpretation, he is deceiued in his firſt proofe: for though the vulgar Latine doe ſo read that place of Micah, yet it is truely according to the originall tranſlated thus, *If a man walking after the mind, and lying falſly, &c.* that is, if there were one, that were giuen vnto lies, which would propheſie of proſperous things vnto the people, he ſhould be a meete Prophet for them: And the Prophet was not to wiſh vpon any occaſion, to commit ſinne, in telling of lies. 2. Concerning the other example of Moſes, it is rightly alleadged, but becauſe there is ſome queſtion about Moſes manner of wiſh, how it is to be taken, though elſewhere it be handled at large, it ſhall not be amiſſe breefely to touch it here: for it is a great hinderance to the ſtudious reader, in a point wherein he expecteth preſent ſatisfaction, to make reference to another booke, which it may be is not ſo readie at hand.

Hexapl. in Exod. in c.32.v.31.

Queſt. 6. *How Moſes wiſhed to be blotted out of the booke of life, for Iſraels ſake.*

Moſes words are theſe, Exod.32.31. *If thou wilt not (pardon their ſinne,) blot me out of the booke which thou haſt written.* Becauſe that deſire of Moſes, and this of Paul here are verie like, as *Hierome* ſaith, *If we conſider Moſes voice making requeſt for his people, we ſhall ſee, eundem fuiſſe Moſi & Paulo erga creditum gregem affectum, &c.* that both Moſes and Paul had the ſame affection toward the flocke committed to them: it ſhall not be amiſſe to inſert ſomewhat here touching Moſes wiſh. Two things doe here breede queſtion, the manner of Moſes wiſh, and the matter, and ſenſe thereof. 1. for the manner, Moſes vſeth that bouldnes of ſpeach that a ſubiect will ſcarcely vſe ſpeaking to his Prince, *non ſolum clamat apud Deum, ſed reclamat*, he doth not onely crie vnto God, but he reclaymeth and crieth as it were againſt his minde: But *Philo* remooueth this doubt, becauſe the Scripture ſaith, that God talked with Moſes as with his friend: he ſpeaketh therefore freely and boldly as to his friend: this libertie then and freedome of his ſpeach is not to be attributed vnto his arrogancie, but vnto his friendſhip and familiaritie: *arrogantis eſt audacia, amici eſt fiducia*, boldnes and raſhnes ſheweth arrogancie, but confidence is in friendſhip. 2. But there remaineth a greater doubt as touching the matter and meaning of Moſes vowe and deſire: for whereas Gods booke of life ſignifieth his ordaining of ſome vnto eternall life: which is of two ſorts, either *ſecundum prædeſtinationem*, according to the decree of predeſtination which cannot be altered: or *ſecundum præſentem iuſtitiam*, according to mens preſent iuſtice: in the firſt ſenſe it would ſeeme to be *ſtulta petitio*, a fooliſh requeſt, to deſire that which was impoſſible to be blotted out of Gods decree of predeſtination, and in the other it would be thought to be *impia*, an vngodly deſire, to wiſh to fall from the preſent ſtate of iuſtice: now for the ſolution of this doubt there are diuerſe anſwears framed.

lib. quis rerum divinarum ſit hæres.

1. *Rabbi Salomon* taketh this to be the booke of Moſes law, that it ſhould haue no denomination from him, but that his name might be taken out thence: but it appeareth in the Lords anſwer, *I will blot out of that booke him that ſinneth*, that this booke belonged vnto more then Moſes onely.

2. *Rab. Moſes Gerundenſ.* thinketh, Moſes *extra ſe captum*, to haue beene as it were beſide himſelfe, and in his great zeale to his people to haue ſpoken he knew not what: But ſeeing Moſes prayer was ſo well accepted of God, it is not to be thought that he offended in making ſo raſh and inconſiderate a prayer.

3. *Paulus Burgenſis* varieth not much from the firſt interpretation, he taketh the booke here, for the hiſtoricall narration in Scripture of the acts and doings of the Saints: and ſo he thinketh, that Moſes onely deſired, that the great workes, which God had wrought by his

his hand, ſhould not be written of him. But this had beene to pray againſt the ſetting forth of Gods glorie, which was manifeſted in thoſe great workes.

4. *Caietan* vnderſtandeth it, *de libro principatus*, of the book of *principalitie:* that whereas God had appointed Moſes to be gouernour of a greater nation and people, if he ſhould deſtroy Iſrael, Moſes deſireth rather to be no gouernour at all, then that Iſrael ſhould periſh: But the words of the Lord, *I will blot out him that ſinneth*, ſhewe that Moſes ſpeaketh not of a perſonall writing in any ſuch booke, which concerned him alone, but of ſuch a booke, wherein others were written as well as himſelfe.

5. *Auguſtine* maketh this ſenſe, *qu.* 147. *in Exod.* as thou haſt made it certaine, that I can not be raced out of the booke which thou haſt written, ſo let me be as ſure and certaine, that thou wilt remit the ſinne of this people: But Gods anſwear, *I will blot out, &c.* ouerthroweth this ſenſe, for there the Lord anſweareth negatiuely, vnto Moſes, that he ſhould not be blotted out: then Moſes wiſh was to be blotted out.

6. *Lyranus* ſaith, that Moſes did thus wiſh *ſecundum deſiderium partis inferioris animæ*, according to the deſire of the inferiour part of his minde, not in the ſuperiour part, which was his iudgement and vnderſtanding: as Chriſt prayed that the cup might paſſe from him: but yet there is a more ſufficient anſwear then this, ſee *anſw.* 6. following.

7. *Thoſtatus* qu. 44. in 32. Exod. thinketh, that it is an *hyperbolicall* ſpeach, as that of Rachel, *giue me children or elſe I die*, and yet ſhee had rather haue had no children, then to haue died: yet in ſuch paſſionate ſpeeches, they ſhewe their feruent and exceeding great deſire: But in this ſenſe Moſes ſhould haue had no ſuch meaning to be blotted out of Gods booke: the contrarie whereof appeareth in the Lords anſwear.

8. *Oleaſter* will haue this to be the meaning: *blot me out of thy booke*, that is, *obliuiſcere mei perpetuo*, forget me for euer: for as we vſe to commit thoſe things to writing, which we would remember, ſo the things which we deſire to forget we blot out: But it is more then a metaphoricall ſpeach, as is euident by the Lords anſwear to Moſes.

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v. 3. *My kinſmen according to the fleſh.* 1. *Baſil regal. brev. ref.* 190. deliuereth this doctrine, that in ſpirituall matters none ought to haue more reſpect vnto their kindred after the fleſh, then vnto others, that are not neere in blood: And that ſaying of Saint Paul, may ſeeme to confirme this opinion, 2. Cor. 5. 16. *Hence forth know we no man after the fleſh, yea though we had knowne Chriſt after the fleſh, yet henceforth know we him no more. Contra.* In this place the Apoſtle oppoſeth himſelfe againſt theſe falſe teachers, which ſtood vpon carnall prerogatiues, and the legall and carnall ceremonies, and the generation of Chriſt onely after the fleſh: theſe things Saint Paul would no longer know, that is, truſt vnto: before his calling he ſtood vpon ſuch outward priuiledges, as that he was circumciſed, an Hebrew, of the tribe of Beniamin, and ſuch like, Phil. 3. 5. But he counted all theſe things as droſſe and dung in compariſon of Chriſt: and he wil not know Chriſt onely according to the fleſh, in reſpect of his outward ſtate in the world, for our Sauiour himſelfe ſaith, Ioh. 6. 63. *It is the ſpirit that quickneth, the fleſh profiteth nothing. Mar.*

2. But that euen ſpirituall things may by the rule of charitie be firſt wiſhed vnto our kinred, it may thus appeare. 1. becauſe our naturall affection is not deſtroyed by religion, but perfected; pietie doth qualifie and moderate naturall compaſſion, it doth not extinguiſh

it. 2. charitie must be *ordinata*, ordered: it proceedeth in degrees: first a man may expresse his loue toward his owne, 1. Tim. 5.4. *Let them first learne to shewe godlinesse toward their owne house.* 3. S. Paul giueth this as a reason of his heauinesse and griefe for the Israelites, because they were his kindred after the flesh: where though he vseth a limitation: that after the flesh they were onely his brethren, but otherwise they were not, beeing vnbeleeuers and contemners of the Gospell, yet it much mooued him for them, because they were his kinred after the flesh.

Quest. 8. *The causes which made the Apostle to be so much grieued for the Iewes, v.* 4.5.

He recounteth diuerse priuiledges and immunities of the Iewes, which made him the more to desire their conversion. 1. in respect of himselfe, they were his *brethren*, not so properly called, but they were his kinsmen after the flesh: though in other respects they were not his brethren: this phrase after the flesh, is afterward, v. 5. beeing spoken of Christ taken in an other sense: it sheweth him to be of an other nature, then that which he had after the flesh: here it sheweth not a diuersitie of nature, but a differēce of brotherhood in Paul & thē.

2. Then he reckoneth vp their priuiledges with relation vnto God. 1. they are the Israelites: they are rather called by that name of Iacob, then by the name of Abraham and Izaac, for that these had sonnes, which belonged not to the people of God, but all Iacobs sonnes were the fathers of the Lords people, and they are named of Israel rather then Iacob, because it was the more worthie name, both for that the Lord imposed it, and for the more excellent signification: *Israel* signifieth one prevailing with God. 2. *Theirs was the adoption*, that is, they were adopted to be a peculiar people vnto God, selected from all the world: and therefore they are called, Exod.4.22. *the Lords first borne:* there is an other adoption, when we are adopted to be the sonnes of God by grace, Rom.8.15. but the Apostle speaketh here of the outward adoption and calling to be the people of God. 3. the *glorie* which *Chrysostome* vnderstandeth, in that they were the peculiar people of God, so also *Haym. Gor. gloss. interl. Theodoret*, of the miracles and great works whereby they became famous and glorious: *Lyranus* of the diuine visions and apparitions: but it is better referred vnto the Ark of the couenant, which is called the glorie of God, 1.Sam.4.21.22. *Gryn. Calv. Mart. Tol. Pareus.* 4. *The couenants, giuing of the law, the seruice of God: Origen* by the couenants or testaments vnderstandeth the diuerse renewing of Gods couenant with his people, so *Mar. Osian. Hier. in epist. ad Algas. qu.*9. of the old and newe Testament, so *Haymo*, but the new testament is afterward expressed in the word *promises:* the couenants were rather the two tables of couenant, as the Apostle calleth them, Heb. 9.4. and so here the Apostle reckoneth vp three kind of lawes which Israel had, the *morall*, contained in the tables of the lawe, the *iudiciall*, called here νομοθεσία, the giuing of the lawe, and the *ceremoniall*, which consisted of the priesthood and sacrifices, called here *the seruice.* 5. the *promises:* which were of two sorts, either temporall, as touching the inheriting of the land of Canaan, or spirituall of the Messiah, *Gryn.* both legall promises and Euangelicall, *Mart.* both of this life and the next, *Pellican.* these promises first belonged vnto them, and vpon their reiecting, they were fulfilled vpon the Gentiles, *Osiander.*

3. The third sort of priuiledges are with relation vnto the *fathers, thence were the fathers*, that is, of that nation were the honourable patriarkes, of whom they are descended: and God promised to be their God, and of their seede, Gen.7.4. yea to a thousand generations, Exod.20.6. though they were degenerate children, yet vnto them belonged the promise made vnto their fathers.

4. The forth kind of priuiledge is with relation to Christ: *and of whom Christ came:* some leaue out the coniunction *and*, and vnderstand the fathers of whom Christ came, so *Orig. Haymo, Lyran.* following the vulgar Latine: But the better reading is with the coniunction, *and of whom*, that is, of the Israelites came Christ: so *Chrysost. Theophyl. Tertul. de Trinit. Iren. l.* 3. *c.*8. *Hilarie lib.* 8. *Trinit.* with others: according to the Greeke originall: for it is a commendation of the whole nation of Israel, and an excellent prerogatiue that Christ came of them according to the flesh.

Quest. 9. *Of the excellencie of the Israelites, and of true nobilitie.*

1. The nobilitie of the Israelites diuersly appeareth. 1. one thing that maketh a nation noble, is to haue *genus purum & impermixtum*, to come of a pure and vnmingled flocke: as the *Athenians* boasted that they came of themselues, without the mixture of any other nati-

nation, but it was moſt true of the Hebrewes, they were deſcended of Abraham, and ioyned not in mariage but with themſelues. 2. that is counted a noble nation, which hath a perfect gouernement within it ſelfe, and liue by their owne lawes, as the Hebrewes did, who had their lawes giuen them of God. 3. they were alſo of great antiquitie. 4. and many excellent and worthie men came of that nation.

2. Some make ſmall account of nobilitie, and vrge much that ſaying of *Iphicoubes*, who beeing but a coblers ſonne, grewe to be a famous captaine, which beeing obiected vnto him, anſweared, *meum genus a me incipit, tuum in te deſinit*, my nobilitie beginneth in me, and thine endeth in thee: and nobilitie they ſay is but an outward thing, euen as the garments and robes of honour, which make not a man honourable.

Contra. 1. True it is that vertue without nobilitie is more commendable, then nobilitie without vertue; but when vertue is incident to them, that are deſcended of a noble race, it is ſo much the more glorious. 2. ſome may much degenerate from their noble anceſtours, as come and ſtockes tranſplanted may growe wild: as of ſuch as haue beene ingenious and valorous, may deſcend cruell and ſauage ympes, as the poſteritie of *Alcibiades*, ſo degenerated: and of ſuch as were gentle and affable may ſome come, that are dull and blockiſh, as the offspring of *Cymon* and *Socrates*. 3. yet there is a threefold priuiledge to be deſcended of noble and worthie parents. 1. there doe remaine ſome ſeedes of generous mindes, which one way or other will in time ſhewe themſelues in the poſteritie. 2. the example of the vertues of the anceſtours is much to mooue and encline the poſteritie. 3. and beyond all this, the Lord hath promiſed to be the God of the faithfull, and of their ſeede to a thouſand generations: ſo that they which are deſcended, though diuerſe degrees off from true noble progenitors, are beloued of God for their fathers ſakes.

Queſt. 10. Of the meaning of theſe words, v. 5. *who is God ouer all, bleſſed for euer.*

1. *Eraſmus* is blamed both by Proteſtants, as *Beza*, and Papiſts, as *Tolet annot.* 9. for altering and changing the reading of this verſe, making this the ſenſe, *God who is ouer all, be bleſſed for euer:* and will not haue this clauſe referred to Chriſt: but that the Apoſtle doth conclude generally with a *doxologie*, giuing praiſe vnto God: likewiſe he thinketh that this word (*God*) is inſerted, vrging that neither *Hillarie* hath it in Pſal. 122. nor *Cyprian lib. 6. cont. Iudæos:* whereas notwithſtanding, *Origen*, *Chryſoſt.* *Theophyl.* and generally all expoſitors doe ſo read, and manny of them vſe this place to prooue the diuinitie of Chriſt.

2. S. Paul concludeth with this doxologie for two reaſons. 1. both as *Chryſoſtome* ſaith to ſet forth the praiſe of Chriſt; whom the Iewes blaſphemed: 2. and as *Haymo*, to ſhewe, that although he was ſorrie for the reiection of the Iewes, yet he gaue thanks to God for all, and reſted in his good pleaſure.

Queſt. 11. Of the meaning of theſe words, v. 6. *all they are not Iſrael, which are of Iſrael.*

The Apoſtle here anſweareth an obiection, that if it ſo be that the Iſraelites are caſt off and forſaken, then it ſhould ſeeme that the word of God is of no effect, and his promiſes made void, hereunto the Apoſtle maketh anſwear by a diſtinction of the Iſraelites, that ſome are ſo onely in reſpect of their carnall generation, ſome are the true Iſraelites, which are the children of the promiſe, and of the faith of Abraham: But here is ſome queſtion about the ſcope and purpoſe of the Apoſtle.

1. Some thinke that the Apoſtle intendeth chiefely to prooue the vocation of the Gentiles, that they are the true Iſrael of God, and ſo the promiſes of God are not made void: and theſe make the example of Izaak onely typical, thereby ſhadowing forth the difference betweene the true beleeuers and thoſe onely which haue the outward calling: to this purpoſe *Chryſoſtome*, who applyeth this example to the Gentiles, which are called by the word, and regenerate by baptiſme: ſo the *ordinar. gloſſ.* and *Tolet annot.* 16. But if the Apoſtle intended onely to ſhew by this diſtinction, the calling of the Gentiles, he had not ſufficiently anſweared the obiection, which concerned the promiſes made to the Iſraelites his kinred after the fleſh.

2. Neither yet is the Apoſtles ſcope to be reſtrained onely to the nation of the Iewes: as *Pet. Martyr* ſeemeth to thinke, *Iſraelitico populo promiſſionem propoſitam fuiſſe indefinite*, that the promiſe was propounded indefinitely to the people of Iſrael, which came of Abraham after the fleſh, &c. and therefore he miſliketh *Chryſoſtomes* application to the Gentiles: for it is euident that the Apoſtle in the end of the chapter treateth of the vocation of the Gentiles, whereunto he maketh a way by this diſtinction.

3. So then vnder the name of the true Israel of God, the Apostle comprehendeth those which did imitate the faith of Abraham, whether they were of the flesh and carnall generation of Abraham, or not, *Gryneus:* And *Haymo* maketh three kind of children of Abraham, some are *secundum fidem & gratiam*, both according to faith and the flesh, as the beleeuing Iewes: some onely according to the flesh, as the incredulous Iewes: some according to faith but not in the flesh, as the beleeuing Gentiles.

4. *Tolet* well obserueth, *annot.* 16. that S. Pauls answear is not to the former obiection, that Gods promise tooke effect in some of the Iewes, though not in all, to whom it was made: for then in part it had not taken effect, but the promise was made onely to the true Israelites, and so in all them, to whom it was made, it was effectuall.

5. And whereas the Apostle bringeth in the example of Isaac, to proove that all are not the children of Abraham, that are of his seed, because Ismael was also of Abrahams seed, but was not the heire of promise: it must be obserued, that neither all that descended of Ismael, were excluded from the promise, for of him came many beleeuing Gentiles, nor all included within the promise, that came of Izaak, for then all of Israel should be the true Israel: But these two are propounded as examples, Ismael onely of those which are borne according to the flesh, and Izaak of those which are borne not by the force of nature, but by promise and grace.

Quest 12. Of the meaning of these words, v. 10. *and not onely, &c. but also Rebecca, &c.*

1. This is an imperfect speach, and *not onely*, and therefore somewhat must be supplyed: some therefore insert thus, and *not onely he*, that is, Isaac, *Beza, Genevens.* some, and *not only (illa) she*, vnderstanding Sarah, that is, she onely *non accepit diuinum responsum*, receiued not a diuine answear, *Ireneus lib.* 4. [illegible]. or *promissionem*, the promise, *gloss. ordinar.* or a sonne by the helpe of grace, *Lyranus*: but the better supply is to put it neither in the masculine or feminine, but in the neuter, and not onely (*hoc*) this, that is, it was not thus onely in Ismael and Isaac, but in this other example, which he nowe propoundeth: see the like phrase before, c. 5. 11. and 8. 23.

2. For whereas diuerse exceptions might haue beene taken [illegible] former example: as that they were of two mothers, and also [illegible] same of diuerse conditions, the one free the other bound: now the Apostle produceth an other example, wherein neither of these two exceptions can haue place: for Iacob and Esau came of one mother, and they were borne at one birth.

3. The vulgar Latine readeth, *Rebecca, ex vno concubitu*, at one lying in conception, but in the Greeke it is not so, but she *κύησαν ἔχουσα*, hauing conceiued by one: in the same sense the Syrian translator, *companying with him:* though it be not vnlike, but that as they were borne together, so they were conceiued together.

4. But *Chrysostome* here hath a strange opinion: that the Apostle leaueth this question vndiscussed, why the Lord did make choice of Iacob and refused Esau: he onely answeareth one question by an other: for the Iewes might haue demanded, why they were reiected, and the Gentiles accepted, and he answeareth by the like question concerning the fathers, Isaac and Iacob were taken, Ismael and Esau refused: and goeth no further: like as in the 5. chapter, he sheweth that Christs righteousnesse is deriued to vs, as Adams sinne is propagated, but there he leaueth, and proceedeth not to shewe, how sinne is propagated from Adam: But *Chrysostome* is in both deceiued, for both in that place he prooueth the propagation of sinne from Adam to his posteritie, by the effect thereof, namely, death, all is sinne in Adam, because by sinne death entered: and in this place he sheweth the first cause of the election of Iacob, and the reprobation of Esau, namely the free purpose of God, v. 11. *that the purpose of God might remaine.*

Quest. 13. *Whether these examples concerne temporall or eternall election and reprobation.*

It is by some obiected, that these examples of Isaac and Ismael, Iacob and Esau, doe only shewe their temporall reiection, not their depriuing of eternall life: but they are set forth onely as types of the reiection of the Iewes.

1. For the text cited out of Genesis, chap. 15. speaketh of seruitude, that the elder shall serue the younger; but one may be in seruitude, and yet not eternally reiected.

2. And this prophesie was not personally fulfilled in Iacob and Esau, but in their posteritie,

3. That

3. That other place Malach. 1. 2. sheweth wherein the loue of God consisted toward Iacob, and his hatred toward Esau, because he gaue vnto Iacob the land of promise, but vnto Esau he made his mountaine waste, and gaue him a drie and barren countrie: Thus *Erasmus* obiected, in his *diatrib. pro liber. arbit.* and of late *Hunnius* and *Huberus*.

Contra. To these obiections of *Erasmus*, *Luther* hath sufficiently made answer, *lib. de arbit. c.* 166. much differing herein from the Lutherans so called in these times.

1. First here *Luther*, and so *Pet. Martyr* vpon this place answer by way of concession, that if it were admitted, that Saint Paul onely speaketh of their temporall reiection, yet it is a strange argument to shew, that election is not by works, seeing euen the disposing of this temporall inheritance was not by workes, but according to the purpose of God: secondly it is denied, that this testimonie onely concerned the temporall inheritance: for this externall promise of the inheritance of Canaan, had relation to Christ, and the spirituall promises were therein exhibited: and so the Apostle draweth his argument, *à signo ad rem significatam*, from the signe to the thing signified, *Iun. lib. 2. parallel. 10.* so also *Pareus dub. 9.* this right giuen vnto the younger ouer the elder, was *effectus singularis gratiæ, complectens ea omnia, quæ ad fœdus Dei, &c.* it was an effect of speciall grace, comprehending all things belonging to the couenant, and euerlasting life.

2. As this propheſie was historically fulfilled in their posteritie, so also it must haue some effect in their persons: for it is said to Esau, Gen. 27. 40. *Thou shalt be thy brothers seruant:* which seeing it was not fulfilled visibly, for Esau had a more flourishing outward state then Iacob, it had a spirituall accomplishment in them, Esau being a seruant in respect of Iacob, because he was cut of from the couenant off grace: And though there be not euident testimonie of the reprobation of Ismael and Esau, yet it is most probable: seeing Ismael was a mocker and persecutor of Izaak, Gala. 4. 29. and Esau is called a prophane person, that they were reprobates: vnlesse it can be shewed that they returned in their life time to the fellowship of the Church, for without the Church there is no saluation: *Par. dub. 4.*

3. In Malachie, the Lord vseth this as an argument of his loue to Iacob, and hatred to Esau, because he had giuen a pleasant land to the one, and a barren ground to the other: but yet the Lord riseth higher; and sheweth how that with Esau he is angrie for euer, and that he will be magnified in Iacob: that place then cannot be restrained to temporall things.

4. And if these examples onely concerned temporall things, then had not the Apostle alleadged them to the purpose: which was to shew who were the children of God, and the children of the promise, v. 8. but this is not to be thought of the Apostle, that he cited Scripture impertinently: See further hereof, *Synops.*

Quest. 14. *How this saying of the Prophet, Esau haue I hated, agreeth with that, Wisedom. 11. 25. Thou hatest nothing which thou hast made.*

1. *Caietanus* to dissolue this knot, referreth this hatred of Esau vnto things temporall: that Iacob is said to be loued, and Esau hated, because Iacob had the better blessing, and more temporall gifts bestowed vpon him, and Esau seemed to be neglected; like as the younger sonnes may say their father hateth them, when the inheritance is giuen vnto the Elder: But it hath beene shewed before, that these examples are alleadged by the Apostle to shew who were the children of promise, and who not, and therefore they cannot be restrained to temporall things.

2. *Augustine* saith, *non odit Deus Esau hominem, sed odit peccatorem:* God hated not Esau as a man, but as a sinner: *lib. ad Simplician. qu. 2.* and he explaneth his mind thus further: distinguishing betweene these three, *creaturam, peccatum, pœnam peccati*, the creature, the sinne of the creature, and the punishment; the first God hateth not, nor the last, the one he made, the other he ordained, but he hateth the third, that is sinne, which he made not: like as a iudge condemning a theefe, neither hateth his person, nor the punishment, which is according to iustice, but the crime of theft, &c. vpon this answer insisteth *Peterius*, and before him: *Haymo, non odit naturam, quam fecit, sed peccatum, quod non fecit*, he hated not the nature, which he made, but the sinne, which he made not: so also *Gorrhan:* and the ordinarie *gloss. he hated nothing in Esau, nisi originale peccatum*, but his originall sinne, &c. But the Apostle here speaketh of an hatred, before Esau had done any euill, and before the sight thereof.

3. Neither doth it satisfie, to say it is spoken comparatiuely, Esau was hated, that is, lesse

beloued: as a man is bid to hate father and mother to cleaue to his wife, that is, loue them leſſe, then his wife: for the Apoſtle calleth them the veſſels of wrath afterward, whom he is here ſaid to hate; therefore ſuch are not beloued at all.

4. This then is the ſolution: hatred in God ſignifieth three things. 1. the negation and deniall of his loue, and of this degree of hatred ſinne is not the cauſe, but the will of God, that electeth whom he will, and refuſeth whom he pleaſeth: thus God hateth Eſau, and all the reprobate. 2. the decree of puniſhment, and this proceedeth from the foreſight of ſinne, and thus God is ſaid to haue the wicked. 3. it ſignifieth the anger of God, and his abhorring of that which he hateth; and thus God is ſaid *to hate iniquitie:* and of this hatred is that ſaying to be vnderſtood, *thou hateſt nothing, that thou haſt made:* for God in this ſenſe hateth not his creatures, but ſinne in them: *Pareus dub.* 11.

Queſt. 15. Of the meaning of theſe words, *I will haue mercie on whom I will haue mercie.* Exod. 33.

1. *Origen* and *Heirome, epiſt. ad Hedib. qu.* 10. doe thinke that this is an obiection made by ſome as it were contradicting the Apoſtle; But this is the Apoſtles anſwer rather to the former obiection: *is their iniquitie with God,* that he ſhould elect one, and reiect an other, both of them beeing in the ſame ſtate and condition: to the which the Apoſtle maketh anſwer, *God forbid,* and giueth a reaſon of his anſwer here out of the Scripture.

2. *Chryſoſtome* thinketh, whom *Theophylact* followeth, that by this ſentence the Apoſtle ſtaieth mans curioſitie, from requiring the cauſe why ſome are elected, ſome are refuſed, which is beſt knowne vnto God; as the Lord anſweared Moſes who was deſirous to know, why all of the Iſraelites beeing guiltie of the ſame ſinne, in worſhipping the golden calfe, yet were not alike puniſhed: to whom the Lord anſweareth thus in effect: *non eſt tuum ſcire Moſes, &c. Moſes it belongeth not to thee to know who are worthy of my mercie, &c.* But in this ſenſe, there were ſmall coherence in the Apoſtles ſpeach: for then there ſhould be no anſwer made vnto the former obiection, which the Apoſtle remooueth here: *Tolet annot.* 22. neither was this ſentence vttered vpon any ſuch occaſion, concerning the puniſhing of ſinne of the Iſraelites, and ſparing of others; but whereas Moſes had made requeſt to ſee Gods glorie, and the Lord had granted him to ſee his backer partes, and ſo in part yeelded vnto his requeſt, then this is added, as a reaſon thereof; *I will haue mercie, Mar.*

3. *Ambroſe* is farre wide, who maketh this the ſenſe of theſe words: *I will haue mercie on him, on whom I will haue mercie,* that is, *quem præſcivi,* whom I foreſaw like after his error to returne vnto me: ſo the *ord. gloſſ. cui præſcio miſericordiam,* whom I foreſaw, mercie is to be ſhewed vpon: the like gloſſe *Thomas* maketh mention of in his Commentarie, *I will haue mercie on him, quem dignum prænouero miſericordia, whome I foreſaw to be worthy of mercie.* But this is not agreeable to the Apoſtles minde: 1. there had beene no occaſion of any ſuch obiection, if the cauſe were in the foreſight of mens worthines, why ſome are elected, and not others, for then there had beene no ſhew of iniuſtice at all in God, the reaſon had beene plaine: *Tolet annot.* 22. 2. this, to giue vnto thoſe which are worthie, *reſpicit iuſtitiam Dei,* reſpecteth the iuſtice of God, whereas the Apoſtle here referreth all vnto Gods mercie; *Martyr.* 3. neither can that be a cauſe of election, which is an effect thereof: for to beleeue, and to be obedient, are effects of election, then the foreſight thereof cannot be the cauſe: *Pere. diſput. 7. err.* 39.

4. Neither is this onely an Hebrew phraiſe ſignifying the ſame thing, as *Tolet ibid.* as the Hebrewes for more vehemencie ſake doe expreſſe the ſame thing, by an emphaticall repetition: neither yet are theſe words ſo curiouſly to be diſtinguiſhed with *Anſelme,* as to referre the to Gods mercy in calling, in beleeuing, & in working, that whom he ſheweth mercy vpon in calling, he wil ſhew further mercie in giuing grace to beleeue, and whom he giueth grace vnto beleeue, they ſhall haue grace alſo to worke by their faith: *Lyranus* and *Pererius* vnderſtand the three degrees of Gods mercie, in predeſtinating, in giuing preſent grace, and glorie to come, and ſo make this the ſenſe, *I will haue mercie,* in giuing grace to him, on whom I haue mercie, in electing him: and to whom I giue finall grace I will ſhew mercie in giuing him future glorie: *Iunius* much differeth not, *I will haue mercie (ex facto)* in fact and indeed, vpon whom I haue mercie, *decreto,* in my decree of election: *parallel.* 11. But *Pareus* better ſheweth the reaſon of the ingemination and repeating of theſe words: to ſhew, 1. this mercie, *gratuitam,* to be franke and free, and that there can be no reaſon or cauſe yeilded why God ſheweth mercie, but his owne gracious inclination to mercie. 2. *arbitra-*

arbitrariam, that it is arbitarie depending onely vpon the will of God. 3. *conſtantem*, that it is conſtant and immutable: where he ſheweth mercie, he will haue mercie to the end. 4. *immenſam*, this mercie is infinite and without meaſure, not onely in beſtowing one grace, but many.

5. Further it is to be obſerued, that though the ſame word, *to haue mercie*, be reteined both in the Greeke tranſlation of the Septuagint, and in the latine in both partes of the ſentence, yet in the Hebrew there are two words, the one in the former clauſe of the ſentence, *canan*, which ſignifieth to ſhew grace, and fauour: the other in the latter part, is *racham*, to ſhew bowels of compaſſion, and beſide the Septuagint doe put the verbe in the preſent-tenſe, in the latter part of both the clauſes, whereas in the originall the ſame tenſe and time is kept in both; but this is no great difference, the ſenſe ſtill notwithſtanding remaineth the ſame.

6. This then is the Apoſtles meaning; whereas it was obiected that if God elect ſome and not others, their caſe beeing the ſame, the Lord might ſeeme to be partiall and vniuſt: he anſwereth in effect thus much, that whereas all are endebted to God, and without Gods mercie like to periſh, here is no iniuſtice, if God remit his debt to one and not to an other: as *Auguſtine* ſaith, *debitum ſi non reddis, habes quod gratuleris, ſi reddis, non habes quod queraris*, if thou doe not pay the debt, which thou oweſt, thou haſt cauſe to be thankfull, if thou doeſt, thou haſt no cauſe to complaine: So then the Apoſtle here ſheweth, that betweene the decree of election and reprobation, and the execution thereof, there came betweene certaine ſubordinate cauſes: all are ſinners in Adam, for mercie preſuppoſeth miſerie, where the Lord then findeth all in miſerie, there if he ſhew mercie to ſome, and not to others, no man can accuſe him of iniuſtice, becauſe he is not endebted or tied in his iuſtice vnto any, but all are by nature the children of wrath: if then he ſaue ſome out of that maſſe of corruption, it is a worke of his mercie, and no iniuſtice is to be imputed vnto him, where in iuſtice nothing is due to any: to this purpoſe *Beza. annot.* Ad Simplic. lib. 1. qu. 2.

Queſt. 16. How it is ſaid, *It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie.* v. 16

1. *Origen* and *Heirom. ad Hedib. qu.* 10. thinke that the Apoſtle ſpeaketh here in the perſon of one that contradicteth and obiecteth againſt that which he had ſaid: and *Chryſoſtome* ſaith, that the Apoſtle here *aliam obiectionem inducit*, bringeth in an other obiection: But it is euident by this note of illation (*ſo then*) that the Apoſtle thus inferreth and includeth out of the former places of Scripture alleadged.

2. *Origen* and *Photius*, with other Greeke expoſitors, ſupplie here the word *ſolum* (*onely*) as if the Apoſtle ſhould meane, *It is not (onely) in him that runneth, or in him that willeth, but in God that ſheweth mercie:* and *Origen* will haue this ſentence to be vnderſtood comparatiuely, as thoſe two other places, Pſal. 127. *Except the Lord build the houſe, they labour but in vaine, that build it:* and 1. Cor. 3. *Neither he that planteth is any thing, nor he that watereth, but God that giueth increaſe:* But theſe places are not like: for the firſt is a ciuill action to build an houſe, wherein the will of man hath ſome libertie, though it cannot proſper without the bleſſing of God: and like as the outward miniſterie of man is nothing auaileable vnto ſaluation, without the aſſiſtance and concurrence of the ſpirit, ſo neither can the will or endeauour of man doe any thing of it ſelfe toward the attaining of ſaluation, but all muſt be aſcribed to Gods mercie: *Martyr:* and beſide the *antitheſis* or oppoſition, *but in God that ſheweth mercie*, excludeth that gloſſe, *onely:* for Gods mercie and mans will cannot in this oppoſition be ioyned as workers together, ſeeing the one is excluded, and the other admitted: *Pareus: Calvin* here alſo preſſeth *Auguſtines* reaſon, that if the Apoſtles words admitted any ſuch ſenſe, then they might as well be inuerted to ſay, *It is not in God, that ſheweth mercie, but in him that willeth and runneth*, that is, it is not onely in the one, no more then in the other.

3. Some of the Romaniſts, that will not haue mans free will vtterly excluded in the worke of ſaluation, haue this deuiſe: that although there be ſomewhat in him, that willeth and runneth, yet all is aſcribed to Gods mercie: becauſe *miſerecordia Dei preuenit voluntatem hominis, &c.* the mercie of God preuenteth the will of man, &c. and mans will beeing thus prepared, then worketh together with grace: *Pererius numer.* 46. taking vpon him herein to confute *Calvin: Thomas Aquine* in his Commentarie here mooueth this queſtion, why, ſeeing that as free will is not ſufficient without grace, ſo neither grace ſufficeth without

without freewill, yet all is aſcribed to Gods mercie, anſweareth by a diſtinction; becauſe the grace of God is *agens principale*, the principall agent, mans will, *ſecundum & inſtrumentale*, is the ſecond agent, and the inſtrument, to the which the worke is not aſcribed, but to the principall agent: as the axe is not ſaid to make a cheſt, but the artificer that worketh with it. *Contra. Pet. Martyr* vſeth the ſame ſimilitude, but to a diuers ende: mans will indeede God vſeth as an inſtrument, but not any goodnes in mans will, which it ſhould of it ſelfe without grace: the will of man concurreth as a naturall inſtrument, in reſpect of the naturall facultie of calling: but it hath no inclination to that which is good, but as it pleaſeth God to mooue it. Mans will then, is a naturall inſtrument of the action, but not a morall inſtrument of the goodnes of the action: this is wrought wholly by the mercie and grace of God: therefore the ordinarie *gloſſe* here concludeth well out of *Auguſtine*, *reſtat vt totum Deo datur*, it remaineth, that the whole be giuen vnto God: *volentem prævenit vt velit, & ſubſequitur ne fruſtra velit*, he preuenteth man to make him will, and followeth him with his grace, that he doe not will in vaine, &c. And I preferre here the iudgement of *Tolet* and *Bellarmine* before other Romaniſts; the firſt inferreth out of this place, *non fuit niſi ex ſola voluntate Dei*, the calling of the Gentiles was onely of the will of God: *annot.* 23. the other likewiſe ſo expoundeth this place, that it is onely the mercie of God, nothing at all in the will of man, that he perſeuereth to the ende: *lib.* 2. *de grat. c.* 12.

4. *Ambroſe* by *mercie* vnderſtandeth the diſcerning iudgement of God, as he giueth inſtance in Dauid and Saul, how both of them asked pardon of God: but God diſcerned *vter bono animo peteret*, which of them asked of a good minde: and ſo he will haue the meaning to be, that it was not enough for a man to will and endeauour, vnleſſe God did confirme and allow of his endeauour: But there is great difference betweene the mercie of God, and the iudgement and approbation of God: for but part of the worke is aſcribed to the one, whereas the whole is due to the other: *ex Mart.*

5. Now touching the true meaning of the words: 1. neither with *Anaſtaſius qu.* 59. are they to be reſtrained to Eſaus running and courſing in the field to hunt for veniſon for his father. 2. nor yet with *Tolet* to Iacobs running to the flocke to fetch a kid, Gen. 27. the Apoſtles doctrine is more generall. 3. nor yet, as the ſame *Tolet annot.* 23. is this ſentence onely to be applied in generall to the calling of the Gentiles, and the reiection of the Iewes: but with *Auguſt. epiſt.* 101. doe we interpret this place of the particular predeſtination of euery one, that it dependeth not vpon the foreſight of the will and works of men, but onely on the mercie of God. 4. *Oſiander* vnderſtandeth it of the willing and running of naturall and vnregenerate men among the heathen; that they were not called in reſpect of any ſuch will or endeauour: but as well the calling and running of regenerate, as vnregenerate men, are here excluded from beeing any cauſe of election. 5. Neither are thoſe words to be deuided, as though the willer were one, and the runner an other: but the things onely are diſcerned, by *willing*, is vnderſtood the inclination and endeauour of the minde, by *running* the externall workes and labour, *Gryneus.* 6. And here the nominative caſe muſt be ſupplied, which *Beza* will haue to be *election:* that it is not in the willer or runner: and ſo *Parens: Haymo* ſupplieth, the *will* is not of the willer, nor *curſus*, the running of the runner: *Pet. Martyr* better vnderſtandeth both; that two things are here implied: that neither election is in reſpect of any thing in man, neither that he hath power to will or runne of himſelfe. 7. And *Beza* well interpreteth, τῦ θέλοντος, *of him that willeth*, not *volentis*, of the *willing*, to take away all ambiguitie: leaſt the word θεῦ, *God*, might be thought to be ſupplied, in the two firſt, as well as in the laſt: as though the ſenſe ſhould be this, *It is not of God that willeth or runneth, but that ſheweth mercie.*

17. Queſt. *How the Lord is ſaid to haue raiſed or ſtirred vp Pharaoh*, v. 17.

1. *Photius in Oecumen.* vnderſtandeth it of the raiſing vp of Pharaoh to the kingdome: ſo alſo *Rupertus Tuitienſ.* I haue raiſed thee, *ſcilicet in regnum*, that is, to the kingdome: ſo alſo the *Rhemiſts* in their *annot.* and *Vatablus:* But the Apoſtle goeth further, then to the time of Pharaohs comming to the kingdome. 2. *Chryſoſtome*, ſo alſo the *Septuag.* and *Chalde paraphraſt*, doe refer it to the ſauing and keeping of Pharaoh aliue from the plagues of Egypt, that Gods power might be ſhewed in him: and to the ſame purpoſe *Ambroſe*, whome the *ordinarie gloſſe* followeth, thus expoundeth, I haue raiſed thee vp, *cum apud Deum mortuus eſſes*, beeing in effect dead before God, in ſuffering thee to liue, &c. But many beſide

beſide Pharaoh, were ſo reſerued from the plagues of Egypt. 3. ſome vnderſtand it *permiſſiue*, that God is ſaide to haue raiſed him vp, in permitting Pharaoh to rage againſt his people: *permittendo, non agendo*, by permitting, not acting or doing any thing: *Rupertus* before alleadged: and theſe thinke that good things are done *volente Deo*, God beeing willing, *mala permittente*, and euill by his permiſſion onely. But *Pet. Martyr* here well ſheweth, that euen permiſſion alſo is not without the will of God, and that euen good works belong vnto Gods permiſſion: as Heb. 6. 3. *This will we doe, if God permit:* and this word of raiſing vp, ſheweth more then a permiſſion onely. 4. Some referre it vnto the meanes, as the ſignes and wonders, whereby Pharaoh was further hardened: ſo their meaning is, that God did raiſe him vp *occaſionaliter*, by miniſtring occaſion onely: as *Anſelme, excitavi te quaſi ſopitum per mea ſigna*, I did raiſe thee vp or awake thee by my ſignes, as a ſleepe: to the ſame purpoſe *Lyranus, abuſus eſt ſignis*, he abuſed the ſignes, which were ſent to bring him to repentance: *Haymo* much differeth not, *duritiam cordis manifeſtavi*, I manifeſted or made knowne by this meanes, the hardnes of thy heart. But the Apoſtle ariſeth yet higher to the counſell and purpoſe of God, he ſtaieth not onely in the externall and ſecondarie meanes. 5. *Beza* and *Gryneus* vnderſtand it of the creating of Pharaoh, that he had made and created him to that ende: but the Apoſtle as before in the example of Eſau and Iacob, ſo here, ſpeaketh of the purpoſe and counſell of God, which went before their creation and birth. 6. *Pet. Martyr* hath this note by the way, that God might raiſe vp in Pharaohs minde, *vehementem cogitationem de tuendo regno*, a vehement cogitation or thought to defend his kingdome: but he by his owne corruption turned this cogitation into malice againſt the people of God. But this doth not fully ſatisfie: for the counſell and purpoſe of God concerning Pharaoh was long before the raiſing or ſtirring vp of any ſuch cogitation.

7. Neither muſt this be referred ſo vnto God, as to make him the efficient cauſe of ſtirring vp the malice of Pharaoh; as *Pererius* ſlandereth the Proteſtants to affirme, that God ſtirred vp Pharaoh, that is, *feciſſe eum ita obduratum in malo, &c.* to haue made him ſo obdurate in euill, that by puniſhing of him diuerſly, he might take occaſion to ſet forth his power and glorie. *Perer. diſput. 9. numer. 50.* But farre be it from vs to make God the author of euill, or the proper cauſe of any ones hardnes of heart: we are further off from this blaſphemous aſſertion, then the Romaniſts themſelues.

8. Neither doe we reſtraine this onely to Gods decree of the reiection and reprobation of Pharaoh; as though God had ordained Pharaoh to this ende, to ſhew his diſobedience, that thereby Gods power might appeare: as *Bellarmine* imputeth this opinion to *Calvin* and *Pet. Mart. Deum abſolute Pharaonem excitaſſe, &c.* that God abſolutely had raiſed vp Pharaoh to reſiſt him, before any foreſight at all of his ſinne: for God doth not ordaine or appoint any vnto ſinne. Neither hath *Calvin* any ſuch ſaying; his words are theſe, *God raiſed vp Pharaoh to this ende, vt dum ille contumaciter diuinæ patientiæ reſiſtere nititur, that while he ſeeketh to reſiſt obſtinately the power of God, he beeing ſubdued and brought vnder might ſhew how invincible the arme of God is.* *Pet. Martyr* alſo thus writeth, *I haue raiſed thee vp to this end, to afflict my people, & mihi reſiſteres, and to reſiſt me, that my power might be ſeene in thee.* Neither of theſe affirme that God raiſed vp Pharaoh, to this end to reſiſt him, but the end was the demonſtration of Gods power, by his obſtinacie and diſobedience, which God procured not, but ordered it ſo, that his glorie and power might be ſet forth by it. Bellar. lib. 1. de amiſſ. grat. c. 12. in fine.

9. Wherefore for the right vnderſtanding of this place, there are foure things to be conſidered, which will deliuer God from all ſuſpition of iniuſtice. 1. his abſolute power to diſpoſe of his creatures, as it ſeemeth beſt vnto himſelfe, as they may beſt ſerue vnto his glorie; he may take vnto himſelfe, and leaue whome he will, and none are to ſay vnto him, *What doeſt thou?* Iſa. 45. 9. 2. God did foreſee the malice and obſtinacie of Pharaohs heart, whereby he fore-iudged him worthie of perdition; as Habac. 1. 12. the Prophet ſpeaketh of the Chaldeans, *Thou haſt ordained them for iudgement, and eſtabliſhed them for correction:* and in the next verſe he ſpeaketh of their wickednes, *wherefore doſt thou looke vpon the tranſgreſſors.* 3. God by his ſecret working, but moſt iuſt, is ſaid to ſtirre vp the ſpirit of the wicked, not by inclining their corrupt wills vnto euill, but by his ſecret power ordering them, to that end, which he hath appointed: as Ier. 51. 11. God is ſaid to haue raiſed vp the ſpirit of the King of the Medes, againſt Babel: and yet it is certaine, that they ſinned

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in this action, which God stirred them vp vnto: for God stirred them vp to one end, to be ministers of his iudgements vpon that wicked nation; but they therein satisfied onely their owne cruell and couetous mind: as Isai, 10. 5. the Lord saith concerning *Assur: I will giue him a charge against the people of my wrath, &c. but he thinketh not so:* they considered not wherefore the Lord vsed them as the end of his wrath. 4. Lastly, the end must be considered, wherefore God raised vp Pharaoh: to a most holy and iust end, for the setting forth of his glorie: as the wise man saith, Prov. 16. 4. *The Lord hath made all things for his owne sake, yea euen the wicked against the day of euill:* In these foresaid respects God is said to haue raised vp and ordained Pharaoh, without any touch of iniustice at all.

Quest. 18. *How the Lord is said to harden whom he will,*
v. 18.

1. *Origen* thinketh that this sentence is part of an obiection propounded in the person of some other: and so also *Chrysostome*. But it appeareth to be the Apostles owne assertion, both by the note of *illation, therefore he hath mercie, &c.* and because the obiection followeth in the next words, v. 19. *thou wilt say vnto me then:* which sheweth this to be no part of the obiection; *Beza, Gryneus.*

2. Some thinke that God hardneth by permission onely, as *Oecumen. indurat. i. durum esse permittit*, he hardeneth, that is, suffereth and permitteth to be hardened: so also *Bellarmine, permittit eos male agere*, he permitteth them to doe euill. But this permission doth suppose God, either *otiosum, vel invitum*, either to be idle and negligent, or against his will to suffer things: so it will cast vpon God either an *imputation* of negligence or indulgence, as Heli permitted his sonnes to sinne; or of *impotencie*, in permitting things, which he cannot hinder: therefore this deuise of bare permission, doth not satisfie.

Bellarm. lib. 2. de amiss. grat. cap. 13.

3. Nor yet did God harden him, *per patientiam*, by his patience, in sparing to punish him, *Origen: dilatione pœnæ*, by deferring of his punishment, *Basil in Oecumen.* for in this sense Pharaoh rather hardened his owne heart, in abusing Gods longsuffering, as the Apostle speaketh of those, which through their hardnesse of heart despise the bountifulnesse of God, Rom. 2. 42. God cannot be said this way to harden it.

4. *Hierome* thinketh that God doth harden the vessels of wrath, and mollifieth the vessels of mercie, *causis præcedentibus*, vpon causes proceeding or going before, because some beleeued in Christ, some beleeued not, *Hierome epist. 150. resp. ad qu. 10.* But *Pererius* refuseth this opinion, and vpon good ground; because he maketh the wills and dispositions of men, to be the first cause, why God sheweth mercie on some, and hardeneth others: as the same heate of the Sunne mollifieth the wax, and hardneth the clay: whereas the Apostle *solo voluntati diuinæ aperte assignat*, doth manifestly assigne the cause to the onely will of God: *Pere. disput. 10. numer. 55.*

5. And farre be it from any to thinke, that God is the proper efficient cause of the hardening of mans heart, which is the worke of Sathan: as *Pererius* slaundereth *Calvin* to say, *Deum causam esse efficientem indurationis*, that God is the efficient cause of the hardening of the heart, &c. And thus he challenging *Calvin*, because he saith, that this word *to harden* in Scripture signifieth not onely permission, *sed diuinæ iræ actionem*, but an action of the diuine wrath: which is most true; but yet as the hardning and hardnesse of the heart is sinne, the Lord hath nothing to doe with it.

6. *Pererius* thinketh that by hardening here we may vnderstand, *ipsam reprobationis originem*, the verie beginning of reprobation, that is the will and purpose of God, *non miserandi*, not to shew mercie: But hardening of the heart is an effect or consequence rather of reprobation, then reprobation it selfe: and thus he will make God the proper cause of this induration and hardening, which he charged *Calvin* with before.

7. To vnderstand therefore how God is said to harden the heart: it must be considered, that there are two degrees therof, *desertio indurita*, the leauing and forsaking of men in their hardnes of heart; which is either *non apponendo, vel subtrahendo gratiam*, in not giuing, or in subtracting his grace: as *Augustine* saith, he hardeneth not, *impertiendo malitiam, sed non impertiendo gratiam*, not by imparting malice, but by not imparting his mercie and grace: *epistol. 105. ad Sixtum i non quia irrogatur aliquid quo fit homo deterior, sed quo fiat melior, non irrogatur:* not because any thing is *irrogated* to make man worse, but nothing is *irrogated*, to make him better, *lib. 1. ad Simplici. qu. 2.* and he likeneth it to the freezing and congealing of the water by the absence of the Sunne, which is done, *non impretiendo* frigidita-

frigiditatem, sed non apponendo calorem, not by imparting coldnesse, but in not putting to heat. The other degree in hardening, is *inflictio grauioris duritiæ*, the inflicting of a greater blindnesse, and hardnes of heart: which is done three wayes, either *immediately*, by God himselfe, or *mediately* by Sathan, or by themselues, that are hardened: and so we reade in Exodus, that God is said 8. times to haue hardened Pharaohs heart, and thrice Pharaoh hardened his owne heart, and fiue times his heart is said simply to be hardened, *Pareus*.

First God inflicteth the hardnesse of heart as a punishment, when either *inwardly*, he giueth them vp to their owne desires, not onely in denying vnto them necessarie graces, but so working by his invisible power that their corrupt wills are more and more hardened: as it is said, Reuel. 22. 11. *He that is filthie, let him be filthie still:* hardnesse then of heart, as it is a punishment of former sinnes, is iustly inflicted by God, as *Augustine* saith, *prioribus meritis, &c. hoc redditum est Pharaoni, vt cor eius indureretur*, this was giuen as a iust recompence to Pharaohs former euill merits, in afflicting the people of God, that his heart was hardened, &c. As hardnesse of heart is a punishment of former sinnes, so it is of God. And God by his immediate power hardeneth the heart two wayes: 1. the generall facultie, whereby euerie one mooueth and willeth this or that, is of God: *Luther* vseth this similitude, as *Per. Martyr* alleadgeth him: like as the rider that forceth a lame and halting horse is the cause of his going: but his halting pase proceedeth from the lamenesse of the horse: so God hardeneth as the generall mouer, but the euillnes of the action proceedeth from the corruption of man. 2. But more then this, God doth by a more speciall prouidence so ouerrule euen the hearts of wicked men, that they are ordered vnto that ende, which the Lord will himselfe: and so *Hugo* well saith, that God *inuisibili operatione, malas voluntates ad suum arbitrium temperat & ordinat, &c.* by his invisible operation doth temper and order euen wicked wills according to his owne mind, &c. yet God giueth vnto euill and perverse wills, *non corruptionem sed ordinem*, not corruption but order, &c. and he sheweth it by this similitude: like as when one is cast downe headlong, and is readie to fall, if one make a way seeing he must needes fall; that he tumble downe one way rather then an other, he in some sort may be said to incline and make a way for him to fall: and yet causeth or procureth not, but onely disposeth his fall: And thus God may be said to harden *inwardly*.

de natur. & gra. cap. 22.

Hug. de S. Vict. lib. 1. de sacram. par. 5. c. 29.

Outwardly also God hardeneth by his workes, as either his mercies shewed vpon others, as the Egyptians hated Gods people, because the Lord blessed them: and in this sense it is said, that God *turned their hearts to hate his people*, Psal. 105. 25. that is, by occasion of those benefits, which he bestowed vpon them: or by his iudgements inflicted vpon the wicked themselues; as Pharaohs heart was the more hardened by the plagues which were sent: of this kind also it is, that the wicked are many times hardened by the ministerie and preaching of the word, which is sent to conuert them, but they peruert it to their destruction: so it is said vnto the Prophet Isay, 6. 9. *Goe, &c. and shut the eyes of this people, make their heart fat:* the Prophet is said to harden their heart, because it was hardened by occasion of his preaching.

Secondly, God hardeneth by his instruments: as when he deliuereth vp men vnto Sathan to be seduced by him, and giueth them ouer into his power: as God is said to haue stirred vp Dauid to number the people, 2. Sam. 24. 1. which was indeede the worke of Sathan, 1. Chron. 21. 1. so God bid the lying spirit to goe and deceiue Baals Prophets, 1. Kin. 22. 21. and the Apostle saith of the wicked, that the God of this world hath blinded their minds, 2. Cor. 4. 4.

Thirdly, the wicked doe harden their owne hearts, when God giueth them ouer vnto their owne wicked and corrupt desires; as the Apostle speaketh of the heathen, that God gaue them vp to their owne hearts lusts, Rom. 1. 24. And thus Pharaoh is said to haue hardened his owne heart: And thus, as hath beene shewed, God is said to harden the heart: But it will thus be obiected on the contrarie.

1. *Obiect.* To tempt man is all one as to harden him, but God tempteth none, Iam. 1. 13. therefore neither doth he harden them.

Answ. God tempteth not with any such temptation, as proceedeth from a corrupt beginning: such as are the tentations which are caused by mans own concupiscence: for as God is not tempted, he hath no corrupt affections to be tempted, so neither doth he tempt by inciting

citing or stirring men vp to euill: neither doth he in this manner harden: but as God may tempt externally for the triall of mens faith and obedience, as he tempted Abraham, and so he tempted Israel in the desert: so the Lord by externall meanes, and in such manner as we haue said, hardeneth in his iustice without any iniustice at all, *Martyr.*

2. *Obiect.* If God hardened Pharaohs heart, why then did he send Moses so often vnto him, to bid him let his people goe? God should seeme herein to be contrarie to himselfe, in making shewe of one thing, and yet intending an other.

Answ. Pet. Martyr here vseth this distinction: Gods will is to be considered two waies; there is *voluntas signi vel antecedens*, the will of the signe, or the wil going before: and there is *voluntas consequens seu beneplaciti*, the will *following*, or of Gods good pleasure: As when Ionas was sent to preach to the Niniuites, that they should within 40. dayes be destroyed, that was the will of the signe, or the reuealed will of God: but yet the Lord vpon their repentance purposed to spare them, that was the secret wil, and good pleasure of God: yet were not these wills the one contrarie to the other: but the one wrought for the other: as Ionas preaching brought them to repentance, that Gods pleasure might be fulfilled in sparing of the citie: so Moses was sent to Pharaoh, to make him without excuse, that Gods iustice might be manifest in giuing him ouer to the hardnes of heart.

3. *Obiect.* Hardnes of heart is of God, hardnes of heart is sinne, therefore it would hence followe that sinne is of God.

Anſ. Hardnes of heart is not of God simply, or as it is sinne, but *accidentally* only, as it is the punishment of sinne: hardnesse of heart is then ascribed vnto God, as the Iudge, to Sathan as the tormentor and executioner, to the wicked themselues, as to the partie guilty, *Parem. dub.* 16.

4. God is not angrie with his owne worke: but he is angrie with them for their hardnes of heart: therefore it is no way Gods worke.

Answ. Hardnes of heart as it is sinne, or the cause of sinne it is not of God, but the Lord is offended with it: but as it is a punishment of sinne, so is it of God, and the Lord is pleased that the obstinacie of the wicked should be punished, *Gryneus.*

Queſt. 19. Of the obiection propounded, v. 19. *Thou wilt say, why doth he yet complaine, &c.*

1. This is the third obiection: the first was of inconstancie, which might seeme to be imputed vnto God in reiecting the Iewes, which was answeared before v. 6. the second of iniustice, in casting off some and choosing others, before they had done any good or euill, v. 14. now the third is of crueltie, which might be surmised in God, in being angrie with those that are hardened, which notwithstanding is according to his owne will: this obiection the Apostle now beginneth to answear.

2. Why doth he yet complaine, or is angrie, μέμφεται, the word signifieth both: the latine readeth *queritur*, complaineth: by the mistaking of which word, some taking it for *quæritur*, with a dipthong, which signifieth to be sought or enquired: some haue here deuised threefold sense; as first it may be taken impersonally, why is it enquired, whence it is that one is good an other euill; or *passively*, wherefore is it sought for, or why should any seeke to be good, seeing all is as God will; or *actiuely*, why doth God complaine of sinners, seeing all is according to his will: so *Gorrhan* and the *ordin. gloss.* but the last onely is the right meaning, the other two senses doe arise by the mistaking of the word.

3. God complaineth in many places in the Scriptures of the wickednesse of men, as Isa. 1. 26. *How is the faithfull citie become an harlot:* so our Sauiour taketh vp this complaint ouer Ierusalem, *how often would I haue gathered you children, &c.* Matth. 23. now the obiection is, why God should thus complaine, seeing herein his will is not gainsaied or resisted.

4. And the force of the obiection consisteth in these two points. 1. *Ob.* That which is according to Gods will, he cannot iustly be offended with; but that some are hardened is agreeable to Gods will: here we must answear by a distinction of Gods will; for that which is not contrarie to Gods reuealed will, he cannot be displeased with all; but if the question be of his secret, and hid will, the proposition is not true.

2. *Ob.* That which cannot be auoided, is not iustly punished, but the hardening of the reprobate cannot be auoided, therefore, &c.

Answ. Here must be admitted a distinction of necessitie, there is *necessitas coactionis*, neces-

compelling and enforcing necessitie, when the will is not free, but vrged and compelled; and *necessitas naturæ*, the necessitie of nature: as men considering their naturall corruption cannot but sinne, there is *necessitas infallibilitatis*, a necessitie infallible: as that which God hath decreed, cannot otherwise be, *Martyr*: of the two latter kinds of necessitie, the proposition is not true, but onely of the first: that which cannot be avoided, is not iustly punished, if a man be willing to avoide it: seeing then the will of wicked men is wholly carried after sinne, howsoeuer there is a necessitie in their nature, and in respect of Gods decree not to doe otherwise: yet because they are not compelled, but they sinne willingly, they are notwithstanding iustly punished.

Quest. 20. *Of the Apostles answer to the former obiection, who art thou O man that pleadest, &c. v. 20.*

1. The Apostles answear is first *personall*, shewing the insolencie and presumption of man, that dare take vpon him, thus as it were to call the creator to account for his workes: of such the Prophet Isay saith, 49. 10. *Woe vnto him that striueth with his maker*: the other answear is *reall*, that is, concerning the thing it selfe: which consisteth of a secret *concession*, that both are true, that God hardeneth whom he will, and that none can resist Gods will, or doe otherwise then he hath determined: and there is a *negation* insinuated, that yet notwithstanding God is not vniust, which he sheweth by the absolute power that God hath ouer his creature, by the similitude of the potter, *Gryneus*. *Tolet* maketh here two answears of the Apostle in this similitude propoled, one to stay the curiositie of such gainsayers, v. 20. the other to satisfie the humble and willing to learne, that God casteth off none without their owne demerits, v. 22.

2. *Origen* well obserueth here a difference betweene those which aske questions, and make obiections of curiositie, for they deserue no other answear but this, *tu quis es, who art thou man, &c.* and such as desire to be satisfied for their own instruction, *non puto, quod si fidelis seruus & prudens interroget, &c.* I doe not thinke that if a faithfull and wise seruant should haue asked any question beeing desirous to vnderstand, that it should haue beene so answeared him: but his desire should haue beene satisfied as Daniels was, c. 9.

3. *Augustine* concerning this answear of the Apostle, *lib.* 83. *qu.* 68. maketh mention of two cauils of certaine heretikes here obiected, the one of the Marcionites and Manichees, that Paul hauing nothing to answear to these obiections, fell to chiding: some other thought the Scriptures were corrupted, and that these words were inserted by others: To both these cauils *Augustine* answeareth thus in effect: to the first, that seeing the Apostle spake by the spirit of God, it were blasphemie to thinke that he had nothing to say: and to the other, if this be admitted, that the Scriptures are corrupted, we shold haue no certainty of any thing.

Quest. 21. *How the similitude, which the Apostle bringeth in of the potter, is to be vnderstood.*

1. *Hierome epist. ad Hedib. qu.* 9. 10. maketh this a dissimilitude rather then a similitude, in this sense: O man thinke not, that God hath made thee like a peice of clay, without any will or motion: for the clay cannot answear the potter any thing: but thou makest answear to God, *O man who art thou that answearest, &c.* to the same purpose *Photius in Oecumenius*, as he is here cited by *Tolet ann.* 26. But seeing that the Scriptures vnto the which the Apostle here alludeth, doe often compare God to a potter, and men vnto the clay, vnder the potters hand: this interpretation seemeth to crosse altogether the Apostles meaning, that neither God should be as the potter, nor men as the clay.

2. *Chrysostome* thinketh that S. Paul onely alleadgeth this similitude to this ende *ad obedientiæ silentium exprimendum, &c.* to shewe how we should be obedient and silent, not to be inquisitiue in these things, as the clay is vnder the potters hand, suffring him to worke his pleasure: But as we confesse this to be true, so there is more comprehended in this similitude, which giueth vnto God, an absolute power ouer men to dispose of them, as it pleaseth him, as the potter doth of his clay.

3. *Origen* would expound this place by the like, 2. Tim. 2. 21. *If any purge himselfe from these he shall be a vessel vnto honour*, here (saith *Origen*) *memoravit rationem, &c.* he remembreth the reason, wherefore some are made vessels to honour, some to dishonour: *if any man purge himselfe, &c.* so Iacob was a vessel to honour, because he purged himselfe, &c. to the same purpose *Ambrose* in his commentarie here. But 1. these two places are not alike: for S. Paul there speaketh, neither of the decree of election, nor of the cause of our vocation or calling, but *de officio*, of the office and calling of a Christian, how he ought to be vnlike to

the reprobate, and carrie himselfe as a vessell sanctified and purged for the glorie of God: as *Calvin* well interpreteth that place. 2. and if it were thus, that God vpon the foresight of works good or euill, should elect or reiect, then should he not haue the like power which the potter hath ouer the clay, *Mart.*

4. Wherefore the Apostle in the ensorcing of this similitude reasoneth *à minori*, from the lesse to the greater, that if a potter haue such power ouer his vessels which he maketh, God hath much more ouer his creature, to frame and fashion it, as it may best serue for his glorie. But yet this similitude is not in euerie point to be pressed, but in diuerse things there is a dissimilitude. 1. God maketh man of nothing, but the potter hath a matter prepared before, out of the which he maketh his vessels, *Parens.* 2. the clay hath no motion or vnderstanding, as man hath, *Faius.* 3. and it is a greater matter to destroy a man, then a peice of clay, *Faius.* But herein this similitude holdeth, 1. like as there is no difference in the matter, out of the which the potter frameth diuerse vessels: so all men by nature were as one corrupt masse. 2. As the potter hath absolute power to doe with his clay as he will, for the the vse and service of the house: so God the Creator may dispose some to honour some to dishonour, as he seeth it to make most for his glorie. 3. as the clay if it could speake, is not to reason with the potter, so neither is man to question with God, for making him so. 4. and as the potter, *nihil adimit luto, &c.* taketh nothing from the clay, of what forme soeuer he make it: so neither doth the Creator any wrong to the creature howsoeuer he dispose of it, *Calvin:* who thinketh that the Apostle in this place hath reference rather to that place, Isay 49.9.10. then to the other Ierem. 18.2. where the Prophet is bid to goe downe to the potters house: But the Apostle rather alludeth vnto both these places, as *Martyr* obserueth.

5. But against this application of the similitude, it will be thus obiected. 1. *Obiect. Erasmus* obiecteth, as he is here cited and confuted by *Pet. Mart.* that the Apostle treating onely of the temporall reiection of the Iewes, alludeth to that place of Ieremie, which must be vnderstood of the temporall reiecting and casting off the Iewes. *Ans. P. Mart.* here answereth, that 1. neither in that place doth the Prophet onely speake of temporall things, but as they were types and shadowes also of spirituall, which must be ioyned together in those propheticall predictions. 2. neither doth the Apostle onely here speake of the temporall reiection and forsaking of the Iewes, but of the spirituall, as is euident, c. 10.1. *mine hearts desire is, that they might be saued, &c.* he maketh expresse mention of their saluation.

2. The Apostle seemeth to change the question, which was not whether the Lord had power as the potter, to dispose of his vessels as it pleaseth him: but why the Lord should complaine and be angrie with his worke, which is made according to his owne will. *Ans.* 1. *Tolet* and *Faius* here answear, that for God to complaine, or be angrie, is the same, as to make a vessell of dishonour: he maketh some vessels of dishonour, that is, he is angrie with them, and complaineth of them: but this answear satisfieth not: for God complaineth in Scripture and sheweth his anger against those, which were before ordained to destruction: therefore *Parens* here better maketh this answear: that as the potter hath a double right to breake in peices the vessel which he maketh, both in respect of his power, because he is the potter, the maker and fashioner of it, and in respect of the vessel it selfe, if it chance to be tainted with some euill sauour, he may with much better right breake it into shiuers: so God, beside that by the right of his Creatorship, he may dissolue that which he made, he also is iustly angrie with the creature for the sinne and corruption thereof, which it hath voluntarily committed.

Quest. 22. What the Apostle meaneth, *by the same lumpe or masse, v.21.*

1. Some by the same masse vnderstand the sinne of idolatrie, wherewith the Israelites were infected in Egypt, as well as the Egyptians, and yet the Lord out of this masse saued the Israelites and destoyed the Egyptians: But *Pet. Martyr* refuseth this interpretation. 1. because that which is generally deliuered by the Apostle, they restraine to particular kinds of men. 2. the Apostle treateth not of the punishments inflicted by God vpon some rather then others, the reason whereof is euident in the diuersitie of mens workes: but he speaketh of the decree and purpose of God from the beginning.

2. *Method. l. de resurrect.* as he is cited by *Oecumen.* vnderstandeth this lumpe or masse of the elements, out of the which the Lord shall frame the bodies of men in the resurrection, some to rise to honour, some to dishonor: But there is great difference between the decree of election & reprobation whereof he treateth here, and the executiō thereof in the resurrection.

3. Th

3. The most doe vnderstand the masse of corruption, when as all mankind by the transgression of Adam was polluted, and enthralled vnder sinne: so *Augustine*, *Vtrosq; electum & reprobum, ex eadem massa tota damnata originaliter, &c.* Both the elect and reprobate are originally out of the same masse of damnation, yet God as a potter out of the same masse, maketh one vessell to honour, an other to dishonour, &c. *de ciuitat. Dei, lib.* 15. *c.* 1. *Pet. Martyr* also consenteth, *considerauit hominem Paulus post peccatum*, Paul here considereth man after his fall, as beeing most vile and abiect both in bodie and minde, &c. likewise *Pareus* vnderstandeth here, *massam corruptam*, the masse of corruption, because by this meanes the iustice of God better appeareth in iudging the reprobate and shewing mercie on the elect, *dub.* 17. *Bellarmine* also *lib.* 2. *de amiss. grat.* will haue by this masse vnderstood, *genus humanum peccato corruptum*, whole mankind beeing corrupt by sinne.

Beza refuseth this interpretation vpon these reasons. 1. because in this sense the Lord cannot be said to make vessels of dishonour, but rather to leaue them in their naturall corruption, beeing alreadie vessels of dishonour. 2. if God should first behold men as corrupt by sinne, before he decreed and determined what should become of them, this might be some imputation to his wisedome, as first creating men before he had appointed how to dispose of them. 3. and in this sense, the reason of Gods iustice were euident, in leauing men alreadie corrupt, so that there would be no place for that obiection of Gods iniustice, here propounded by the Apostle.

4. Therefore *Beza* with whom *Faius* concurreth, doth by this masse vnderstand the first creation of man out of the dust of the earth: as the verie terme of clay, which the Apostle vseth sheweth, out of the which Adam was taken.

5. But I thinke, that by this masse we may more safely vnderstand, generally, the same originall and beginning of man, whether in the creation, before sinne yet entred, or in his corrupt state: for if it should be restrained onely to the latter, it were a limitation of Gods power, as though he had not absolute right to dispose of his creature, as it pleased him, without respect vnto sinne: neither yet must the latter be excluded, because the Prophet taketh *clay* in that sense, for mankind as it now standeth in the state of corruption, Isa. 45. 9. shewing that God may dispose of men in this world, according to his good pleasure: And *Pareus*, though he resolue, *dub.* 17. that this masse is better taken for the state of corruption, yet in his annotation vpon the 22. v. he comprehendeth both: that God hath power *ex eadem massa damnata, imo ex nondum creata*, out of the same damned masse, yea out of the same masse, not yet created to make some after one fashion, some after another: for the Apostle in alleadging this similitude of the potter doth not so much shewe what God doth, as what he may doe: euen as the potter hath absolute power to dispose of his clay, to make thereof what vessels he thinketh good: so God out of the same masse or matter, whether it be considered in mans creation or transgression, may diuersly dispose of his creatures, they hauing all one and the same beginning, as the vessels out of the same clay.

23. Quest. *Of the* 22. *v. What and if God would, &c.*

1. *What if God:* some will haue the 30. verse to answer vnto this, *what shall we say then, &c.* but then the sense should be suspended too long: *Theodoret* thus expounderh; if thou art desirous to know, why God punisheth some, &c. know that he doth it iustly bearing with patience, &c. but here too much is inserted to make vp the sense: some giue this sense, *quid Deus? what doth God? if he would, &c.* but thus the order of the words is inverted, which stand thus, *what if God would:* therefore the sense is thus best explained: if we vnderstand with *Augustine, if God would, &c.* what wouldest thou then answer or obiect to God: or with *Calvin, Beza, Pareus, who can accuse God of iniustice, &c.*

2. Concerning the occasion of the words, it is this: whereas the Apostle before insisted vpon Gods absolute right and power ouer his creature, to dispose of it at his pleasure, as the potter doth his clay: least that the prophane might haue taken occasion hereby, to haue accused God of tyrannie, that he should cast off some vnto euerlasting destruction of his owne will, now he sheweth, that Gods purpose in reiecting some, and electing others, is grounded vpon most iust reasons: for none are cast off but worthily for their sinne: and so the Apostle here toucheth the reasons both why some are cast off, others elected: there are three reasons rendred of the former; because they are vessels of wrath, that is God is iustly offended with them for their sinnes; then he sheweth his power in iudging them, and further they

abuse Gods patience, and therefore are iustly punished, the cause why God electeth others, is for the setting forth of the riches of his glorie.

3. Where they are called vessels, some of wrath, some of mercie: we are to consider, that this word *vessel* is vsed in a threefold respect, *naturall, ciuill, spiritnall*, and *eternall*: in the first respect, the bodie is said to be a vessell with relation to the soule, because it is as the vessel thereof: as the Apostle saith, 1. Thes. 4. 4. *Let euery one know how to possesse his vessel in holines:* in the second, some are said to be vessels, in respect of their calling *publike*, as Paul was Gods chosen vessel, to carie abroad his truth, Act. 9. 15. *priuate*, as the woman in the family is called the weaker vessel, 1. Pet. 3. 7. But here they are called vessels in respect of Gods eternall purpose: that some should be ordained for wrath for euer, some for euerlasting glorie.

4. But where the Apostle saith, to shew his wrath: *Origen* here hath a note somewhat curious: he obserueth that in Scripture the Lord is said to manifest his wrath, but his goodnes he hideth, as Psal. 31. 19. *How great is thy goodnes, which thou hidest for them that feare thee, &c.* and the reason he saith is this, because it is expedient for men, *esse sub mera ira*, to be vnder the feare of Gods wrath, &c. But the word *tzaphan* vsed in that place, signifieth as well to lay vp, as hide: and in this place the Apostle speaketh as well of the declaring of the riches of Gods glorie toward the vessels of mercie, as of manifesting his power towards the vessels of wrath.

5. Now whereas the Apostle calleth as well the reprobate as the elect, the vessels of God, the one of his mercie, the other of his wrath, thereby we see, that God vseth them both, as his instruments, though not in the same manner: for he powreth of his grace into the vessels of mercie, and so maketh them fit instruments for himselfe; the other he vseth also not by infusing that euilnes vnto them, which they haue, but by moderating, ordering, and ouerruling the same, as it pleaseth him.

6. We must also consider that there are two kinds of vessels of wrath, there are some such in respect of their present state, which may become vessels of glorie, such was Paul: some are vessels of wrath in the eternall decree of reprobation, as Iudas was: and those the Apostle speaketh of here.

Quest. 24. *In what sense the vessels of wrath are said to be prepared to destruction. v.* 21.

1. Whereas the vessels of wrath are said to be prepared in the *passiue*, but it is said in the *actiue*, God hath prepared the vessels of mercie, *Ambrose* as *Pet. Martyr* citeth him, ascribeth the first vnto God, that the vessels of wrath are prepared to destruction, and *Beza* thereunto consenteth: but the preparation of the vessels of mercie he referreth to Gods prescience: whereas God did not onely foresee, but ordained also the vessels of mercie: but seeing that the one is vttered in the *passiue*, the other in the *actiue*, the vessels of wrath are not so prepared of God, as the vessels of mercie are.

2. *Chrysostome* goeth an other way, for he thinketh, that the vessels of wrath are made so *propria iniquitate*, by their owne iniquitie, and the vessels of mercie are made *propria benevolentia*, by their owne good will, and he addeth, *licet potior pars sit Dei, modicum tamen ipsi attulerunt*, for although the better part be Gods, yet somewhat they bring of their owne: and *Origen* thinketh that they are called vessels of mercie, *quia seipsos emundauerunt, &c.* because they haue purged themselues from the filthines of sinne: But in that they are called *vessels of mercie*, and God is said to prepare them, it is euident, that it is onely in Gods mercie, that calleth them, and God prepareth them, not themselues.

3. But this is the reason of this different speach, because the vessels of mercie God onely hath prepared, they haue nothing of themselues: but the vessels of wrath are partly prepared of God, partly of themselues and of Sathan: if we consider the nature of these vessels, they were created of God, or the end it is also ordained of God, but in respect of their sinne, they are prepared of themselues by the corruption of their owne nature, and by the malice of Sathan: So they are neither wholly prepared of God to destruction, nor of themselues, but partly by both, as hath beene shewed: See *Pareus dub.* 18.

Quest. 25. *Of the testimonie cited v.* 21. *out of the Prophet Hosea.*

1. Concerning the allegation of the words there is some difference: for both the order of them is inverted, and the words themselues somewhat altered, for that clause, which the

Apostle

Apostle putteth last, is first in that place, Hos. 1. 23. and where the Apostle saith, *I will call her beloued, which was not beloued*, the Prophet saith, *I will haue mercie on her, that was not pitied*: S. Peter in alluding to this place, 1. *epist.* 2. 10. he keepeth the same words, but he changeth the order, *ye were in times past not vnder mercie, but now haue obtained mercie*: this part of the sentence he maketh the last, which with the Prophet is the first: to reconcile this doubt, 1. the vulgar Latine retaineth both, *beloued, which was not beloued, and shee which obtained not mercie, hath obtained mercie*: but *Beza* coniectureth well, that one of these was put into the text out of the margen, by the vnskilfull writers: for there is but one in the originall. 2. *Hierome* to whom *Erasmus* subscribeth, thinketh there were two readings of this place: some had οὐκ ἠγαπημένην, *not beloued*, some οὐκ ἠλεημένην, not pitied, and the latter he would rather to be receiued: but seeing the first reading is in the auncient originall, as appeareth by the Syriake translation, it is therefore the rather to be preferred. 3. wherefore I approoue *Iunius* solution, *lib.* 2. *parall.* 13. and *Pareus* in this place, that the Apostle in citing these testimonies doth followe the sense rather, then the words, for breuitie sake, and the better to apply them to his present purpose.

2. But as touching the scope of that place, and the meaning of the words, whereas the Prophet seemeth directly to speake of the Israelites, the question is, how the Apostle applyeth it to the Gentiles. 1. *Origen* answeareth that God speaketh not in mountaines and rockes, and other terrene places, but in the heart, there the conscience telleth euerie one whether he belong to the people of God or not, &c. But this is not sufficient to looke vnto the inward testimonie of the heart, we must haue also externall testimonie from the Prophets of the calling of the Gentiles, otherwise the Iewes will not be answeared.

3. Therefore *Chrysostome* thinketh, that the Apostle maketh this collection *à pari*, from paritie and equalitie, *Erasmus* saith, *à simili*, from the like, that seeing the Israelites for their sinne were cast off to be no people, they were in the same case with the Gentiles, that were no people also, and therefore *aqua ratione vocentur*, they may with as good right be called. 3. some of our newe writers, as *Calvin*, *Pet. Martyr*, thinke that the vocation of the Gentiles is prooued out of this place by a certaine consequent: for the Prophets vse, when they denounce iudgements against the people for their sinnes, to raise them vp with spirituall comfort againe in Christ, and *vbi erigitur regnum Christi*, where the kingdome of Christ is set vp, there must be a concurse of all people, from all parts of the world, *Calvin*.

4. *Augustine* whom *Haymo* followeth, vnderstandeth this place of the Iewes, which were no people, when they refused Christ, and said, we knowe not whom he is, but were his people being afterward conuerted vnto Christ, as 3. thousand were called at one sermon by S. Peter, Act. 2. But this had not been to the Apostles purpose, who intendeth to prooue the vocation of some from the Gentiles.

5. Therefore the Prophet directly in that place prophesieth, that they should become the people of God. 1. because the Gentiles were knowne by this name, *not the people of God*. 2. and of the Israelites literally it cannot be vnderstood, for they neuer returned againe to be a people.

Quest. 26. *What is meant by the short summe or account which God shall make in the earth, v.* 28.

1. Touching the words here alleadged, they are somewhat diuersly set downe in that place, Isay. 10. 21. 22. for there the sentence standeth thus, *the consumption decreed shall ouerflowe with righteousnesse*: but here the word *ouerflowe* is omitted, which some vnderstand of the ouerflowing of the iustice and righteousnesse of God; by the knowledge of Christ, into all the world, *Calvin*: some of the efficacie of the faith of the Gospel, which shall ouerflowe to wash away and couer their sinnes, as an ouerflowing streame doth wash and couer the earth, *Osiand.* and the word *charatz*, determined and decreed, is translated *abbreuiated* and *shortened*, thus the Septuagint doe reade that place keeping yet the sense: which being a receiued translation thorough the world which had so continued 300. yeares, the Apostle refuseth not to followe.

2. Concerning the meaning. 1. some interpret this word *consummate*, to be Christ, who was as it were abbreviated, and shortened in respect of his incarnation, *Anacletus epist.* 2. *Hier. epist. ad Algas. qu.* 10. 2. *Origen* applyeth it to Christs abridging of the law into two precepts, the loue of God, and our neighbour, and to the short *summe* or *compendium* of the faith set forth in the Creede: so also *Cypr. de orat. Dom.* and *Haymo*. 3. *Tertul-*

lian vnderſtandeth it of the doctrine of the Goſpel which is abridged, the multitude of legall cerimonies beeing cut off. *lib. adverſ. Marcion.* ſo alſo *Chryſoſtome* and *Theophylact.* 4. *Photius* vnderſtandeth it of the perfection of the Goſpel, after the which no other doctrine ſhall ſucceed, as it ſucceeded the law. 5. *Ambroſe lib. de Tobia. c.* 50. referreth it to the conſummation or conſumption of our ſinnes in Chriſt. 6. *Gorrhan* wreſteth it to the counſels of perfection giuen in the Goſpel, which the law had not: but all theſe are wide; for the Apoſtle here mindeth not any compariſon betweene the law and Goſpel.

3. Therefore this ſenſe is not agreeable to the ſcope of the Apoſtle, to vnderſtand by this ſhort ſumme, the finall remainder of the Iſraelites, that ſhould be ſaued: that like as few of them returned from the captiuity of the Chaldeans which the Prophet hiſtorically intendeth, ſo but a few of them ſhould come vnto Chriſt, from the captiuitie of ſinne and Sathan: and ſo the Apoſtle to this ende alleadgeth theſe teſtimonies to proove by the Prophets the abiection of the Iewes, as he out of the former affirmed the vocation of the Gentiles.

Queſt. 27. *Why God is called the Lord of hoſtes. v.* 29.

1. In the Greeke the Hebrew word *Sabaoth* is reteined, which ſignifieth hoſtes: 1. *Faius* giueth this reaſon, why ſome Hebrew words are reteined in the Greeke, and ſome Greeke in the Latine, as *kirieleeſon*, *Lord haue mercie vpon vs*, yea and ſome Latine words are ſtill kept in the Greeke originall, as *Modius*, *quadrans*, *conſul*, *Centurio*, and the like, that there might appeare *vnum corpus eccleſiæ*, but one bodie of the Church, conſiſting of all theſe languages. 2. But a better reaſon is rendred by *Beza annotation:* that theſe Hebrew words beeing familiarly knowne, were ſtill vſed of the Chriſtians, becauſe from the Iewes and Hebrewes firſt was deriued the Chriſtians faith, and ſo from the Greekes to the Romans: And the reaſon why ſome latine termes were taken vp by the Grecians, was the large dominion of the Romanes, who together with the bounds of their Empire, did alſo propagate their language. 3. but theſe peregrine and ſtrange words were not vſed vpon any ſuperſtition, as though there were any holineſſe in the words: as the Romaniſts for that cauſe may ſeeme to commend the vſe of a ſtrange tongue in their ſeruice.

2. Now God was called the Lord of *Sabaoth*. 1. ſome thinke in reſpect of the ſtarres and hoſt of heauen, which the heathen worſhipped, to ſhew that he was ſuperior to the gods of the heathen. 2. ſome vnderſtand the Angels by theſe hoſts, *Lyranus*. 3. ſome Angels, Men, and Deuils, and therefore the Prophet doth ſay thrice, *holy, holy, holy*, Lord God of Sabaoth; Iſay. 6. *Gorrhan*. 4. ſome thinke that there is a relation to the hoſtes of the Iſraelites, in the middeſt whereof the Arke went in the wildernes. 5. But rather generally here muſt be vnderſtood the whole hoſt of heauen and earth, *Mar.* as Gen. 2. 1. and not onely in reſpect of the number of them, but *propter ἐυταξίαν*, for the decent and comely order, wherein all things were made: *Faius*. 6. and this title is giuen vnto God in the old Teſtament, not in the New, to ſignifie, that the law was then *data in timore*, giuen *in feare*, but in the new *in loue*, *Hug.*

28. Queſt. *What is vnderſtood by ſeede.*

1. *Origen* by this ſeede vnderſtandeth Chriſt, who as the ſeede is left in the earth, ſo he was to be buried, and riſe againe, and ſo fructifie to the euerlaſting good of his Church: but for this ſeede, we had all beene as Sodome, ſtill in our ſinnes: *Iunius* in his *parallels* vpon this place miſliketh not this application to Chriſt; thinking, that whereas the Prophet hath the word *ſarid*, remnant, the Apoſtle of purpoſe turned it *ſeede*, with reference to Chriſt, that came of the Iewes: but *Beza* and *Martyr* reiect this, as not agreeable to the ſcope of the Apoſtle here. 2. *Photius in Oecumen.* vnderſtandeth the Apoſtles, but for whoſe preaching, the whole world had beene left in their ſinnes as *Sodome*. 3. *Gorrhan* interpreteth this ſeede to be the word, without the which we had beene as Sodome and Gomorrha, *pares eſſemus in pœna, quia ſimiles in culpa*, we ſhould haue beene equall in puniſhment, becauſe like in ſinne. *gloſſe ordinar.* 4. But the Prophet hath relation to the ouerthrow and deſtruction of Sodome and Gomorrha, wherein there were none left, *Chryſoſt.* ſaue onely Lot and his companie, who were ſtrangers, and ſo not of the citie: ſo without Gods mercie the people had beene vtterly deſtroied in the captiuitie of Babylon, if the Lord had not reſerued a remnant to himſelfe: and ſo when Chriſt came to offer them ſpirituall deliuerance, the whole nation generally refuſed him, onely a ſmall number cleaued vnto Chriſt: thus *Martyr*, *Pareus*.

29. Queſt.

29. Queſt. *How the Gentiles obtained righteouſnes that ſought it not, and the Iewes miſſed of it, that ſought it.* 3 c 34 3 2

1. Whereas this might ſeeme a ſtrange paradox, that they which ſeeke righteouſnes, ſhould not haue it, and they which ſeeke it not, obtained it; *Origen* thinketh here, by a diſtinction to diſſolue this knot: it is one thing, ſaith he, *ſectari*, to follow, which is vnderſtood of a preſcript forme of doctrine, ſuch as the written law was, which the Gentiles had not, and therefore could not follow it: it is an other thing to follow the law of nature, which the Gentiles had, and followed: but the Apoſtle here ſpeaketh not of any law, which the Gentiles followed at all, but that they obtained that, which they neither ſought nor followed.

2. *Chryſoſtome* thinketh that the Apoſtle ſheweth here the reaſon of the electing of the Gentiles, and reiecting of the Iewes, namely the faith of the one, and the incredulitie of the other: But theſe are not the cauſes of the decree of election, and reprobation, but the effects: for three things the Apoſtle treateth of in this chapter concerning election, and reprobation, of the beginning thereof in Gods decree, of the ende, which is the glorie of God, which two the Apoſtle hath handled hitherto, and of the meanes, faith of the one, and incredulitie of the other, which the Apoſtle toucheth here.

3. *Tolet* here diſtinguiſheth betweene the law of righteouſnes, and righteouſnes it ſelfe: the Iewes followed the law, but not righteouſnes, becauſe they did not the works of the law, but abounded in ſinne: but it is euident, that the Apoſtle by the law of righteouſnes, vnderſtandeth the perfection, which the law required, which were the works of the law, vnto the which the Iewes attained not.

4. Some by the law vnderſtand onely the ceremonies and rites of the law, by obſeruing whereof the Iewes could not attaine vnto righteouſneſſe: but it is euident that throughout this epiſtle the Apoſtle vnderſtandeth euen the workes of the morall law, as c. 7. he directly maketh mention of that law, whereof one precept is, *thou ſhalt not luſt.*

5. Some make a difference here betweene, *iuſtitiam legis, ex lege*, the iuſtice of the law, and iuſtice by the law: the iuſtice of the law, is ſuch workes, which the law requireth, but the iuſtice by the law, is ſuch workes as men doe according to the preſcript of the law, of their owne ſtrength without faith: the Apoſtle reiecteth this in the matter of iuſtification, but not the other: to this purpoſe *Bellarmine lib. 1. iuſtificat. c. 19.* And ſo the Apoſtle here ſaith, that the Iewes ſought the law of righteouſneſſe, but while by their owne power they ſought to fulfill it, they could not attaine vnto it: he alleageth to this purpoſe *Auguſtine*, who ſaith, *iuſtitiam legis non implet iuſtitia quæ ex lege eſt, &c.* the righteouſneſſe which is of the law fulfilleth not the righteouſneſſe of the law, &c. and the righteouſnes by the law he interpreteth to be that, *quam homo ſuis viribus facit, &c.* which a man doth by his owne ſtrength. lib. 3. cont. 2. epiſt. Pelag. c 7.

But 1. it is euident, that the Apoſtle indifferently vſeth theſe phraſes, the righteouſneſſe of the law, and by or from the law: as he taketh the righteouſneſſe θεοῦ, of God, Rom. 3. 22. and ἐκ θεοῦ, by or from God, Phil. 3. 9. for one and the ſame: ſo whether we ſay the righteouſneſſe of faith, which the Apoſtle calleth the law of faith, Rom. 3. 27. and the word of faith. Rom. 10. 8. or the righteouſneſſe διὰ πίστεως, by or through faith, there is no difference, but in words. 2. *Origen* hath the like curious diſtinction vpon theſe words of the Apoſtle, Rom. 3. 30. *who ſhall iuſtifie circumciſion of faith, and vncircumciſion through faith*, betweene ἐκ πίστεως, *of faith*, and διὰ πίστεως, *through faith*, he maketh this difference; that to be iuſtified *ex fide*, of faith, is to beginne with faith, and end with works, and to be iuſtified *through faith*, is to beginne with works and end with faith, &c. whereas the Apoſtle intendeth one and the ſame manner of iuſtification: the like curioſitie there is in this diſtinction, betweene the righteouſneſſe of the law, and by the law.

3. And the verie words of the Apoſtle, *They followed the righteouſneſſe of the law*, ſhew as much, which he interpreteth afterward, *They ſought it by the workes of the law*, that is by the righteouſneſſe of the law: the workes of the law, are the righteouſneſſe of the law, which are excluded from iuſtification, Rom. 3. 28. neither did the Iewes ſo cleaue vnto the workes of the law, as that they excluded the grace of God: for the Phariſe in his vaineglorious prayer, Luk. 18. giueth formall thanks vnto God. 4. And although *Auguſtine* ſeeme to make ſome difference betweene theſe tearmes, yet he is farre off from thinking, that we are iuſtified by the fulfilling of the law, but by faith onely: his meaning onely is, that we haue

haue no power to doe the workes of the law of our ſelues, but by the grace of Gods ſpirit; and concerning iuſtification by faith onely, and not by workes, he ſaith, *quantalibet fuſſe vertutis antiques iuſtos prædicas, non eos ſalvos fecit niſi fides*, of how great value ſoeuer you reporte the auncient righteous perſons to haue beene, nothing ſaued them but their faith, &c.

lib.1.cont.2.epiſt.Pelag.c.21.

5. Some by the righteouſneſſe of the law in the firſt place vnderſtand the righteouſneſſe preſcribed in the law, but in the latter, the true righteouſneſſe of the Euangelicall law: and make this to be the ſenſe; while they followed the legall righteouſneſſe, they could not attaine vnto *veram iuſtificationis rationem*, the true way of iuſtification, *Calvin, quæ eſt propria Evangelij*, which is peculiar and proper to the Goſpel, *Hyper.* ſo alſo *Tolet*, and *Lyranus* vnderſtandeth in the latter place, *legem fidei Catholicæ*, the law of the Catholike faith: and before them *Origen* thus expoundeth, that while they followed the law according to the letter, they attained not vnto the law of the ſpirit: for if the Apoſtle did meane the ſame law, he would not haue ſaid, that they attained not vnto that law, which they had: to this purpoſe *Origen*: But the Apoſtle ſaith not, they attained vnto, or had the law of righteouſneſſe, but onely followed it: and in both places the law of righteouſneſſe is taken in the ſame ſenſe: that whereas the Iewes endeauoured by keeping of the law to be iuſtified, they failed, and came ſhort euen of that iuſtice which they ſought for in keeping of the law: *Martyr, Pareus*, and ſo *Chryſoſtom* excellently ſheweth a threefold difference here betweene the Gentiles and the Iewes: firſt the Gentiles 1. found iuſtice, 2. which they ſought not for, 3. and the moſt perfite iuſtice, euen of faith, which exceeded the iuſtice of the law: but the Iewes, 1. miſſed of iuſtice, 2. which they earneſtly ſought for, 3. yea they attained not vnto the iuſtice of the law, which is the leſſe and inferior kind of iuſtice, becauſe they ſought not aright, namely by faith.

Queſt. 30. *How Chriſt is ſaid to be a ſtumbling ſtone and rocke of offence. v. 33.*

1. In the citing of this teſtimonie three things are to be noted. 1. that this former teſtimonie is collected out of two places of Iſay, the firſt words, *I lay in Sion a ſtone*, are taken out of the 28. c. v. 16. the other, *a rocke of offence, and a ſtumbling ſtone*, are found, c. 8. 14. 2. The Apoſtle in both places admitteth diuerſe words, onely alleadging that, which was moſt pertinent to his purpoſe. 3. whereas the Prophet ſaith, *I lay in Sion, lapidem probationis*, a ſtone of triall, and the Apoſtle tranſlateth it, *lapidem offendiculi*, a ſtumbling ſtone, *Iunius lib. 2. parall.* 15. doth thus reconcile them, that which the Prophet ſetteth downe in generall, that Chriſt is a ſtone of triall to all, the Apoſtle doth particularly applie, and by way of conſequent vnto beleeuers: that vnto them, he is a ſtone of triall, in that they take occaſion to ſtumble at him: But other interpreters thinke, that theſe words, *a ſtumbling ſtone, and rocke of offence*, are rather cited out of the other place, Iſai. 8. 14. where both theſe words are found.

2. How Chriſt is a ſtumbling ſtone and rocke of offence, is diuerſely interpreted. 1. the *ordinarie gloſſe* which *Gorrhan* followeth, doth thus earneſtly diſtinguiſh betweene a rocke and a ſtone, the one is rough and vnhewne, the ſtone is wrought and faſhioned: ſo Chriſt was a rocke of offence, before he was as it were hewed and ſquared in his paſſion, when they tooke offence at Chriſt, becauſe he made himſelfe the Sonne of God: but in his paſſion, he was a ſtone to ſtumble at, for then moſt of all they were offended at him. But this is too curious. 2. *Faius* thinketh that he was a rocke of offence and ſcandall in reſpect of the Iewes, and a ſtumbling ſtone to the Gentiles: the one were thereby turned out of the way, and the other were kept from comming into the way: But this is alleadged ſpecially againſt the Iewes, that ſtumbled at Chriſt: as he was a ſtumbling blocke to them, ſo he was fooliſhnes to the Gentiles. 3. *Tolet annot. 39.* doth thus diſtinguiſh theſe two: the ſtone to ſtumble at, is the ſtone, which men fall vpon, and ſo the Iewes were offended at Chriſt; the rock of offence, is that which falleth vpon them: ſo Chriſt was *lapis offenſionis propter eorum incredulitatem*, a ſtumbling ſtone, becauſe of their incrudulitie: and a rocke of offence, *per punitionem*, by their puniſhment: ſo the *ordinarie gloſſ.* Chriſt is called the one in reſpect of his ſtate and condition, *quo apparuit malis*, wherein he appeared to the euill: and the other, in regard of that, *quod in futura faciet malis*, which in time to come he ſhall doe vnto the wicked in puniſhing of them: he is a ſtumbling ſtone, *in præſenti per culpam*, in the preſent by their fault, which beleeued not vpon him: *in futura per pœnam*, and a rocke of offence in

in time to come by their punishment: *Gorrhan.* And this difference *Tolet* would further approoue, by the signification of the words: for *aben* is a little stone, fit for one to stumble at, but *tzur* a rocke, is a great stone able to ouerwhelme one: and both these kind of offences are noted by our Sauiour, Matth. 21. 44. *Whosoeuer shall fall on that stone shall be broken, but on whom it falleth, he shall be broken all to powder:* so *Augustine* well obserueth this difference, *serm.* 40. *de verb. Domini. Iudæi offenduntur in Christum, &c.* that the Iewes stumbled at Christ, when he was a small stone in the world: but being a great rock in the day of iudgement, he shall fall vpon them, &c.

All this is a truth, that Christ shall fall vpon them, that fell and were offended at him: but this is not the Apostles meaning here, for he alleadgeth this testimonie for proofe of that, which he alleadgeth before, *they haue stumbled at the stumbling stone:* And Saint Peter likewise vnderstandeth this place, that Christ *passiuely* is a stone and rocke of offence to stumble at, not actiuely in falling vpon them, 1. Pet. 2. 8. *a stone to stumble at, and a rocke of offence to them which stumble at the word, &c.* so then the one word is ἑρμηνεία, an exposition of the former.

3. Now these were the things, which the Iewes were offended at in Christ, 1. at the vilitie and basenes of his person: for they expected a glorious Messiah, that should be of power and state in the world. 2. at his conuersation, because he did companie with sinners: 3. at his doctrine, because he reprooueth them for their corruptions of life, and superstitious doctrines, *Martyr, Pareus.* 4. They blasphemed both his humanitie, in saying he was a man giuen to eating and drinking, a companion of Publicans and sinners, & in blaspheming his diuine nature, saying that he cast out deuils through Belzebub the prince of the deuils.

4. But where it is said, *I lay in Sion a stumbling blocke,* fowre things are here obserued. 1. who layeth this stone God. 2. who was this stone, Christ. 3. where layed, in Sion, in the Church of God, among the Iewes: to what end, to stumble at: yet this was not the principall end for Christ was appointed to be a precious, and elect stone: but he is a stone to stumble at, through the obstinatie and hardnesse of heart of vnbeleeuers: both these ends are set forth by Simeon, Luk. 2. 34. *This child is appointed for the fall and rising again of many in Israel:* and by Saint Peter, 1. ep. c. 2. 7. *Vnto you which beleeue, it is a precious (stone) &c.* and to those, which are disobedient, &c. *a stone, to stumble at:* But the principall end, which the Lord intendeth, is the building and raising vp of many by this stone: the accidentall end, is the falling, and stumbling of many through their owne vnbeleefe.

Quest. 3. Of the meaning of these words, *he that beleeueth in him shall not be ashamed.*

1. The Apostle here followeth the translation of the Septuagint, in the originall Isay. 28. 16. the words are, *he that beleeueth, shall not make haste:* *Beza* thinketh, that the *Septuagint* for *iachish,* which signifieth, *he made haste,* did read *iabosh, ashamed:* But allowing that the Septuagint did read the originall, as now it is, there is no great difference in the sense: for that which the Prophet did expresse by a metaphor, the Septuagint doe translate properly: *Tolet annot.* 35. or rather they put the consequent for the antecedent, and the effect for the cause: because he which is rash and maketh haste, is ashamed in the end, and confounded *Vatab. Lapide all.* 15.

2. Touching the meaning of the Prophets words, *he that beleeueth, shall not make haste: Lyranus* giueth this sense: that in the prophets times, the faithfull should with patience waite for the comming of the Messiah, and not seeke to preuent the time; and when the Messiah should come in the flesh, they should not make haste, in wishing his second comming before the time. 2. *Paulus Burgensis* thinketh to mend this exposition, and maketh it much worse: he vnderstandeth it of those; which were not hastie to beleeue in Christ, but ran the length beleeued, as Christ saith to his two Disciples, Luk. 24. 25. *O fooles & slowe of heart to beleeue all, that the Prophets haue spoken:* But this was a rebuke vnto them, whereas the other is a commendation of those which beleeue.

3. *Martyr* better expoundeth it of the patience of the Saints, which doe waite for the fulfilling of Gods promises in due time, not hasting to vse vnlawfull meanes: and more particularly the Prophet there reprooueth those which would not wait vpon God for his deliuerance, but depended vpon present helpes; *Iun. annot.* as also it hath a spirituall application against those, which made haste in endeuouring to be iustified by their owne workes, and so preuented and forestalled their iustification by faith.

4. And

4. And whereas the Apoſtle ſaith, *ſhall not be confounded:* ſome doe referre it to the day of iudgement, when the faithfull ſhall not be confounded or aſhamed, *cum venerit in futuro*, when Chriſt ſhall come in iudgement: *gloſſ. interline. Haymo:* But it is more generall, ſhewing that the faithfull neither in the time preſent, nor to come ſhall be aſhamed; and not to be confounded, ſignifieth, *non fruſtrari*, not to be fruſtrate or diſappointed of their hope; *Mar*, and here more is vnderſtood then ſaid, he ſhall not be confounded, that is, ſhall be confirmed, comforted, eſtabliſhed. *Faius:* ſo Dauid ſaith, Pſal. 25. 1. *In thee haue I truſted, let me not be confounded.*

Queſt. 32. *Whether it be the propertie of faith to make one not to be aſhamed, which is aſcribed to hope.* c. 5. 5.

This doubt is eaſily remooued, for though hope haue this propertie, that he which hath a ſtedfaſt hope in the end, is not aſhamed, becauſe he is made partaker of his hope, whereas he which hath a vaine confidence, is abaſhed and aſhamed, when he ſeeth himſelfe deceiued, and diſappointed, yet this propertie hope hath, becauſe it is grounded vpon faith, which is by the Apoſtle called *the ground of things hoped for*, Heb. 11. 1. therefore this effect, not to be aſhamed, is aſcribed alſo to faith, becauſe it is alwaies accompanied with hope, and hope is included in faith: *Martyr.*

4. *Places of Doctrine.*

Doct. 1. *Concerning oathes.*

v. 1. *I ſay the truth in Chriſt, I lie not.* 1. hence it is euident, that it is not lawfull to ſweare by any creatures but onely by God: for whereas an oath is nothing elſe but an appealing vnto the teſtimonie and iudgement of God, who both ſearcheth the heart, and puniſheth periurie, for the confirmation of the truth in a doubtfull matter: and ſo two things are requiſite in him, whom we ſweare by, both knowledge to diſcerne the heart, and power to iudge, becauſe both theſe are peculiar to God, to be a ſearcher and knower of the heart, and to be able to puniſh: therefore it followeth, that God onely is to be called to witneſſe in an oath; and beſide it is a part of inuocation, which onely belongeth vnto God. 2. hence alſo we haue an euident argument of the diuine nature of Chriſt, becauſe the Apoſtle here ſweareth by his name. 3. As alſo here we learne how oaths may be diſtinguiſhed, and the diuers kinds of them: as there is an oath called *promiſſorium*, a promiſing oath, which is of the time to come, when one promiſeth and vndertaketh by his oath, to doe this or that: as *Eliah* ſware vnto *Obadiah*, that he would ſhew himſelfe, that day vnto the King, 1. king. 18. 15. there is *aſſertorium*, an affirming oath, which is of the time preſent or paſt, as when one ſweareth, that ſuch a thing was done or not, or ſuch a thing is true: and this kinde of oath is either *iudiciale*, in publike iudgement, when an oath is required of the parties, or *voluntarium*, when one taketh a volumarie oath, ſuch is the Apoſtles here.

Doct. 2. *Of the moderation to be vſed by Preachers.*

v. 2. *I haue great heauines, &c.* S. Paul, though in this chapter he be to entreate of the reiection and reprobation of the Iewes for their vnbeleefe, yet he firſt ſheweth his louing affection vnto the truth, neither concealing the truth for affection, nor yet exaſperating them with rigorous ſpeach: ſo the Preachers of the word, ſhould vſe ſuch moderation, that neither in their ſilence and forbearing to ſpeake the truth, they ſhould incurre the iuſt ſuſpition of flatterie, nor yet in their ſharpe inuectiues againſt thoſe, whom they doe reproue, they ſhould be iuſtly blamed for their vndiſcrete ſeueritie: *Mar.*

Doct. 3. *That Chriſt is God and man.*

v. 5. *Who is God ouer all, &c.* 1. Chriſt is God, becauſe the Apoſtle ſweareth by his name, *v.* 1. and he is called *God bleſſed ouer all, &c.* 2. he is alſo perfite man, becauſe he is ſaid to come *of the fathers concerning the fleſh, &c.* 3. and yet theſe two natures concurre to make but one perſon, becauſe it is ſaid of Chriſt, *who is God ouer all bleſſed for euer, &c.*

Doct. 4. *Of the diuerſe kindes of diuine promiſes.*

v. 8. *Children of promiſe, &c.* ſome promiſes are *generall* to all, as that the world ſhould no more be deſtroied with water, that the ſeaſons of the yeare, as ſeede time and harueſt, and the reſt ſhould continue: or *peculiar* to the Church of God, which are either concerning things *temporall*, comprehended vnder the name of bread in the Lords praier, which the Lord promiſeth ſo farre forth as he ſeeth it to be meete and conuenient: or *ſpirituall*, which are either *peculiar* vnto ſome ſpeciall callings, as were the gift of tongues, knowledge of ſecrets,

secrets, elocution and vtterance to the Apostles: or *generall*, belonging to the whole Church, and the same *externall*, as the promise of the word and Sacraments, or *internall*, as of faith, hope, iustification, remission of sinnes: The Apostle speaketh here of spirituall and speciall promises, which were shadowed forth in those times by temporall blessings.

Doct. 5. *Of election.*

v. 11. *That the purpose of God might remaine according to election, &c.* Concerning election these points are hence concluded: 1. that God hath decreed some to be elected vnto saluation before the beginning of the world. 2. That the decree of election is the purpose of God to shewe mercie on some in bringing them vnto glorie. 3. that the free and gracious purpose of God is onely the cause of election, without the foresight of faith or workes. 4. that it is certaine and immutable. 5. the effects thereof are vocation, iustification, sanctification, c. 8. 30. whom he predestinate them he called, &c. 6. the ends two, the happines of the elect, and the glorie and praise of God, in the setting forth of his mercy.

Doct. 6. *Of reprobation.*

v. 18. *Whom he will he hardeneth:* Concerning reprobation, these points also are here set forth. 1. that some are reprobate from the beginning, as God hated Esau before he was borne. 2. what reprobation is, the purpose of God in leauing some in the masse of corruption, and in ordaining them to be damned for their sinnes. 3. the cause of reprobation, is the purpose of God to leaue some in their naturall corruption. 4. the effects are, desertion, hardening of heart, the subtraction of the grace of God. 5. the ends, the iust condemnation of the wicked, and the demonstration of the power of God. See more hereof among the Controv. following.

Doct. 7. *Of scandals and offences.*

v. 33. *Rocke of offence.* 1. A scandale is any thing done or said, whereby one is made the worse, either of himselfe or by some accident. 2. it is of two sorts, giuen iustly, or vniustly taken, as the offence at Christ was taken and not giuen. 3. the cause of offences, is first the malice of Sathan, and obstinacie of vnbeleeuers, and the iust iudgement of God concurring therewithall, as the Iewes by their owne blindnes stumbled at Christ, and receiued that as a punishment of their vnbeleefe.

5. *Places of controversie.*

Controv. 1. *That succession of Bishops is no sure note of the Church of Christ.*

v. 5. *Of whom came the fathers:* 1. Though the Iewes might alleadge, that they had the fathers, yea, they could shewe a perpetuall succession of high Priests from Aaron vntill the times of our blessed Sauiour, yet for all this they were reiected, and not acknowledged for the Church of God: In like manner the Romanists, pleading for themselues by succession of Bishops, doe but build vpon a weake ground, vnlesse they could also shewe a continuall succession of true doctrine, together with an outward succession of persons and place.

2. Our Blessed Sauiour was a Priest after Melchisedech, without any such continued succession, and the Apostles, the first planters of the Gospel, could shew no succession from the high Priests: neither is it necessarie in these times, where religion is corrupted, and the Church deformed, to expect a locall succession for the restoring of religion.

3. Yet the succession of godly Bishops is much to be accounted of, where the true faith is continued withall: and for this reason did the fathers, *Tertullian*, *Irenæus*, *Augustine*, ascribe so much to the succession of Christian Bishops, who transmitted vnto their successors true and sound doctrine together with their place: See more of succession, *Synops. Centur.* l. 1. c. 20.

2. Controv. *Against the old heretikes the Manichees, Arrians, Nestorians, confuted out of the 5. v.*

1. Where the Apostle saith; *of whom came Christ according to the flesh*, the Manichees are confuted, which denied Christ to haue any true flesh, but onely in shewe; whereas the Apostle saith, that Christ came of the Israelites concerning the flesh: he therefore had true flesh, because he tooke his nature of them. Likewise their heresie is confuted, that thinke Christ brought his bodie from heauen, and tooke it not of the Virgin Marie: for then how

could it be true, that Christ according to the flesh came of the fathers?

2. The Arrians also are confuted, who denied Christ to be God, but onely affirmed him to be a creature: for the Apostle saith of Christ, *who is God blessed for euer:* as *Athanasius epist. ad Epictet.* vrgeth this place against those, which denied the humanitie of Christ: so *Tertullian lib. de Trinit. Hilar. lib. de Trinit. Theophylact* vpon this place doe alleadge it against those, which impugne the diuine nature of Christ.

3. The *Nestorians* also which denied the vniting of Christs two natures into one person, but onely affirmed it to be by grace, are here refelled: for the Apostle speaketh of one and the same Christ, which according to the flesh came of the fathers, yet was God aboue all blessed for euer: *Ireneus lib. 3. cap. 18.* applieth this place against such a like heresie of those which diuided Iesus from Christ, and affirmed Iesus to be one, and Christ an other.

3. Controv. *Against the prophane and impious collections of Eniedinus, and Socinus late heretikes.*

Whereas the Apostle expressely saith of Christ, *who is God ouer all, blessed for euer, &c.* these two forenamed heretikes contend by their impious cavills to shew, that Christs diuine nature is not prooued out of this place.

1. This phrase, *who is blessed for euer*, is alwaies in Scripture giuen vnto God the father: as Rom. 1. 23. 2. Cor. 1. 3. and 11. 31.

2. Not euery one, that is called God in Scripture, is consequently that chiefe and great God.

3. Christ is said to be ouer all, that is, men, as the most excellent man of all, not ouer all whatsoeuer.

4. He is said to be ouer all with a limitation, for he is not ouer him that hath subdued all things vnto him, 1. Cor. 15. 27.

5. And in that he is ouer all, he hath it not by nature but of gift, Philip. 2. 9.

Contra. Erasmus seemeth first to haue giuen occasion to these newfangled Dogmatists, who likewise in his annotations vpon this place, thinketh this Scripture not so fit to proue the diuine nature of Christ: adding that herein there is no daunger, seeing there are more direct places to proue Christs Godhead by: But *Pet. Martyr* here answeareth well, *non conuenit vt Ecclesiæ armamentarium sine causa exhauriatur, &c.* it is not conuenient, that the armorie of the Church should without cause be diminished: seeing the fathers, as *Origen, Chrysost. Theophylact, Cyprian. cont. Iud. lib. 2. c. 5. Hilarius in Psal. 122.* doe all alleadge this place for the proofe of Christs deitie, it is not fit, that we should suffer it to be wrested out of our hands: their cauills are thus answeared.

1. Where the father is said to be blessed for euer, the Sonne is not excluded, and in some places Christ is said expressely to be blessed for euer, as Matth. 21. 9. *Blessed is he that commeth in the name of the Lord:* and if the Creator be blessed for euer, Christ is included by whom all things were created, Ioh. 1. Coloss. 1.

2. He which is said to be God ouer all, as Christ here, must of necessitie be that chiefe and great God.

3. Some indeede reade *super omnia*, ouer all things, as *Origen*, the Syrian and Latine interpreter: and this is agreeable to that place, Coloss. 1. 17. *He is before all things, and in him all things consist:* and the Apostle nameth both things visible and invisible: and so *Origen* well expoundeth, *he is aboue all things*, that is, powers, principalities, and euerie thing that is named.

4. He is aboue all things, that is, all creatures, and aboue all, as the father is aboue all, and yet neither aboue the Sonne or the holy Ghost: the father then is here excepted: for Christ and his father are one, *non post patrem ipse, sed de patre*, he is not after the father, but of the father, *Origen.*

5. S. Paul in that place speaketh of the exaltation of Christ as he is Mediator and according to his humane nature: and so he hath it by gift: but as he is God, he is ouer all by his eternall generation, as the onely begotten Sonne of God.

Controv. 4. *That the water in Baptisme doth not sanctifie or giue grace.*

Chrysostome sheweth here a fit analogie and resemblance betweene the birth of Izaak of Sara

Sara by the word of promiſe, v. 9. and our ſpirituall regeneration in baptiſme: the barren wombe of Sarah, he likeneth to the water, which of it ſelfe hath no efficacie, *erat uterus illa aqua frigidior, propter ſterilitatem & ſenectutem*, that wombe was more vnapt for generation, then water, becauſe of the barrenneſſe and old age thereof: like as then Izaak was borne of that barren wombe by the word of promiſe, *ita & nos oportuit ex verbo naſci*, ſo we are borne of the word: To this purpoſe *Chryſoſtome*, who maketh the element of water of it ſelfe but a dead thing, and like vnto Sarahs barren wombe, which could not haue conceiued, but by the word of promiſe: So the Apoſtle ſaith, Epheſ. 5. 25. *Cleanſing it by the waſhing of water thorough the word:* the water cleanſeth, but by the operation of the word: This then ouerthroweth that opinion of the Romaniſts, which affirme that the ſacramentall ſigne in the ſacraments conferre grace: See further hereof, *Synopſ. Centur. 2. err. 76.*

Controv. 5. *Againſt the vaine obſervation of Aſtrologers in caſting of nativities.*

v. 10. *Rebecca, when ſhe had conceiued by one, &c. Auguſtine lib. 2. de doctrin. Chriſtian. c. 21.* by this Scripture confuteth the folly of Mathematicians, who in caſting of mens nativities doe obſerue the aſpect of the planets, and ſo doe calculate and coniecture of the diſpoſition of men: for Eſau and Iacob were borne at the ſame time of one and the ſame parents, and yet they were of diuerſe diſpoſitions and qualities, and conditions of life.

Controv. 6. *That the ſoules had no beeing in a former life, before they came into the bodie.*

It was *Origens* error who therein did too much Platonize, that the ſoules in the former life, according to their workes good or euill, were accordingly appointed of God to ſaluation or damnation. But this error is euidently conuinced by the Apoſtle here: for Eſau and Iacob had neither done good nor euill, before they were borne: *Lyranus* addeth two other reaſons to convince this error. 1. if there had beene an other life before, then the world was not created in the beginning, as it is ſaid Gen. 1. 1. for that the ſoules had a beeing and beginning before. 2. and *temporale non poteſt eſſe cauſa eterni*, no temporall thing can be the cauſe of that which is eternall: the actions then and workes of the ſoule, could not be the cauſe of the act of Gods eternall will.

Controv. 7. *Whether the foreſight of faith or workes be the cauſe of election.*

This was in time paſt maintained by the followers of the Pelagian ſect, as it appeareth by the epiſtles of *Proſper* and *Hilarius Arelatenſ.* ſent to *Auguſtine*: and not much differing is the opinion of the Greeke expoſitors: as *Theodoret* in theſe words (*that the purpoſe of God might remaine according to election*,) vnderſtandeth the purpoſe of men foreſeene of God, according to the which he electeth: But the Apoſtle euidently calleth it the purpoſe of God, and therefore not of men: *Chryſoſt.* and *Photius* cited by *Oecumenius*, doe here vnderſtand *the purpoſe of God:* but where it is added, *according to election*, they ſay this election preſuppoſeth a difference and diuerſitie of wills foreſeene of God.

The late Lutherans tread in the ſame ſteppes: who at the firſt did hold that the foreſight of faith was the cauſe of election: but now they haue ſomewhat refined that aſſertion: and their opinion now is, *fidem non eſſe electionis cauſam meritoriam, ſed inſtrumentalem*, that faith is not the meritorious but the inſtrumentall cauſe of election: their arguments are theſe.

1. *Argum. Photius* thus reaſoneth: *electio de illis fit, qui aliqua in re differunt*, election is ſaid to be of thoſe, which differ in ſome thing: God then did ſee ſome difference in them which he elected from others.

Contra. 1. *Auguſtine* at the firſt was ſomewhat mooued with this argument, which made him deuiſe an other ſenſe of the Apoſtles words, to this effect: that it was ſaid vnto the children beeing not yet borne, *and before they had done either good or euill, the elder ſhall ſerue the younger:* leaſt the purpoſe of God ſhould remaine according to election, which he ſuppoſeth to riſe of ſome difference in the parties elected: to this purpoſe *Auguſtine, lib. ad Simplician. queſt. 2.* But this *parenthеſis*, or interlaced ſentence is anſwered by the Apoſtle affirmatively, *That the purpoſe of God might remaine, &c.*

it cannot therefore be drawne to a negatiue sense: And indeede *Augustine* whether vpon this or some other reason, otherwise expoundeth these words, *epist.* 115.

2. But the best answear is, that the proposition is not true, for election in God presupposeth not a difference: God may make election euen in things in themselues equall, by the right of his Creatorship, and make a difference: as euidently appeareth in the creation of the world, when all things were equall at the first, in that indigested lumpe and masse, whereout the creatures were made: and yet out of it were different creatures made: some lightsome, as the Sunne and starres, some darke and obscure, as the earth and earthly things: And so the Lord in his decree of predestination made a difference in his election, according to his good pleasure of things, which differed not before: And so there is a difference indeede in those which are elected from others, *sed non invenit Deus, sed ponit ipse in hominibus differentiam*, but God findeth not any such difference in men, but he maketh it, *Pet. Martyr:* the difference then dependeth not of the nature of the things, but of the purpose and counsell of God.

2. *Arg.* 1. S. Paul saith, Ephes. 1.4. *He hath elected vs in him*, that is, in Christ: but none are in Christ without faith: that then which ioyneth vs to Christ, is the cause of election. 2. againe, 2. Thess. 2. 13. we are said to be chosen to saluation in faith. 3. and Heb. 11. 6. *It is impossible to please God without faith*: the elect are pleasing to God: therefore by faith they were accepted. 4. and seeing faith is the instrumentall cause of saluation, why not also of election? Thus the Lutherans reason for the foresight of faith.

Contra. 1. Not euerie thing whereby we are ioyned vnto Christ, is the cause of election: but that whereby we were first giuen vnto Christ, which is the absolute and free mercie of God: who elected vs of his free grace and mercie, and in Christ appointed to bring those whom he elected vnto eternall life: And the Apostle doth expound himselfe, what he meaneth, *by beeing elected in Christ*: that is, *he hath predestinate vs to be adopted thorough Christ*: faith then in Christ is not the cause of election, but a meane subordinate to bring the elect vnto saluation.

2. We are said to be chosen in faith, not faith foreseene, as the cause of election, but in faith present as a meane vnto saluation.

3. The same answear may serue to the third place obiected: which must be vnderstood likewise, *de fide præsenti, non præuisa*, of faith present, not of faith foreseene: for God thorough his mercie elected vs, beeing yet his enemies: his loue therefore was before any foresight of faith: by his mercie he made vs acceptable vnto himselfe, by the election of grace, before he sawe any thing in vs.

4. It followeth not, that euerie thing which is the cause of saluation should be the cause of election: it is true in the generall cause, which is the mercie of God, which causeth as well the one as the other: but not in the next and immediate causes: as for example, the father is the cause of his son, and the son of the nephew, and yet the son is not the cause of the father; so election is the cause of faith, and faith of saluation: but it therefore followeth not that faith should be the cause of election. And *Hunnius* that was at the first a great patrone of this cause, in the ende argueth, that faith in the mysterie of election was to be considered neither *vt causam meritoriam*, as a meritorious or instrumentall cause, *sed vt partem illius ordinis, &c.* but as a part of that order which God had appointed, that is, a meane vnto saluation, *Pareus dub.* 6.

3. *Arg.* If God simply should elect some and refuse others without foresight of their faith: how is he not an accepter of persons?

Ans. The accepting of persons is, when against the rule of iustice a man of no good parts or qualites is preferred before him that is well qualified: But there is no feare of this in Gods election: for he findeth all alike in themselues: none endued with any good gifts or qualities, but as he giueth them: therefore herein he is no accepter of persons, in preferring one before an other, all beeing alike. Now on the contrarie side, that the foresight of faith or any thing in man is not the cause of election, but onely the good pleasure and will of God, it may be thus further confirmed.

1. The Apostle in saying, *not by workes, but by him that calleth*, excludeth whatsoeuer in man: for if either the foresight of faith or of any other thing, and not onely of works should be the cause of election, then it should not be onely in the caller, as the Apostle here saith. *Mart. Pareus, Tolet annot.* 19.

2. The

2. The effect of election is not the cauſe: faith with the fruits thereof are the effects of election, Epheſ. 1. 4. *he hath choſen vs that we ſhould be holy: Pareus.*

3. The eternall decree of God is not founded in that which is temporarie: the faith or good workes of men are but temporarie things: and therefore they cannot be the ground and foundation of Gods eternall decree. *Fabius.*

4. Faith is the worke of God, Ioh. 6. 29. therefore not the cauſe of his election: ſo the ſame thing, ſhould be the cauſe of it ſelfe: and ſo alſo be before it ſelfe. *Pareus.*

5. If election depended vpon the foreſight of good workes, then it would followe, that we are iuſtified by workes: for from election and predeſtination proceedeth our vocation, and from vocation iuſtification: and if election be out of the foreſight of works, then iuſtification alſo which followeth election by degrees. *Mart.*

6. *Lyranus* addeth this reaſon further, *Deus non vult finem propter ea, quæ ſunt ad finem,* God will not appoint the ende for thoſe things which tend vnto the ende: but rather theſe are for the ende: now faith and works are but the way to the ende, and therefore they cannot be the cauſe of the appointment of the end, that is, that men ſhould attaine vnto euerlaſting glorie: *Lyran.* vpon this place.

7. *Tolet* alſo *annot.* 16. vrgeth this reaſon: whereas the Apoſtle ſaith, v. 14. *is there iniquitie with God?* if he had meant that the difference in the decree of election ariſeth out of the foreſight of faith, then the reaſon had beene apparent, and there had beene no ſhew at all of any iniuſtice in God, and ſo no place for this obiection at all: See further of this queſtion before, c. 8. contr. 16.

Controv. 8. *That not onely election vnto grace, but vnto glorie alſo is onely of the good will of God.*

Stapleton antidot. p. 126. will haue this place of the Apoſtle to be vnderſtood onely of election vnto grace, which is the firſt effect and fruit thereof, and this onely proceedeth frō the free grace and mercie of God, but the election vnto glorie, which is the laſt effect thereof is not without the foreſight of workes: he reaſoneth thus.

Argum. Election to glorie is not onely of him that calleth, for it is alſo by iuſtification, *for whom he iuſtified, he alſo glorified,* Rom. 8. 30. but the election whereof the Apoſtle ſpeaketh here is onely of the caller, therefore he ſpeaketh not here of election vnto glorie, but of election onely to the firſt grace.

Contra. 1. Other Romaniſts herein diſſent from *Stapleton*, as *Bellarmine lib.* 2. *de grat.* c. 15. ſheweth that men are freely elected not onely vnto grace, but vnto glorie: ſo alſo *Perer. diſput.* 5. and before them *Thomas* in his commentarie denieth, that *præſcientia meritorum*, the foreſight of merits is the cauſe of predeſtination to glorie; likewiſe *Lyran.* here.

2. And for the argument: Glorification, as well as grace is onely of God that calleth as the efficient cauſe: iuſtification goeth before glorification, not as an efficient, or meritorious cauſe, but as a meane appointed of God to that ende.

3. But that the Apoſtle ſpeaketh euidently of election as well vnto glorie as vnto grace it is euident. 1. he treateth of election vnto the promiſe: for he maketh expreſſe mention of the children of the promiſe, v. 8. but the promiſe comprehendeth both the firſt grace in our vocation, and the reſt that followe, iuſtification, glorification. 2. he ſpeaketh of election ioyned with the dilection and loue of God, *Iacob haue I loued:* but whom God loued he loueth to the ende, and bringeth them vnto eternall life. 3. v. 23. the Apoſtle in direct tearmes maketh mention of the veſſels of mercie prepared to glorie: he therefore ſpeaketh here of election to glorie.

Controv. 9. *That the Apoſtle treateth as well of reprobation in this place, as of election.*

Huberus, who defendeth vniuerſal grace, will haue the Apoſtle here onely to ſpeake of election, and not of reprobation: for he holdeth all generally to be elected: the ſame is the aſſertion of *Stapleton antid. p.* 565. againſt *Calvin*, that S. Paul treateth onely of election here, and not of reprobation at all: he reaſoneth thus.

Argum. 1. Onely election is of God that calleth, the purpoſe of God is according to election, therefore the purpoſe of God is of election.

Anſw. 1. The purpoſe of God is according to election, but not onely, which muſt be aſſumed, or els nothing can be concluded: but the purpoſe of God is as well concerning reprobation as election: the purpoſe and counſell of God is generall to both, and it ſorteth it ſelfe either into the purpoſe of election or reprobation.

2. And that the Apostle intendeth in this discourse, as well to speake of reprobation as of election, it thus appeareth. 1. by the text it selfe: he expressely mentioneth both the loue of God to Iacob, and his hatred of Esau, v. 22. 23. he speaketh of the vessels of wrath and of the vessels of mercie. 2. so much also is insinuated by the nature and propertie of election: for an election of some supposeth that there is a reiection and reprobation of others: As when Moses saith vnto Israel, the Lord chose you aboue all people, it followeth that as they were elected, so all the rest were refused and reiected.

Controv. 10. *Whether as well the decree of reprobation, as of election, be without the foresight of works.*

Here are two opinions opposite in two extreames one to the other; the one was of the Pelagians, who vtterly condemned the absolute decree of reprobation, without any respect of works; and *Catharinus* also in his commentaries vpon this epistle: some other doe make the decree of reprobation and damnation to be a free act of the will and purpose of God, as election is. But beside these there is a third opinion betweene both, that the decree of reprobation, neither issueth onely from the free and absolute will of God, nor yet altogether dependeth of the foresight of sinne; but proceedeth in part from them both. We will now examine these opinions in order.

1. Of the first sort that hold the decree of reprobation altogether to proceede from the foresight of sinne, some doe hold strange paradoxes, as *Carbarinus* before named, whose opinion is this, that God appointed all to be saued, but some absolutely, as Marie; and other holy men and women, some conditionally, if they beleeued and did works, they should be saued, if otherwise, they should be damned; not much differing is the opinion of *Becanus*, a late Popish writer, who affirmeth that God simply in the beginning appointed all to be saued *voluntate primaria*, by his first and principall will, but *secundaria voluntate*, by his *secundarie will* he would some to be condemned for their sinne, *cap. 1. loc. 12. de praedestinat. & c. 5. loc. 4.*

But the former of these opinions, is distasted by the Romanists themselues, as *Pererius in c. 8. ad Rom. disput. 25.* refuseth it vpon this reason, because *vna est ratio, &c.* there is one and the same reason of all that are predestinate vnto saluation; how then can some be certainly appointed and absolutely, some vncertainly and conditionally; for all which are ordained vnto life, are written in the booke of life, out of the which none can be blotted out. And against *Becanus* assertion it may thus be obiected.

1. If God indeede would haue all to be saued, why are not all saued? for none can resist the will of God; this then sheweth either God to be impotent in not performing his will, or variable in changing his purpose concerning those, whom he first intended to be saued; neither of which imputations must be laid vpon God. 2. seeing God getteth glorie as well by shewing his power and exercising his iustice vpon the wicked, as by shewing mercie vpon the elect, the one is as primarily the will of God as the other; for God *primarily* intendeth his owne glorie, but in the punishment of the wicked Gods glorie is set forth, therefore the decree of iustice as well as of mercie standeth with the primarie and principall will of God.

2. *Augustine* though nothing fauouring these erroneous conceits, yet he referreth reprobation vnto the foresight of originall sinne, and considereth man *in massa corrupta*, in the masse of corruption, as all haue transgressed in Adam, *Universa massa poenas debit, &c.* the whole masse (of mankind) is worthie of punishment, and if the punishment of damnation, should be rendred vnto all, *non iniuste proculdubio redderetur*, it should not be rendred vniustly, &c. and again in an other place, *vna quaedam massa peccati supplicium debens diuinae iustitiae, &c.* there is one masse of sinne, which is endebted to the diuine iustice: *quod siue exigatur, siue donetur, nulla est iniquitas*, which though it be exacted or pardoned, there is no iniquitie: *ad Simplic. lib. 1. qu. 2.*

In this assertion there is no inconueniencie, to say that God beholding and foreseeing all men by the voluntarie transgression of Adam in the state of corruption, did of his free mercy elect some to be saued in Christ, the others he left in their corruption, and so for their sinnes decreed thē to damnation: for here can be no imputation of iniustice at all: for it is free where one hath diuerse debters to remit the debt vnto one, and to exact it of another.

So then if the reason be demanded, why some are reiected of God, it may be answeared, that mans voluntarie transgression, bringing all his posteritie into bondage, beeing foreseene of God, is a sufficent cause of their reiection; but if it be further demaunded, why God

God out of this maſſe of corruption, hath elected ſome, and not others, there no other reaſon can be giuen, but the good pleaſure of God, Epheſ. 1. 5. ſo that the abſolute decree of reprobation, is grounded vpon the foreſight of mans corruption, but of the *comparatiue*, as why one is reiected and left, and not an other, no reaſon can be rendred, but Gods gracious and free purpoſe.

Againſt this opinion of *Auguſtine*, there are two principall obiections. 1. *Pererius diſput.* 12. thus obiecteth: the Angels had no originall ſinne, they were all created in the ſtate of grace, and yet ſome of them were elected, ſome reprobate: therefore ſinne is not the cauſe of reprobation.

Anſ. 1. As the Angels were created in the ſtate of grace, ſo alſo was Adam in Paradiſe; and as Adam fell by voluntarie tranſgreſſion and ſo enthralled his poſteritie, ſo did the Angels that fell, abuſe the gift of freewill, and ſo for their pride were iuſtly condemned for euer: ſo then the foreſight of the apoſtaſie of the reprobate Angels, was the cauſe of their reiection and condemnation: as the Apoſtle ſaith, Iud. 6. *The Angels, which kept not their firſt eſtate, he hath reſerued in euerlaſting chaines:* as man then hath originall ſinne, out of the which proceed actuall ſinnes, which are the ground and cauſe of reprobation and condemnation; ſo the Apoſtate Angels for their ſinne of pride were reiected: onely here is the difference, that the Angels fell irrecouerable, falling by their owne pride beeing not ſeduced: but man falling by the ſedition and tentation of the deuill, hath a redeemer in Gods mercie prouided for him.

2. *Pareus* thus obiecteth: the foreſight of originall corruption is generall and common to all mankind, therefore it cannot be the cauſe of the reprobation of ſome onely: *dub.* 8. *argum.* 4. ſo alſo *Vrſinus catech.* 3. *p.* 357.

Anſ. Not ſimply the foreſight of originall corruption, which all are ſubiect vnto, but it beeing conſidered together with Gods decree, becauſe he purpoſed to deliuer ſome, and not others, is the cauſe of reprobation.

3. Some doe wholly referre the decree of reprobation and election onely to the will and purpoſe of God: and thinke, that no other cauſe can be rendred, why God hath elected ſome, and condemned others but the abſolute will, pleaſure, and purpoſe of God: their reaſons are theſe.

1. As God loued Iacob, before he had done any good, ſo he hated Eſau, without any reſpect vnto the euill which he did, Rom. 9. 11.

2. The Apoſtle alſo ſaith, v. 18. *That God hath mercie on whom he will, and whom he will he hardeneth:* Gods will is the cauſe of both.

3. And God is compared to the potter, that as he hath power ouer the clay to make thereout veſſels of honour, or diſhonour, as he thinketh good: ſo much more the Lord may out of the ſame maſſe, make ſome veſſels of mercie, ſome of euerlaſting ſhame.

4. Our Bleſſed Sauiour maketh this the reaſon, why God had hid the miſterie of ſaluation from the wiſe men, and reuealed it to babes, *becauſe O Father, thy good pleaſure was ſuch*, Matth. 11. 25.

Anſ. 1. Why God loued not Eſau as well as Iacob, the cauſe was onely the gracious purpoſe of God: and hereof neither the good workes of the one, nor the euill workes of the other were the cauſe: yet both of them beeing conſidered in their originall corruption, as it was Gods mercie to deliuer the one, ſo it was no iniuſtice to leaue the other. 2. here the hatred of God is taken onely for the not conferring of his grace and loue, which God freely beſtowed without reſpect vnto workes: but that hatred, which is an ordaining of men vnto euerlaſting puniſhment, is not without reſpect vnto their ſinnes.

2. Mercie preſuppoſeth miſerie, and hardening a corrupt inclination in the heart before, for the which it is hardened: here then mans miſerable eſtate is inſinuated, out of the which ſome by Gods mercie are deliuered.

3. By that ſimilitude the Apoſtle ſheweth what God may doe by his abſolute power, not what he doth: he dealeth not with men, as the potter with the clay, though he might; that is *ſtricto & abſoluto iure*, by his ſtrict and abſolute right; but *æquiſſimis rationibus*, vpon moſt equall and iuſt conditions: he might doe as the potter doth, but yet he taketh not that rigorous and ſtrict courſe.

4. It is indeed Gods good pleaſure to reueale the ſecrets of his will to whom he pleaſeth, and to hide them from whom he will: becauſe he is not bound vnto any, he may doe

with his owne, as he pleaſe and beſtow his graces freely: but if he ſhould keepe them from all, none had cauſe to complaine, ſeeing their naturall blindnes and corruption was brought vpon them by the voluntarie corruption of Adam: and though it was Gods gracious favour, to reueale vnto ſome his will, yet the reſt were hardened and blinded iuſtly through their owne wilfulneſſe and obſtinacie againſt the truth.

And further againſt this opinion of the abſolute decree of reprobation, without any reſpect vnto the ſinnes of men originall and actuall, theſe two ſtrong obiections are made: firſt there would be an imputation of iniuſtice vpon God, if he ſhould decree any to be condemned but for ſinne: for like as none are indeed in time condemned but for ſin: as the Apoſtle ſaith, Epheſ. 5. 6. *For ſuch things commeth the wrath of God vpon the children of diſobedience, &c.* ſo the decree of damnation before all time muſt be vpon the foreſight of ſinne.

Secondly, whereas God in Scripture is ſet forth to be exceeding aboundant in mercie, as Pſal. 25. 10. *All the waies of the Lord are mercie and truth:* and Pſal. 144. 9. *His mercies are ouer (or abone) all his workes:* and Iames 2. 13. *mercie reioyceth againſt iudgement:* Now the Lord ſhould be accuſed of ſeueritie and inclemencie, and farre more readie and prompt vnto iuſtice, then mercie, if he out of his owne will ſhould decree more to be condemned, then to be ſaued: theſe obiections, the former poſition of the abſolute decree of damnation beeing maintained, cannot poſſibly be anſweared.

4. Whereas to ſhunne theſe rockes of offence, and to preuent theſe obiections, ſome here haue found out a middle or meane way, to referre the decree of reprobation partly to the will of God, as the efficient, partly to the foreſight of ſinne, as the materiall cauſe thereof: And here theſe diſtinctions are brought in.

1. *Lyranus* thus diſtinguiſheth, that reprobation is either taken *large*, largely, and ſo it ſignifieth onely *ſimplicem negationem ad gloriam*, a ſimple deniall of glorie; and this hath no cauſe in Gods preſcience, but onely in the will of God: or it is taken *propriè*, properly, for *ordinatio ad pœnam*, an ordaining vnto puniſhment, and ſo it is not willed or decreed of God, *niſi propter culpam*, but for ſinne: *Bellarmine* alſo fleeth to the ſame diſtinction of *negatiue* reprobation, which is not to haue mercie, & *poſitiue* to decree vnto condemnation: of this the foreſight of ſinne (he ſaith) is the cauſe, of the other the free will of God: But ſeeing this *negatiue* reprobation containeth a priuation and deniall of euerlaſting glorie, this alſo muſt ariſe from the foreſight of ſinne: for God excludeth none out of his kingdome but for ſinne: as the Apoſtle ſaith, 1. Cor. 6. 9. *Know ye not, that the vnrighteous ſhall not inherite the kingdome of God.*

lib. 2. de grat. & liber. c. 17.

2. *Gorrhan* hath this diſtinction: there is a double kind of reprobation, *temporalis*, the temporall, which is, *non appoſitio gratiæ*, the not affording or giuing of grace, and *eterna, voluntas non apponendi*, the eternall, which is the will or purpoſe of not giuing of grace: this is without the foreſight of any merite, but not the other: like vnto this is that difference which ſome make betweene the decree, and the execution of the decree: the firſt is without reſpect vnto ſinne, but ſinne commeth betweene, before the other: But this doth not ſatisfie, as *Pareus* well obſerueth: for the ſame cauſe mooued God to decree puniſhment, which mooueth him in time to execute puniſhment.

3. Some doe thus conſider of predeſtination, that it is of two ſorts: there is *decretum* ἁπλῶς, a decree ſimply called, of thoſe things whereof God is the author and efficient cauſe himſelfe, ſuch is the decree of election vnto life: there is *decretum* κατὰ τὶ. *ſecundum quid*, a decree after a ſort, which may alſo be called, *permiſſivum*, the decree of permiſſion, as the other is *effectivum*, an effecting and working decree: of this latter ſort is the decree of reprobation: the meanes which lead thereunto, God onely permitteth, and effecteth not, as the ſinne and iniquitie of men, for the which they are worthily condemned: to this purpoſe *Rollocus in* 8. *ad Roman. p.* 181. 182. But this doth not ſatisfie: for the decree of damnation is as well an effecting decree, as is the decree of election: God willeth and decreeth the damnation of the wicked as effectually in his iuſtice, as he effectually willeth the ſaluation of the elect: as the wiſe man ſaith in the Proverbs, 16. 4. *That the Lord hath made all things for his owne ſake, yea euen the wicked for the day of euill.*

4. *Iunius* againſt *Pnkæum reſp. ad ration.* 72. maketh two degrees of reprobation: *decretum præteritionis*, the decree of preterition, which is the purpoſe of God, not to ſhew mercie, and this is abſolute without any reſpect vnto ſinne: then there is *decretum ex præ-*

ſcientia.

ſcientia, the decree of reprobation, iſſuing forth of God preſcience: and ſo none are decreed to be condemned, but for ſinne: ſome call the firſt *decretum non miſerandi*, the decree not to ſhew mercie, the other *decretum puniendi*, the decree of puniſhment: *Pareus dub.* 8. p. 913. citeth Mr. *Perkins*, who calleth them, *decretum deſerendi*, the decree of deſertion, and *ordinatio ad pœnam*, an ordaining to puniſhment: *Pareus* out of his owne iudgement ſaith, that there are two acts of reprobation, *negativus*, the negatiue, that is not to haue mercie, and *affirmativus*, the affirmatiue, which is to condemne: the negatiue act, is either reprobation from grace, or from glorie: the firſt of theſe which is a reiection from grace, he thinketh onely to proceed from the good pleaſure of God, but not the other: all theſe diſtinctions are the ſame in effect, which elſe where I haue followed, allowing that diſtinction eſpecially of *Iunius*, as giuing full ſatisfaction in this matter: But now I find ſome doubts and obiections, which are not yet remooued by theſe diſtinctions. Synopſ. p. 811.

1. Seeing damnation neceſſarily followeth reiection, and where grace is denied, glorie cannot follow: if the deniall of the one ſhould be the abſolute act of Gods will, ſo by conſequence ſhould the other alſo.

2. And the Scripture ſheweth that the cauſe why God reiecteth man, is for that they reiect God firſt; as Samuel ſaith concerning Saul, 1. Sam. 15. 23. *Becauſe thou haſt caſt away the word of the Lord, the Lord hath caſt away thee*: and Rom. 1. 24. 27. the Apoſtle ſheweth that the giuing vp of the Gentils vnto their hearts luſts, was a iuſt recompence of their error; therefore becauſe the ſubſtraction and deniall of grace, the hardening of the heart, the blinding of the mind, are puniſhments of ſinne, and ſinne goeth before the puniſhment thereof, it followeth that theſe things, as they are not temporally inflicted but for ſinne, ſo neither are they eternally decreed but vpon the foreſight of ſinne.

3. If God ſhould abſolutely reiect any otherwiſe then for ſinne, and more are reiected, then elected, then ſhould Gods iuſtice farre exceed his mercie, and his ſeueritie farre ſurpaſſe his clemencie.

To this laſt obiection *Thomas Aquin.* maketh this anſwer by a diſtinction, that *bonum proportionatum communi ſtatui naturæ, &c.* the good things which are proportioned to the common ſtate and condition of nature, are found in the moſt: but *bonum quod excedit communem ſtatum, &c.* the good things, which exceed the common ſtate, are found in few: as they are found more, which haue ſufficient knowledge and direction for the gouernment of their life, then they which want it, ſuch as are idiots and fooles; but there are few, which are found, that haue the profunditie and depth of knowledge: and of this kind of euerlaſting life, it exceedeth the common ſtate and condition of humane nature, and therefore it is no maruel, if it be found in the feweſt and ſmalleſt number: to this purpoſe *Thomas* 1. *part. qu.* 23. *artic.* 7.

But this anſwer is not ſufficient; he hath giuen a good reaſon, why eternall life is not meaned, or procured by mans deſerts, becauſe it is a gift, which exceedeth the proportion, and condition of mans nature; but yet the reaſon appeareth not, neither is the doubt ſatisfied, why, ſeeing God aboundeth in mercy, euerlaſting life is not giuen vnto the moſt: therefore *Thomas* addeth further, that Gods mercie appeareth in that he directeth ſome vnto life from the which the moſt decline, by the common cauſe and inclination of nature: And indeed this is the beſt and moſt ſufficient anſwear, that Gods mercie herein exceedeth his iuſtice, that whereas all men by nature are the children of wrath, and God might iuſtly leaue them in their ſinne, as he did the reprobate Angels, yet out of that maſſe of corruption he ſaueth ſome, to bring them vnto glorie; ſo then, vnleſſe the fall and tranſgreſſion of man be preſuppoſed, there is no way to magnifie Gods mercie aboue his iuſtice. Thus *Thomas Aquin*, though he miſlike *Auguſtines* opinion (who maketh the foreſight of originall ſinne the ground of the decree of reprobation) and thinketh that God abſolutely reiecteth the reprobate without any foreſight of ſinne, yet is conſtrained to ſeeke ſhelter here for the auoiding of this obiection.

5. Wherefore fully to decide this great queſtion, and controuerſie touching the decree of reprobation, we will determine of it in this manner.

1. There is *reprobatio indefinita, & definita*, a reprobation indefinite; that is, that ſome be elected, ſome reiected: and a definite reprobation, whereby ſome are certainely reiected, and not others; of the firſt the cauſe is onely in God, for the demonſtration of his mercie toward the elect, and of his iuſtice and power toward the reprobate, as the Apoſtle ſheweth

v. 22.

v. 22. 23. and so the wise man saith, Prov. 16.4. that God made all things, euen the wicked for himselfe: and to this purpose *Thomas* well saith, that the reason of election and reprobation is taken from the goodnesse of God, *quæ multiformiter in rebus repræsentatur*, which by this meanes is diuersely represented and set forth in the creatures: when as some things are in an high, some in a low degree: If all should be elected, Gods iustice should not appeare, if all were condemned, where were his mercie? But of the definite and certaine reprobation, why some are in particular reiected, the cause is the foresight of their sinne.

2. Againe reprobation is considered two waies, *absolute, comparate*, absolutely, as in reiecting these and these, and comparatiuely, in reiecting these rather, then those: of the first the reason is the generall corruption of mankind, which transgressed in Adam, who abused his freewill in choosing euill, it beeing in his power to haue made choice of the good, and so he brought all his posterirtie into bondage vnto sinne; in which state of corruption God iustly might haue left all, if it had pleased him: but of the comparatiue reprobation, why God left others in their naturall corruption, and freed others, no reason can be giuen, but the good pleasure of God: as Saint Paul saith, Ephes. 2. 3. *We were by nature the children of wrath, as well as others, but God who is rich in mercie through his great loue, &c. hath quickned vs:* so *Augustine* well saith, *quare huic Deus trahat, & illum non trahat, noli velle diiudicare, si non vis errare*, why God draweth one (out of that masse of corruption) and not an other, take not vpon thee to iudge, if thou wilt not erre. *epistol.* 105.

3. We must distinguish betweene *absolutum ius Dei*, and *ordinatum*, the absolute right which God hath ouer his creatures, and his *moderate* or *subordinate* right: By his absolute right the Creator hath power to dispose of his creature, as it pleaseth him, to life or to death, as the potter hath power of the same clay to make some vessels of honour, some of dishonour: and if the Lord should thus deale with his creature, euen without any respect vnto sinne, no man could accuse, or challenge God: But he dealeth not thus with vs, *secundum spiritum & absolutum ius*, according to his strict and absolute right; but according to his subordinate right, whereby he proceedeth not against the creature, either in condemning it, or decreeing the same to be condemned, without iust cause giuen by the creature: And thus the Apostle dealeth in this place: by the similitude of the potter, v. 20. 22. he sheweth what absolute power, and right God hath if he would please to vse it, and v. 22. 23. he speaketh of the other ordinarie right and power, which God indeed vseth in proceedings against the vessels of wrath, prepared (by their owne sinnes) vnto destruction. *Parem.* And *Tolet* here well obserueth, that the Apostle maketh two answers vnto the obiection propounded, one to stop the mouthes of gainesayers, in vrging the absolute power of God, the other to satisfie the faithfull, in shewing that God doth not execute his wrath vpon any but for their sinne: *annot.* 28.

Concerning this distinction of the strict or absolute right and power of God, and his ordinarie or rather subordinate right, though it be admitted on both sides, both by Protestant, and Popish writers, yet there is this difference. 1. Some doe thinke, and so professe and teach, that God vseth as well his absolute, as subordinate power in the decree of reprobation: and thus *Bucer, Calvin, Zanchius*, affirme that God by his absolute will hath reprobate and reiected some, without respect vnto their sinnes. 2. *Pareus*, who also acknowledgeth Gods power herein, yet he would not haue this doctrine handled either in schooles, or before the people, but according to Gods subordinate power, in reiecting no otherwise then for sinne, p. 912. 3. Both these thinke that God bringeth this his absolute power into act: but I thinke it more safe, to hold that God might if it please him, vse that absolute power, which if he did, none could accuse him of iniustice, but he dealeth otherwise in this mysterie of reprobation, refusing none but iustly for their sinne: and this is that which *Augustine* affirmeth, by way of supposition in this manner: *Si hominum genus, quod creatum constat primitus nihilo, &c.* if mankind, which at the beginning God created of nothing, were not brought forth endebted both to sinne and death, and yet the almightie Creator should condemne some of them to euerlasting destruction, who could say vnto him, Lord why hast thou done so? God in his infinite power might haue done thus, but not according to the ordinarie course of iustice.

lib. de prædest. & grat. c. 16.

Then seeing I absolutely subscribe vnto the iudgement of *Augustine*, seene before in the 2. opinion produced, that mans originall corruption is the first ground of the decree of repro-

probation: out of the which God in mercie saued some by the election of grace, leauing others, which adding to their originall corruption other actuall sinnes, are made worthie of condemnation: and so *Augustine* well concludeth, *inuestigabilis Dei misericordia, &c.* the mercie of God is vnsearcheable, whereby he hath mercie on whom he will, no merits of his going before, and vnsearcheable is his truth, whereby he hardeneth whom he will, (*eius precedentibus meritis*) his merites going before, but the same with his, vpon whom God sheweth mercie. Learned *Pareus* hereunto agreeth, *dub.* 17. *massa damnata propriè est obiectum, &c.* the damned masse is properly the obiect of election & reprobation: *Vrsinus* also as *Pareus* hath set forth his workes, defineth reprobation, to be the immutable and eternall decree of God, whereby he hath decreed in his iust iudgement, to leaue some in their sinnes, &c. and not beeing made partakers of Christ, to condemne them for euer: Iudicious *Polanus* hath the like definition of reprobation, in his partitions: *It is the decree, whereby God purposed to himselfe to leaue those, of whom it pleased him not to haue mercie, in euerlasting destruction, vnto the which they should be obnoxious, for their sinnes, for the declaration of his iustice.* In these distinctions all the causes are touched of euerlasting damnation, and the fore-ordaining thereunto: the efficient, is Gods decree and purpose, the materiall, is sinne, the formall, the deniall of mercie, and the leauing them to themselues, the finall cause, is the setting forth of the iustice of God: And thus I trust it hath beene sufficiently shewed, how the decree of reprobation, may safely be held to proceede from the prescience of originall and actuall sinne, and not to be an absolute act of Gods will and purpose, as the decree of election is: and in this resolution of this question (whatsoeuer I haue before thought and written otherwise) I set vp my rest, as the safest, from any inconuenience, and the fittest to giue satisfaction to the contrarie obiections, which are such as here follow.

de perseuer. lib. 2. c. 11.

pag. 356.

1. *Obiect.* Seeing the number of the reprobate farre exceedeth the number of the elect, how is Gods mercie magnified aboue his iustice?

Ans. They which hold an absolute reprobation without relation vnto sinne, cannot here remoue this doubt: for if God out of his owne will should cast off more, then he receiueth, he should be farre more iust then mercifull: But this beeing first laid as a foundation, that God casteth off none, but for sin, in that he saueth some out of that masse of corruption, whereas he might iustly leaue all, his mercie exceedeth his iustice; and in these three points. 1. in that God in the beginning made man righteous, Eccles. 7. 31. and gaue him free-will so to haue continued if he would, and if he had not willingly transgressed, he shoud haue remained in the state of grace, and fauour with God, and not haue tasted of his iustice. 2. after man had fallen, and brought all his posteritie into the bondage of corruption, Gods mercie appeared, in sauing some, whereas he might in iustice haue condemned all, as he did the reprobate Angels, that kept not their first state. 3. his mercie is euident euen toward those, which are left in their corruption, that the Lord denieth not vnto them meanes, whereby they might be called, if they had grace to vse them: and he suffereth euen the vessels of wrath with much patience, not presently cutting the off, as he might: in al these points Gods mercie exceedeth his iustice.

2. *Obiect.* When God had made Adam righteous, it was in his power to haue kept him from falling, that all might haue beene saued: is not God therein accessarie to their sin, in suffering that which he might haue hindered?

Ans. 1. It was fit that the Creator hauing made man with free will, should suffer the creature freely to exercise that naturall power and facultie, which was giuen him, as other creatures do in their kind. 2. although God permitted Adam to fall, yet he knew how to vse it for his further demonstration of his glorie: and in this behalfe it is iust with God to suffer still euil in the world, which he knoweth how to turne vnto good: as he suffered Iob to be tempted of Sathan, for the triall of his faith.

3. But in that God saueth some out of that masse of corruption and perdition, and not all, how is he not now partial, and an accepter of persons, in dealing vnequally with those which are in equall state and condition?

Ans. Where one is bound to giue equally to all, there it is partialitie and iniustice not to giue vnto all alike: but in free and voluntarie gifts one may giue vnequally vnto those, which are of equall sort without any touch at all: as when a man hath two debters, he may forgiue vnto one his debt, and yet require it of another: So God is not bound to giue his grace vnto any, especially where they haue willingly fallen from his grace, as Adam did in Paradise,

and

and we in him: we beeing then all now endebted vnto Gods iuſtice in our naturall corruption, God may haue mercie where and on whom he will: it is lawfull for him to do with his owne, as he will, Matth. 20. 15.

4. *Obiect.* It ſeemeth to be an hard and cruell part to deſtroie any for the ſetting forth of ones power and magnificence, as the Turke and other Tyrants make no account of mens liues to ſerue their pleaſure.

Anſ. 1. No earthly potentate hath that power ouer his ſubiects, which God hath ouer his creatures: therefore though it be vniuſt in the one, it is not in the other. 2. for one to deſtroy another for his honour and glorie ſake, may ſeeme hard: but to bequeath them to deſtruction worthily for their faults, to get glorie thereby, is not vniuſt: & ſo although God in the deſtruction and condemnation of the wicked, intend his glorie, yet they are worthily condemned for their ſinne.

Obiect. 5. He that willeth the end, willeth alſo the meanes, that bring and lead vnto that end: if God haue appointed the damnation of the reprobate, then he willeth alſo ſinne, which is the meanes to that end.

Anſ. He that ſimply willeth the end, willeth alſo the meanes, but God ſimply willeth not the damnation of any, but for their ſinne.

Obiect. 6. If God haue foreſeene the ſinnes of the reprobate, and willeth their iuſt damnation for ſinne; how is it ſaid, he would haue all to be ſaued?

Anſ. God ſimply willeth not the damnation of any, but for ſinne: and no other thing appeareth in the reuealed will of God, in that he offereth meanes of ſaluation to all, but that he would haue all to be ſaued: this then is to be vnderſtood of the abſolute and reuealed will of God.

7. *Obiect.* If God foreſee the ſinnes of the reprobate, and decree their puniſhment, why doth God complaine of ſinners, ſeeing his will in them is fulfilled?

Anſ. *Auguſtine* anſweareth 1. God iuſtly complaineth of ſinners, *quia non cogit eos peccare*, becauſe he doth not conſtraine them to ſinne: howſoeuer Gods decree cannot be altered, yet their will is not forced, they ſinne willingly, and ſo are iuſtly condemned. 2. and when God complaineth of ſinners, by this meanes thoſe, on whom God ſheweth mercie, are called, *& compunguntur corde*, and are pricked in heart, howſoeuer the other are hardened.

Obiect. 8. If the caſe ſo ſtand, that the reprobate are appointed to damnation, then it skilleth not what a man doth; for though he ſhould repent him, yet if he be a reprobate, it cannot helpe him?

Anſ. If ſewere apparant who were elected, who a reprobate, then indeed all contrarie endeauour were in vaine: but ſeeing we haue no other way to prooue our election, then by our faith and fruits, we muſt thereby labour to make our election ſure, 2. Pet. 1. 10. 1. for one to be a reprobate, and yet to repent, are contraries: for he that is a reprobate can neuer haue grace to repent, and he that hath grace truely to repent, may be aſſured he is no reprobate.

Obiect. 9. But if God haue foreſeene the ſinnes of the reprobate, and that which God foreſeeth muſt needs come to paſſe, then the reprobate ſinne of neceſſitie, they cannot doe otherwiſe; how then can they be iuſtly puniſhed for that, which they cannot auoid?

Anſ. There is a double kind of neceſſitie, the one is called *antecedens neceſſitas*, an antecedent neceſſitie, or going before, which proceedeth from neceſſarie and working cauſes, as when a thing is forced by violence and ſtrength, as a ſtone out of the hand, it is neceſſarie it ſhould goe: there is *conſequens neceſſitas*, a following neceſſitie, or by way of conſequent, which is vpon ſuppoſition of the effect: as when we ſee one ſit, this beeing ſuppoſed, that we ſee him ſit, it is now neceſſarie beeing done; and yet he was not forced to ſit: ſo it is in this caſe, the reprobate doe ſinne neceſſarily, not by a neceſſitie forcing their will, but an infallible neceſſitie following the effect: for they therefore ſinne, not becauſe God did foreſee they would ſinne, but therefore God foreſaw it, becauſe they would ſinne: The reprobate then do ſinne freely without any compulſion, and therein are guiltie, though they were foreſeene to ſinne, and becauſe of the corruption of their nature could doe no other.

And thus is this doctrine deliuered from all thoſe cauils, and obiections; and man is found onely to be the cauſe of his owne ruine and deſtruction, but the beginning of our ſaluation is from God, according to that ſaying of the Prophet Hoſhea. c. 13. 9. *perditio tua*

te Iſrael, ſalus ex me, thy perdition O Iſrael, is of thy ſelfe, thy ſalvation of me: and ſo I ende and conclude this point with that ſaying of *Tertullian, Deus de ſuo optimus, de noſtro iuſtus, &c.* God is good and merciſull of his owne, and iuſt in that which is ours, &c. *l. b. de reſurrect.* that is, the originall of mercie is from God, but the occaſion of his iuſtice is from ſinne which is of our ſelues.

Controv. 11. *Of the difference betweene the decree of election and reprobation, and of the agreement betweene them.*

Whereas in both theſe there are two things to be conſidered, the decree, and the execution thereof, here are diuerſe opinions. Some will haue a correſpondencie in election and reprobation in both, and theſe alſo are deuided. Some only in the former, that is, the decree. Some will haue a difference in both, as well in the manner of the decree, as in the execution.

1. Of the firſt opinion were the Pelagians, and ſome of the Romaniſts, which hold, that both the decree of election is grounded vpon the foreſight of faith, and the good vſe of freewill, as alſo the execution of that decree in the giuing of eternall life they will haue procured by good works; as reprobation both in the decree and execution proceedeth from ſinne, and the foreſight thereof: So the whole worke of election they will haue to take beginning from man, as reprobation doth: Thus the Rhemiſts hold, that election is not without the condition and reſpect to workes, *annot. Heb. c. 5. ſect. 7. Becanus* the new diuinitie Reader in *Mentz*, hath this aſſertion, that predeſtination is *ex præſcientia conditionata, &c.* of a conditionall preſcience, whereby God foreſaw that one would well vſe the grace offered, and not an other, *c. 1. de prædeſtinat. loc. 5.* But herein other Romaniſts do diſſent from them, as *Bellarmine, Tolet, Pererius*, as hath beene ſhewed before, controv. 7.

2. Other Romaniſts will haue an agreement both in the decree and execution, but after an other manner: as *Pererius* following *Thom. Aquin. diſput. 5. numer. 34. & diſput. 12. numer. 66.* ſaith that God is the cauſe of reprobation, as well as election, *quantum ad duo, principium & terminum*, in reſpect of theſe two, the beginning and the ende: concerning the beginning which is the decree, he ſaith there is *nulla cauſa meritoria ex parte hominis*, no meritorious cauſe of either on mans behalfe: but in reſpect of the laſt effect, there is a meritorious cauſe in man, both of his good works vnto eternall life, and of euill workes to condemnation: But *Pererius* in two points is farre wide, both in making good workes meritorious of eternall life, which is the free gift of God, Rom. 6. 23. and in aſſigning the beginning or firſt cauſe of reprobation, and ſo of condemnation, in the will of God, and not in the ſinne of man, contrarie to that ſaying of the Prophet alleadged before, Hoſ. 13. 9. *Thy perdition is of thy ſelfe O Iſrael*, as their Latine text readeth.

3. Some doe make great difference in the execution of theſe decrees, for good workes are not meritorious of ſaluation, as euill workes are of damnation, the reaſon of which difference is, becauſe euill workes are perfitly euill, but our good workes are imperfect, and ſo not proportionable to the moſt excellent and perfect reward, and good workes are not our owne, nor of our ſelues, as euill workes are, and therefore they merit not: but the decree as well of election, as reprobation, they hold to be alike, without any relation vnto workes good or euill: thus worthie *Calvin, Beza, Martyr*, with other of our learned new writers.

4. But it is the ſafer way thoroughout from the beginning of the decree, to the execution, to hold a perpetuall difference betweene election and reprobation: that we are elected freely without reſpect vnto faith or workes, for otherwiſe we ſhould haue choſen God firſt, and not he vs, and ſo we are alſo ſaued freely, not for our workes, and yet neither without them: But in the way of damnation, neither were the wicked decreed to be condemned, neither yet ſhall they actually be condemned, but for their ſinne and the foreſight thereof. 1. becauſe the beginning of damnation is from man, but the decree of reprobation is the beginning of damnation; therefore that decree muſt proceed from the foreſight of ſomething worthie of damnation in man. 2. that for the which God condemneth man, he decreed him to be condemned: but for ſinne is man condemned. 3. otherwiſe if it it were Gods abſolute will to reiect more then he electeth, his iuſtice ſhould exceede his mercie: ſee before, *contr.* 10.

Controv. 12. *Whether mercie be a naturall propertie in God, or an effect onely of his will, againſt Socinus.*

v. 18. *He hath mercie on whom he will: Socinus*, that blaſphemous heretike, *lib. 1. c. 1.* by occaſion of theſe words, goeth about to proove, that Mercie is not a naturall propertie

in God, but a voluntarie act.

1. Because the Apostle saith, *He hath mercie on whom he will.*

2. God alwaies vseth his naturall properties: but mercie he alwaies sheweth not, as toward impenitent sinners.

3. Contrarie properties are not naturally in God: but his mercie and iustice are contrarie: therefore they are not both naturally in God.

4. Naturall properties are not vnequally in God, but his iustice and mercie are vnequall, for his mercie exceedeth his iustice.

5. Mercie is nothing els, but a griefe conceived vpon an others miserie, but there is no such thing in God.

Contra. Before these arguments be answeared, these considerations must be premised. 1. that mercie is otherwise in God, then in man: in man indeede it is a griefe or compassion conceiued vpon an others miserie: but in God it is onely a propension and readinesse of the diuine will to helpe those which are in miserie. 2. Mercie in God, either signifieth the inclination, power, facultie, and propertie to shewe mercie, and this is naturall in God: or the act and exercising of that propertie toward the creature, and this is so naturall in God, as yet it is directed by his will. 3. a thing is said to be naturall two wayes, either that which onely proceedeth from the instinct of nature, as the fire naturally burneth: or that whereunto nature inclineth, yet not without direction of the will, as thus a man is said to speake, to vnderstand naturally: So God is both wayes naturally mercifull, in himselfe the first way, toward his creatures the second: now to the arguments we answear.

1. The Apostle speaketh not of the naturall propertie, but of the act of mercie, which is directed by the will of God. 2. all the naturall properties which are in God he alwaies vseth not, nor towards all: as his iustice, power, longanimitie, mercie: they are alwaies in God, but he exerciseth them as it pleaseth him. 3. iustice and mercie are not contrarie, but cruelties is opposed to mercie: neither is there any contrarietie in God, but in the effects in diuerse subiects: as the Sunne with the same heat mollifieth the waxe, and hardeneth the clay. 4. neither are these properties vnequall in God, but the effects and acts onely are vnequall, as it pleaseth God to dispose in his freewill. 5. humane mercie is such as is described, but the diuine mercie is of an other nature, as hath beene shewed: now the contrarie arguments that mercie is a naturall propertie in God, are these.

1. The Scripture describeth God by his mercie, Exod. 34. he is called *the father of mercie, rich in mercie:* God is described by his naturall properties. 2. all vertues in God are essentiall, and naturall, but mercie is one of Gods vertues. 3. iustice is naturall in God, but mercie is a part of Gods vniuersall iustice. 4. mercie and compassion is naturall in men, they which haue it not, are called inhumane, they are beasts rather then men, therefore much more is it naturall in God: for euery good thing in the creature proceedeth from the fountaine of goodnes in the Creator: See more hereof in *Pareus dub.* 12.

Controv. 13. *Whether the mercie of God in the forgiuenesse of sinne, be an effect of Gods free and absolute will onely, and be not grounded vpon Christ: against the heresie of Socinus, and Osiorodius.*

v. 18. *He hath mercie on whom he will:* Blasphemous *Socinus*, and *Osiorodius* a Samostenian heretike directly impugning the eternall dietie of Christ: by occasion of these words doe affirme, that God of his free mercie, without any satisfaction purchased by Christs death, forgiueth sinnes vnto the penitent: *Socinus* first maketh these and such like obiections.

1. The Apostle here saith he hath *mercie on whom he will*, therefore of his owne will he remitteth sinnes without Christ.

2. He doth forgiue sinnes for his owne sake, Isai. 43. 25. therefore not for Christ.

3. If God should forgiue sinnes for Christs satisfaction, then both mercie and iustice should be seene at once in the worke of our saluation by Christ.

4. God may remit sinnes without satisfaction, for he may depart from his right, and remit of his owne, as it pleaseth him.

5. God requireth onely repentance and innocencie of life in them, whose sinnes are pardoned: and he forgiueth onely for that which he requireth.

6. Many examples are extant in the old Testament, of sinnes pardoned, and mercie shewed without Christ: as in Abel, Henoch and others that pleased God by faith, beleeuing onely that God is, & that he is a rewarder of the righteous, Heb. 11. 6. therefore without Christ.

7. God

7. God promiſeth, Ierem. 31. to be mercifull vnto their iniquites, and to remember them no more: but where he requireth ſatisfaction for ſinne, he remembreth it, and is not mercifull vnto it.

8. We are commanded one to forgiue an other, as God in Chriſt forgaue vs: but we muſt forgiue without any ſatisfaction: *Ergo*, ſo God forgaue vs.

9. The remiſſion of the debt excludeth all payment, and ſatisfaction for it: to this purpoſe, *Socinus lib. de Servator.*

The other impious heretike thus alſo obiecteth.

1. Gods loue is ſet forth to vs in Scripture before Chriſt died for vs, Ioh. 3. 16. Ephe. 1. 4. but Chriſts ſatisfaction ſheweth that God was offended with vs before.

2. God did remit our ſinnes freely by grace, Rom. 3. 24. but grace and ſatisfaction are contrarie.

3. This doctrine of ſatisfaction by Chriſts death, maketh God cruell, that would not receiue mankind vnto his fauour, but by the moſt cruell death of his Sonne.

4. It maketh God a Tyrant, in puniſhing the innocent for offenders.

5. The Sonne ſhould be more mercifull then his Father: for he forgiueth without ſatisfaction, ſo doth not his Father.

6. If Chriſt had truely ſatisfied for vs, he ſhould haue ſuffered eternall death, and ſo neuer haue riſen againe, which had beene impoſſible: theſe and other ſuch obiections, this wicked *Oſtorodius* hath in a booke written in the Germane tongue againſt *Tradelius*, cited by *Parus, dub.* 13.

Contra. Before we come to anſwear theſe obiections, the ſtate of the queſtion muſt firſt be opened. 1. the queſtion here is not of the power, propertie, and facultie of ſhewing mercie, which is naturall in God, and abſolute in him without any condition. 2. but of the act and exerciſing of this propertie, which is either generall toward all creatures, and toward all men, both good and bad, vpon whom he ſuffereth the ſunne to ſhine, and the raine to fall, Matth. 5. 45. or ſpeciall toward the elect, in giuing them his grace, and forgiuing their ſinnes: whereof the Apoſtle ſpeaketh, Tit. 3. 4. *When the bountifulnes and loue of God our Saviour toward men appeared, &c. according to his mercie he ſaued vs.* 3. this ſpeciall act of Gods mercie muſt be conſidered two wayes, according to the cauſes foregoing, which are none other but onely the good pleaſure of God, no merit of any creature, no not of Chriſt himſelfe, was the cauſe of his mercie toward the elect, but as the Apoſtle ſaith, *he hath mercie on whom he will:* but there are certaine conditions which doe accompanie or followe this free act of Gods loue, and mercie, for the effecting of the worke thereof, in the ſanctification and glorification of the elect, which are theſe three, the ranſome made by Chriſt, faith in the Redeemer, and our conuerſion and turning to God: which conditions God receiueth not of vs, but conferreth vpon vs: the firſt without vs, the two other he worketh in vs, that all may be of grace: theſe things beeing thus promiſed, the contrarie arguments are thus anſweared.

1. The Apoſtle ſpeaketh of Gods firſt decree and purpoſe to ſhewe mercie in electing ſome by his grace, which indeede is an abſolute act of Gods will without any other motiue: and if we vnderſtand it of Gods mercie in forgiueneſſe of ſinne, it is his will alſo, it ſhould not be done without Chriſt, Ioh. 6. 40. *This is his will, that euerie one which beleeueth in the Sonne, ſhould haue eternall life:* the argument then followeth not: God hath mercie on whom he will, therefore without Chriſt.

2. Therefore God forgiueth ſinnes for his owne ſake, becauſe he forgiueth them for Chriſt, who is the Iehovah and eternall God, that forgiueth ſinnes.

3. Neither are Gods iuſtice and mercie ſhewed in the ſame ſubiect: Gods iuſtice is ſeene in the ſatisfaction of his Sonne, but his mercie toward vs.

4. 1. The argument followeth not, God can, therefore he will. 2. neither doth that rule alwaies hold, that one may remit of his owne right as much as he will, this muſt be added, if it be without wrong done to an other: as the Parent cannot remit vnto his child feare and obedience, becauſe this is againſt the lawe of iuſtice, and ſo againſt God. 3. ſo in this caſe God cannot remit ſinnes, without ſome ſatisfaction, not in reſpect of his infinite power, but of his iuſtice, which is not to ſuffer his Maieſtie to be violated without iuſt puniſhment, for this were to denie himſelfe.

5. 1. Neither is it true, that God onely requireth of ſinners repentance: for the puniſh-

niſhment due vnto ſinne, muſt be ſatisfied for, which Chriſt did for vs. 2. neither if innocencie of life were ſufficient, is it in our power to performe it. 3. and further God doth not pardon ſinne for that which he requireth of vs, it is his mercie in Chriſt, for the which he pardoneth: that which he requireth of vs, is a condition to be performed by vs, not the cauſe.

6. It is falſe, that the faith of Abel and Henoch, and of other holy Patriarkes had no relation to Chriſt: for although expreſſe mention be not made thereof: yet alwaies it muſt be vnderſtood: for the Apoſtle ſaith, Coloſſ. 1.23. that it pleaſed God by Chriſt to reconcile all things to himſelfe: and all the promiſes in him are yea and Amen, 2. Cor. 1.20. therefore the promiſes made to the fathers were grounded vpon Chriſt, and they were reconciled vnto God by no other way, then by faith in him.

7. If God had required ſatisfaction of our ſelues for ſinne, then indeede had our ſinne beene remembred: but although Chriſt hath ſatisfied for our ſinnes, yet to vs they are freely forgiuen, and ſo not remembred any more.

8. The Apoſtle ſaith, Epheſ. 4.32. *Forgiuing one an other, as God for Chriſts ſake forgaue vs*: though Chriſt hath ſatisfied for vs, yet God requireth no ſatisfaction at our hands, therefore herein we are to imitate God, to forgiue one an others priuate offences without ſatisfaction, as God forgaue vs: But in publike offences, and ciuill debts, this rule holdeth not: for if in ſuch treſpaſſes no ſatisfaction ſhould be made, the courſe of iuſtice ſhould be perverted.

9. The remitting of the debt excludeth all ſolution and paiment of debt, by the partie to whom the debt is remitted, and not otherwiſe: and ſo the Lord requireth not of vs any ſatisfaction or ſolution of our debt, which is diſcharged by Chriſt.

The like anſwear may be made vnto the other obiections.

1. God loued the elect with an eternall loue, and herein appeared his loue, that he ſent his Sonne to die for the elect: yet in reſpect of their ſinfull eſtate, they had neede of a reconciler: ſo they were eternally beloued in Gods election, and yet in reſpect of their preſent ſtate, God was offended with them: as a father that purpoſeth to make his ſonne his heire, may yet in the meane time be angrie with him for his miſdemenour: See before c. 5. coun. 7. a more full anſwear.

2. We are ſaued freely by grace, notwithſtanding the redemption by Chriſt: as the Apoſtle ſheweth, Rom. 3.24. if ſatisfaction had beene required of vs, or if we were to haue ranſomed our ſelues, it had not beene freely by grace; but now it is.

3. God was not delighted in the death of his Sonne, in that ſimply he was put to cruel death: but in that thereby all the elect were ſaued, which ſheweth not crueltie, but mercie in God, in accepting the death of one for all.

4. Neither was Chriſt forced, the innocent to die for ſinners, but he willingly offered himſelfe to die for vs: therein was no tyrannie at all.

5. As though God the Father, and God the Sonne are not all one in ſubſtance: the ſame mercie proceedeth from them both: and the Sonne as he is God, remitteth not without the ſatisfaction of the Mediator.

6. Eternall death is to be conſidered in the infiniteneſſe and greatnes of the torments of ſoule and bodie, and in the eternitie and euerduring thereof: Chriſt did endure the one, that is, vnſpeakeable torments in bodie and ſoule for vs, but not the other, becauſe of the dignitie of his perſon, which ſuffered, and the neceſſitie of the worke of our redemption, which he perfected, which could not haue beene performed, if eternitie of puniſhment had beene vpon the redeemer inflicted.

Now how contrarie this blaſphemous aſſertion of theſe heretikes is to the Scriptures, is euerie where euident: for there is no truth that hath more plentifull euidence out of the Scriptures, then that Chriſt by his death did ſatisfie for our ſinnes, and by faith in him we obtaine remiſſion of our ſinnes, and not otherwiſe: as *Galat.* 1.4. *Which gaue himſelfe for our ſinnes, that he might deliuer vs from this preſent euill world: Galat.* 3.13. *Chriſt hath redeemed vs from the curſe of the law, when he was made a curſe for vs: Eph.* 1.7. *By whom we haue redemption thorough his blood, euen the forgiuenes of ſinnes:* 1. *Pet.* 2.23. *Who his owne ſelfe bare our ſinnes in his bodie vpon the tree, &c.* 1. *Pet.* 3.18. *Chriſt hath once ſuffered for our ſiunes, the iuſt for the vniuſt, that he might bring vs to God, &c.* and an hundreth ſuch places and more may be produced out of the old and new Teſtament, for the confirmation of this truth: he that is deſirous to ſee more of this matter, I referre him to learned *Parens* treatiſe *diuis.* 13. vpon this chapter.

14. Controv.

Controv. 14. *Againſt the maintainers of Vniuerſall grace.*

v. 18. *He hath mercie on whom he will, and whom he will he hardeneth:* Hence then it is inferred, that he hath decreed to haue mercie on ſome, and not vpon others: then they are in error, which thinke that God doth indifferently offer grace to all, and that he hath elected all vnto life, if they will themſelues: as *Becanus* telleth vs, that God *ſimplici affectu deſiderauit omnes ad æternam beatitudinem peruenire, that God ſimply deſired, that all might come to eternall life, de prædeſtinat. Calviniſt.* c. 8. 4. And this aſſertion may ſeeme to be fauoured by theſe places of Scripture, Rom. 11. 32. *God hath ſhut vp all in vnbeleefe, that he might haue mercie vpon all:* and 1. Timoth. 2. 4. *God would haue all men to be ſaued, and come to the knowledge of the truth.*

Contra. Diuerſe anſweares are here found out. 1. Some ſay that *ſecundum quid*, after a ſort, God would haue all to be ſaued, in that he offereth meanes of ſaluation to all: but ſimply he willeth onely the ſaluation of the elect, which he effecteth and worketh accordingly. 2. the ſchoolemen haue here a diſtinction, that there is *voluntas ſigni, & beneplaciti*, Gods ſecret will, and his reuealed and ſignified will: by his reuealed will he would haue all to be ſaued, by his ſecret will onely the elect. 3. *Auguſtine* hath two anſweares: ſometime he vnderſtandeth theſe places *diſtributiue*, by way of diſtribution, *by all men* he interpreteth all ſorts of men, according to that ſaying, Reuel. 5. 9. *Thou haſt redeemed vs vnto God through thy blood, out of euerie tribe and language, &c.* ſometime he taketh it *reſtrictiue*, by way of reſtraint and limitation, vnderſtanding all the elect: he will haue all to be ſaued, becauſe none can be ſaued but by his will: as that ſaying is to be taken, Ioh. 1. 9. *Which lighteneth euerie man that commeth into the world:* not that euerie one is lightened, but euerie one which is lightened, is lightened by him. And this interpretation in reſtraining ſuch vniuerſall promiſes to the faithfull onely, is agreeable to the Scripture: for whereas the Apoſtle ſaith in generall, Rom. 11. 32. *God hath ſhut vp all in vnbeleefe, that he might haue mercie vpon all*, he reſtraineth it onely vnto thoſe which beleeue, *Galat.* 3. 22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to all that beleeue, Pareus.*

4. But yet none of theſe anſwears doe fully ſatisfie: this therefore may further be added, that in the beginning God made man righteous, and gaue him free will and ſufficient ſtrength to haue beene kept from tentation, if he would himſelfe: but man abuſed his free-will, and tranſgreſſed and fell: yet God offreth outward meanes vnto all of their calling, which if they refuſe there is no want on Gods behalfe, but on their owne: this then is our anſwear, that God would *all men to be ſaued*, that is, not that God purpoſeth all to be ſaued, or giueth grace to all to be ſaued, but that there appeareth no let on Gods behalfe why all are not ſaued, either the creation conſidered, or Gods generall vocation: but man is the cauſe of his owne perdition or ruine.

Controv. 15. *Of the ſufficiencie of Scripture.*

v. 17. *The Scripture ſaith, &c.* Hence may be anſweared that cauill of the Ieſuites againſt the Scripture, that it cannot be the iudge of Controverſies, becauſe the iudge muſt ſpeake, but the Scripture is a dumbe letter and ſpeaketh not: But this the Apoſtle denieth here: for he ſaith, *the Scripture ſaith to Pharaoh:* the Scripture ſpeaketh, it is not then a dumbe and mute Iudge, therefore the voice of the Scripture muſt be heard, as the onely ſufficient Iudge to decide and determine all controverſies of doctrine: and this the Apoſtle euidently ſheweth, by the frequent alleadging and citing of the Scripture in this chapter, ſhewing that he appealeth thereunto, as the ſupreame and higheſt Iudge of all truth.

Controv. 16. *Of the certaintie of ſaluation.*

v. 24. *Euen vs, whom he hath called, &c.* The Apoſtle doubteth not to affirme not onely of himſelfe, but of others alſo that are called, that they are prepared vnto glorie: ſo then we needs not expect ſome ſpeciall reuelation, to make vs aſſured of our ſaluation (as the Romaniſts affirme) we are made certaine of our election, by our vocation, *Par.* and afterward the Apoſtle ſaith, v. 33. he that beleeueth, *ſhall not be aſhamed:* he then that is ſure he ſhall not be confounded or aſhamed, what cauſe hath he to doubt of his ſaluation? *Mart.*

Controv. 17. *Againſt the workes of preparation.*

v. 30. *The Gentiles which followed not righteouſneſſe, haue attained vnto righteouſneſſe:* Hence it is manifeſt, that a man cannot make a way, or doe any thing by way of preparation to further his calling; ſeeing the Gentiles were cõuerted vnto God, when they ſought it not:

so it is true, which the Apostle saith els-where, Philip.2.13. it is God, which worketh in you both the will and deed of his good pleasure: See further *Synops. Centur.4. err.* 81.

6. Moral obseruations.

Observ. 1. *It is not sufficient for children to come of good parents.*

The examples of Ismael and Esau, borne of faithfull and righteous parents, yet themselues prophane and vnrighteous, do teach vs, that it is not sufficient for children to boast of the nobilitie and vertue of their ancestours, vnlesse they doe also imitate and followe their steppes: so the Iewes did vaunt themselues of their father Abraham: but our Blessed Sauiour denieth them to be Abrahams children, vnlesse they did the workes of Abraham.

Observ. 2. *How parents may be comforted in their vngodly children.*

These examples also may giue contentment and comfort vnto parents when as their children proue prophane and licentious: to looke vnto the counsell of God, who gaue grace vnto Iacob, but forsooke Esau: let their be no diligence and care wanting in the Parents, to giue vnto their children good education, and if other things fall not out answearable to their godly desire, they must rest contented in Gods will and counsell, which may be hidde and secret, but is neuer vniust, as Abraham is commended for his care in the instruction of his children, Gen.18.18. yet Ismael became a licentious and irreligious man.

Observ. 3. *Against curiositie.*

v.20. *Who art thou O man that pleadest, &c.* Though the Apostle stay all curious inquiring after Gods secrets, yet men are not hereby forbidden and discouraged from a modest desire to search and knowe the truth: for our Sauiour doth himselfe bid vs search the Scriptures, Ioh.6.39. and *Origen* here well noteth, *non puto, quod si prudens & fidelis seruus interroget, &c.* I doe not thinke, if a wise and faithfull seruant should aske and enquire after Gods will, that he should receiue such an answear, *who art thou, &c.* which he sheweth by the example of Daniel, who had his desire granted, Dan.9.

Observ. 4. *Of contentment of mind.*

v.20. *Shall the thing framed say, why hast thou made me thus, &c.* Like as in the doctrine of election, euerie one must rest contented with Gods good pleasure, so for the state and condition of this life, we must accept thankfully of that whereto the Lord hath disposed vs: if a man be rich or poore, high or lowe, let him be content with his lot, the potter hath made his vessell so, and there is no reasoning against our maker: let vs say and be resolued with S. Paul, Philipp.4.11. *I haue learned in whatsoeuer state I am, therewith to be content.*

Observ. 5. *Against securitie.*

v.24. *Euen vs, whom he hath called.* S. Paul hauing sufficiently declared the doctrine of election and reprobation, doth descend vnto our vocation, and calling, teaching vs, that we should not insist in Gods secret decree, and so be secure, but seeke to make it sure by our calling: as S. Peter saith, 1.ep.c.1.10. *Giue diligence to make your calling and election sure.*

Observ. 6. *Christ must be preached, though the world be offended.*

v.32. *They haue stumbled at the stumbling stone, &c.* Though the Iewes were offended at the Gospell of Christ, yet did not the Apostles forbeare to preach him: so now many are offended at the preaching of the word, as the superstitious Papists, and carnall liuers: yet the truth must still be vrged: for as the Apostles, so now the faithfull ministers, are vnto some, the sauour of life vnto life, and to others of death vnto death, 2. Cor.2.16.

CHAP. X.

1. The text with the diuerse readings.

1. v. Brethren, mine hearts desire (*the good will of my heart. Gr.*) and prayer to God for Israel is, for their saluation (*that they might be saued. G.*)

2. For I beare them record, that they haue the zeale (*emulation L.*) of God, but not according to knowledge.

3. For

3. For they beeing ignorant of the righteouſneſſe of God, and ſeeking to eſtabliſh their owne righteouſneſſe, haue not ſubmitted themſelues. *G. S. (haue not beene ſubiect. G.)* to the righteouſnes of God.

4. For Chriſt is the end of the law for righteouſoeſſe, vnto euery one, that beleeueth.

5. For Moſes thus deſcribeth the righteouſneſſe, *Be. G. S. (writeth of the righteouſnes. B.V.) but the preposition is wanting in the originall)* which is of the law, that the man, that doth theſe things ſhall liue thereby.

6. But the righteouſneſſe, which is of faith, ſpeaketh on this wiſe, Say not in thine heart, who ſhall aſcend into heauen? (that is to bring Chriſt from aboue:)

7. Or who ſhall deſcend into the deepe? *(of the graue. S. ad.)* that is to bring Chriſt againe from the dead.

8. But what ſaith it *(the Scripture. L. ad.)* the word is neere thee, *euen* in thy mouth, and in thine heart; This is the word of faith, which we preach.

9. For if thou ſhalt confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeue in thine heart, that God raiſed him from the dead, thou ſhalt be ſaued.

10. For with the heart man beleeueth *(it is beleeued. Gr.)* vnto righteouſnes, and with the mouth confeſſion is made to ſaluation.

11. For the Scripture ſaith, Whoſoeuer beleeueth in him, ſhal not be aſhamed *(confounded. L. B.)*

12. For there is no difference betweene the Iew and the Grecian: *(* of the Iew and Grecian) for the ſame Lord ouer all, is rich vnto all that call vpon him.

13. For euery one that calleth vpon the name of the Lord, ſhall be ſaued.

14. But how ſhall they call on him, in whom they haue not beleeued? and how ſhall they beleeue *in him*, of whom they haue not hard? and how ſhall they here without a Preacher?

15. And how ſhall they preach, except they be ſent? As it is written, How bewtifull are the feete of thoſe, which bring glad tidings of peace, and bring glad tidings of good things?

16. But they haue not all harkened *(obeyed. L. S. V.)* to the Goſpel: for Eſaias ſaith, who hath beleeued our ſayings. *(our report. G.)*

17. So then faith is of hearing, *(by hearing. B. G. but the preposition ἐξ, ſignifieth of)* and hearing by the word of God.

18. But I demaund *(I ſay. Gr.)* haue they not heard? no doubt, their ſound went out into all the earth, and their words into the ends of the world.

19. But I demaund *(ſay. Gr.)* did not Iſrael know God? firſt Moſes ſaith, I will prouoke you to enuie, *(emulation. L. V. Be.)* by them that are no nation, *(not I will bring you to be no nation. L.)* and by a fooliſh nation will I anger you.

20. And Eſaias is bold and ſaith, I was found of them, that ſought me not, and haue bin made manifeſt to them, that asked not after me.

21. And vnto *(againſt, Be.)* Iſrael he ſaith, all the day long haue I ſtretched forth mine hand to a diſobedient, *(not beleeuing. L. V. B. ἀπειθοῦντα, ſignifieth both, but the firſt rather here)* and gainſaying people.

2. The Argument, Method, and Parts.

The Apoſtle hauing concluded in the former chapter, how the Gentiles had receiued the righteouſnes of faith, but the Iewes through their ſtubbornes had reiected it, in this chapter doth at large handle the ſame matter: both ſetting forth the difference betweene the righteouſneſſe of the law and of the Goſpel, to v. 14. and then the entertainement thereof in the world, accepted of the Gentiles, v. 18. and reiected of the Iewes, v. 19. to the ende.

But firſt the Apoſtle vſeth a preamble ſomewhat to qualifie his former ſpeach touching the Iewes: by ſhewing his deſire toward their ſaluation, v. 1. and his teſtimonie concerning their zeale, v. 2. which he correcteth, ſhewing a threefold defect and want in their zeale, ignorance, pride in eſtabliſhing their own righteouſnes, and diſobedience in not ſubmitting

the mſelues to Gods righteouſneſſe. v. 3.

Then followeth the doctrine concerning righteouſneſſe by faith ſet forth by diuerſe arguments. 1. becauſe Chriſt is the end of the law, therefore righteouſneſſe is not in the law, but by Chriſt. 2. by the diuerſe effects and properties of the law, which requireth workes, and of the Goſpel, which exacteth not of a man by his owne workes to aſcend to heauen, or to be deliuered from hell, but onely the word of faith: which is afterward ſet forth by the partes, beleeuing with the heart, & confeſſing with the mouth: gathered into this ſyllogiſme: Whoſoeuer beleeueth with the heart, and confeſſeth with the mouth, ſhall be ſaued, v. 10. but thou doeſt beleeue with the heart, and confeſſe, &c. *Ergo.* v. 9.

3. Then he prooueth righteouſneſſe by faith, by a teſtimonie of Scripture. v. 11. 4. then from the communitie of ſaluation both of Iew and Gentile, which could not be by the law, v. 12. 5. by the effects of faith, inuocation; All that invocate the name of God, ſhall be ſaued, *Ergo* all are iuſtified by faith.

The entertainement of this doctrine in the world, was 1. by acceptation among the Gentiles: which he ſheweth by the meanes of faith and ſaluation, the preaching of the Goſpel, which was offered to the Gentiles, which he prooueth 1. by the effects ſet forth by a gradation, If there had beene no preaching, their could haue beene no hearing, if no hearing, no faith, if no faith, no invocation, v. 14. 15. 2. by a diſſimilitude, though preaching was not profitable among the Iewes generally, v. 16. yet the ordinarie meanes of faith is the word preached. v. 17. 3. by a prophetical teſtimonie of Scripture he ſheweth that the Goſpel was preached to the Gentiles, and their beleefe followed thereupon, v. 18.

2. But it was reiected of the Iewes: as he ſheweth by three teſtimonies of Scripture, the firſt comparing the Gentiles and Iewes together, v. 19. the other two ſhew the ſetting forth of their condition, ſeuerally of the Gentiles accepted of God, v. 20. of the Iewes reiecting God, v. 21.

3. *The queſtions and doubts diſcuſſed.*

Queſt. 1. *Of the generall ſcope and intendement of the Apoſtle in this chapter*

1. The Iewes had two ſpeciall bulworkes as it were, which they vſed in defenſe of themſelues, the one was, that the promiſes of God, were made vnto them, and therefore they could not miſcarie, the other that they had the law, by the keeping whereof they hoped to be iuſtified: Theſe two bulworkes the Apoſtle beateth downe: as in the former Chapter, he ſhewed, that the promiſes of God belonged not to all, but to the true Iſrael of God: ſo in this Chapter, he ſhaketh the other part of their foundation, ſhewing that it is not the righteouſneſſe of the law, but of faith, whereby we are iuſtified before God: *Martyr.*

2. And more particularly the Apoſtle by occaſion of thoſe words, chap. 9. verſe 32. *That the Iewes obtained not righteouſneſſe, becauſe they ſought it by the workes of the law, not by faith,* reprooueth in this Chapter three errors of the Iewes, and deliuereth theſe three verities, as oppoſite vnto them. 1. whereas the Iewes beleeued to be iuſtified by the works of the law, he ſheweth that there is an other kind of righteouſneſſe, namely of faith, whereby we are iuſtified before God, to v. 9. 2. whereas the Iewes thought, that the Goſpel of Chriſt and the doctrine of faith was not available, but onely for thoſe of the circumciſion, which queſtion did much trouble the Church, for the deciding whereof a Councell of the Apoſtles was called together, Act. 15. the Apoſtle ſheweth, that herein there is no difference at all, betweene the Iew and the Gentile: to v. 14. 3. he alſo ſheweth, that the Goſpel of Chriſt was as well to be preached vnto the Gentiles as the Iewes, which was another thing whereat they of the circumciſion did ſticke: & this the Apoſtle declareth at large from v. 14. to the end: *Tolet annot. 1. Faius.*

Queſt. 2. *How Saint Paul prayeth for their ſaluation, whom in the former Chapter he ſhewed to be reiected of God.*

v. 1. *Mine hearts deſire and prayer, &c.* 1. *Tolet* anſweareth vnto this queſtion, that *prædictio non neceſſitatem imponit, &c.* the foretelling of a thing impoſeth not a neceſſitie, it onely foreſheweth what is to come; and therefore though Saint Paul had foretold in the former Chapter of the reiection of the Iewes, yet he might pray for their conuerſion, &c. annot. 1.

not. 1. But this doth not ſatisfie, for if S. Paul had foretold of their reiection, and yet ſhould pray for their ſaluation, he ſhould haue praied againſt his knowledge: 2. *Pet. Martyr* anſweareth, that before he entreated of election and reprobation, which cannot be altered, and therefore there he turneth himſelfe vnto wiſhing and vowing, that he might be accurſed, ſo they were ſaued, not vnto praier: but here he treateth of the iuſtice of faith, which is the gift of God, and may be attained by prayer: but neither doth this ſatisfie, for it is in vaine to pray for faith to be giuen vnto them, which are not elected, for to them it cannot be giuen.

3. Therefore this is the better ſolution; that although Saint Paul knew in generall, that the nation of the Iewes was caſt off, yet neither were all in particular reiected, as he ſaith, c. 11. 1. *hath God caſt away his people? God forbid; for I alſo am an Iſraelite:* and for ſuch the Apoſtle might pray: neither yet were they caſt off for euer, but for a time, vntill the fulnes of the Gentiles were come in: and therefore he praieth for their conuerſion, which was expected, and whereof he prophecieth, c. 11. *Pareus.*

Queſt. 3. *Why the Apoſtle doth thus inſinuate himſelfe, by profeſſing his loue vnto the Iewes. v. 1.*

1. The Apoſtle beeing to entreat of the falling away of the Iewes, and of the vocation of the Gentiles, a matter verie odious vnto the Iewes, firſt doth vſe this inſinuation, that they ſhould not thinke, that he ſpake of any euill will vnto his nation: like as Phyſitions do anoint the lippes of the cup, which containeth the bitter potion, with honie, leaſt at the firſt the patient taſting the bitternesſe thereof, ſhould reiect it, and rhetoricians doe firſt ſeeke to procure the fauour and good will of their auditorie: ſo the Apoſtle beeing to deliuer the truth, would firſt auoide all needleſſe offence: And if the propertie of the ſcorpion be, firſt with his foreclawes to lay faſt hold on a thing, that it may ſting with the tayle: much more is it lawfull to faſten vpon mens affections, to heale them, and doe them good. 2. But while this way and methode of inſinuation is taken, Preachers muſt take heed that they offend not in flatterie, and vſe nothing but gloaſing inſinuations as the falſe Prophets, that preached nothing but pleaſing things to the people, & ſowed pillowes vnder their elbowes: Ezech. 13. 3.

And againe it muſt be conſidered, when ſuch diſcreete inſinuation attempered with friendly admonitions is like to doe good, and when the diſeaſe is deſperate, for then ſharpe ſpeech, and rough and tart reprehenſions are moſt ſeaſonable: as our Bleſſed Sauiour ſpared not the Phariſies, but called them a generation of vipers, and Hypocrites: and Herod he nameth a fox: as Paul called Ananias painted wall, Act. 23. 3. *Martyr.*

Queſt. 4. *How the Iewes are ſaid to haue zeale but not according to knowledge.*

1. That which the Apoſtle here calleth zeale, is nothing elſe, but *indignatio ob rei amatæ læſionem*, an indignation or greiſe for the hurt done vnto a thing, which is loued, with a deſire to repell the wrong offered: *Par.* or *ob amantis iniuriam*, for the wrong offered to the louer, when either he cannot enioy the thing loued, or hath other partners: *Mart.* but this latter is properly called *iealouſie*, the other *zeale:* the firſt is of God, toward vs; he is ſaid to be a iealous God, when as his people, whom he loueth, goe a whoaring after others: the other is toward God, when his faithfull ſeruants, are zealous of his glorie, to ſee it any waies hindered or empayred: ſo there are three things concurring in zeale: firſt a thing muſt be vehemently loued, ſecondly a wrong is offered either to the louer, or to the thing loued, thirdly, there muſt be thereupon a greeſe and indignation conceiued.

2. The Apoſtle here maketh two kinds of zeale, there is a right and prefect zeale ioyned with knowledge, and an erroneous zeale, which hath no knowledge: but more diſtinctly zeale may be thus conſidered: there is a true and vnfained zeale, and a diſſembling and pretended zeale: of this kind was the zeale of the falſe Apoſtles, Gal. 4. 17. *They are ielous ouer you amiſſe, they would exclude you, that ye ſhould altogether loue them:* they ſeemed to beare a great zeale and loue vnto the Galathians, but it was onely for their owne aduantage: and ſuch was the zeale of Demetrius to Diana, Act. 19. becauſe his profit was hindered by the decay of Dianaes worſhip: but a true and vnfained zeale is that, when one ſeeketh onely the good of that which he loueth, without reſpect to himſelfe: as Saint Paul was thus iealous ouer the Corinthians, to ſeeke to ioyne them for their owne good vnto Chriſt. 2. Cor. 11. 2. Now of this vnfained zeale there are two kinds: one which hath know-

knowledge, the other is without: and this is of two sorts: for there is here a twofold knowledge required, both of the thing which is desired and affected, and of the wrong which is offered: the Iewes wanted one of these: for they had a knowledge of God, though not perfect, but they were ignorant of the other: they thought the worship of God to consist in the rites and ceremonies of the law, and so Gods glorie to be hindered by the Preaching of the Gospel: the Gentiles were ignorant of both: for neither had they the knowledge of God at all, neither did they know the way how to worship him: and so were ignorant, what hindered or furthered Gods glorie.

3. Now in that the Apostle maketh this as a reason, why he wished well vnto them, and prayed for them, because they had zeale, though not according to knowledge, this doth not iustifie their zeale, or prooue that we may reioyce or take delight in any thing that is euill: but because their zeale was a good thing in it selfe, and they failed in the manner onely, the Apostle so farre commendeth them; as it is said, that Christ loued the young man, that professed his obedience and obseruance of the law, though he were farre from perfection, Mark. 10. 21. because he saw some good things in him: So the Apostle commendeth the zeale of the Iewes here.

4. *Origen* here obserueth, that as the Apostle saith of zeale, that they had a kind of zeale, but not according to knowledge; the like may be said of faith, charitie, and other graces, that men may haue them after a sort, but not according to knowledge: as he hath faith without knowledge, that is ignorant, that faith without workes is dead: and so he hath charitie without knowledge, that boasteth of it before men.

Quest. 5. *Why the Iewes are said to stablish their owne righteousnesse. v. 3.*

1. *Theodoret* thinketh it is called their owne righteousnesse, because now the law was ceased, and the obseruation of the rites and ceremonies thereof: so also *Gorrhan* vnderstandeth it of the ceremonies of the law, which now were abolished, and of the traditions, which themselues had inuented: but the Apostle meaneth principally the moral law, and the workes thereof.

2. *Augustine* thinketh it to be so called, *their owne righteousnesse*, that is, an humane and imperfect righteousnesse, because they were not able to fulfill the law, *tract. 26. in Iob.* so also *Anselme:* 3. *Lyranus*, because the law was giuen them, and so the righteousnesse thereof, they tooke peculiarly to be theirs, excluding the Gentiles. 4. *Chrysostome* saith, it is tearmed theirs, because it consisted in their owne labour, whereas faith was the gift of God without their labour. 5. *Origen* saith, their owne righteousnes was that which so seemed vnto men, but did not make them iust before God: so also *Tolet*, as the Apostle saith, Rom. 4. 2. *If Abraham were iustified by workes, he hath wherein to reioyce, but not with God.* 6. But properly that is called mans owne righteousnesse, which is supposed to be inherent in him, & is wrought by his owne workes and labour; that is Gods righteousnes, which is without man, and extrinsecally is applied vnto him by faith.

3. This proper iustice of man signifieth not such righteousnesse, as man seeketh to worke of himselfe, but euen such as man worketh by grace: for Gods righteousnesse and mans are opposed not onely in respect of the cause and beginning, but in the forme and manner how it is applied, the one by faith, the other by workes, and in the subiect: the righteousnes of faith is inherent in Christ, and applied to vs by faith: the other hath man for the subiect thereof.

4. The Iewes in refusing this righteousnesse of God, commit three great faults: 1. they are ignorant of true righteousnesse by faith. 2. they ambitiously seeke to be iustified by their owne righteousnesse. 3. they are contemners of Gods righteousnesse, which is by faith, and will by no meanes be subiect vnto it.

Quest. 6. *How Christ is said to be the ende of the law.*

The end of a thing is taken fowre waies: 1. for the determination and extremitie, and finall ending of it: as Phil. 3. 19. *Whose end is damnation.* 2. it is also taken for that which first moueth the agent, and for the which all other things are intended. 3. the end, is the scope and marke, which is aymed at, as the end of faith is the saluation of our soules: 1. Pet. 1. 4. the end also of a thing, is the perfection thereof: as loue is said to be the end of the commandements: 1. Tim. 1. 5. according to these diuerse acceptions, is this place diuersely

uerſely interpreted.

1. Some take it in the firſt ſenſe, that Chriſt ended the ceremonies and legall rites: in which it is ſaid, the law and the Prophets were vnto Iohn, Matth. 11. but this is not the meaning here: for thus Chriſt was an ende onely to the ceremoniall, not to the morall law.

2. The ſecond way Chriſt is the end of the law, but not directly: for in generall the law was ordained to make man righteous, and to iuſtifie him by the keeping thereof: but ſeeing this righteouſneſſe could not be obtained by the law, nor in the law: the law bringeth vs vnto Chriſt, and in him we obtaine righteouſneſſe, which the law required but performed not: ſo then the end of the law, which was to iuſtifie a man, is fulfilled in Chriſt: thus *Chryſoſt. quid vult lex hominem iuſtum facere, &c.* what would the law make a man iuſt, &c. this the law could not effect, but Chriſt hath effected it: ſo *Melanthon*: Chriſt is the perfection of the law: *donat id, quod lex requirit*, he giueth that which the law requireth, that is, iuſtification by faith in Chriſt, who hath fulfilled the law for vs: ſo alſo *Beza*.

3. Chriſt alſo is the end and ſcope aymed at in the old Teſtament; all the Prophets gaue witneſſe and teſtimonie vnto Chriſt: as *Lyranus* citeth *R. Selam*, and other learned Hebrewes, that confeſſed, that *vniuerſi Prophetæ non ſunt locuti niſi ad dies Meſſiæ*, that all the Prophets did not otherwiſe ſpeake but hauing relation to the Meſſiah: as our Sauiour ſaith, Ioh. 6. 26. *Moſes wrote of mee.*

4. Chriſt alſo is the perfection and conſummation of the law, in fulfilling and performing it: he hath perfited the ceremoniall law, beeing the ſubſtance, whereof the ceremonies were but ſhadowes: he hath performed the morall law, both in his actiue obedience, in fulfilling euery part thereof, by his holy life, and by his paſſiue obedience, in bearing the curſe and puniſhment due by the law for vs: and in this ſenſe *Auguſtine* ſaith, *Chriſtus finis legis perficiens, non interficiens*, Chriſt is the perfiting, not the deſtroying end of the law. *tract. 55. in Ioh.*

Of all theſe, the ſecond and laſt interpretation are moſt agreeable to the ſcope of the Apoſtle: who in theſe words bringeth a prooſe of that which he ſaid before, that the Iewes were ignorant of the righteouſneſſe of God, becauſe they were ignorant of Chriſt the true end of the law: both directly in reſpect of Chriſt who fulfilled the law, and was in all things obedient vnto it, which thing the law intended: and indirectly in reſpect of vs, whoſe weakeneſſe it diſcouereth in not beeing able to keepe the law, and ſo directeth vs to Chriſt, beeing therein a ſchoolemaſter to vs, as the Apoſtle ſaith, Gal. 3. 19. 24.

Queſt. 7. *How Chriſt is ſaid to be the end of the law, ſeeing the law requireth nothing but the iuſtice of workes.*

The law is taken two wayes. 1. more largely for the whole doctrine contained in Moſes, and the Prophets; and in this ſenſe, the law directly maketh mention of Chriſt, as in this place Saint Paul doth prooue the righteouſneſſe of faith by the teſtimonie of Moſes, as our Sauiour himſelfe alſo ſaith, *had you beleeued Moſes, you would haue beleeued me, he wrote of me.* Ioh. 5. 46.

2. The law is taken more ſtrictly for the precepts onely of the morall law, wherein although faith in Chriſt be not directly commanded, yet it is implied and intended: in which ſenſe Chriſt is ſaid to be the end of the law in theſe three reſpects. 1. in reſpect of his perſonall obedience and righteouſneſſe, which the law required. 2. in regard of the ſatisfaction by Chriſts death for the puniſhment due by the law. 3. and in iuſtifying vs by faith in him, that is our righteouſneſſe: whereunto the law bringeth vs as a ſchoolemaſter leading vp by the hand: as the glaſſe ſhewing the ſpottes, doth admoniſh the beholder to mend them; ſo the law diſcouering our ſinnes ſendeth vs to ſeeke out the onely true Phyſitian to heale them.

Queſt. 8. *That Chriſt is not the end of the law, that we by grace in him ſhould be iuſtified in keeping of the law.*

1. *Pererius* ſaith that Chriſt is ſaid to be the end, that is the perfection and conſummation of the law, *quia fide in Chriſto impetratur gratia, &c.* becauſe that by faith in Chriſt grace is obtained, to fulfill and keepe the law: *diſput. 1. numer. 2.* and *Stapleton Antidot. p. 617.* inſiſteth vpon the ſame point, that by this fulfilling of the law, which we obtaine by faith in Chriſt, we are iuſtified.

Contra. 1. We denie not but this alſo is one of the ends of our comming to Chriſt to ſhew

ſhew our obedience in keeping Gods commandements, as *Zacharie* ſaith in his ſong, Luk. 2. 75. *That we beeing delinered out of the hand of our enemies, ſhould ſerue him, &c. in holines, and righteouſneſſe all the daies of our life:* yet this is neither required, as the principall end, which is to be iuſtified by faith in Chriſt, as here the Apoſtle ſaith: neither is this our obedience enioyned to that end, that we ſhould be iuſtified thereby: for we are iuſtified by faith, before we can bring forth any fruits of obedience, and therefore by ſuch workes, as follow our iuſtification, we are not iuſtified: and beſide our obedience is imperfect, and can not iuſtifie vs in the ſight of God: but this our obedience is neceſſarie to ſhew our conformitie vnto Chriſt, and to iuſtifie our thankfulnes for the benefit receiued by Chriſt, and to be a pledge and an aſſurance of our perfect regeneration in the next life.

2. Herein then Chriſt is the end of the law, that we by faith in him, which hath fulfilled the law perfitly, ſhould be iuſtified without the fulfilling of the law in our ſelues. 1. for the Apoſtle ſaith not Chriſt is the end of the law to euery one fulfilling the law, but to euery one that beleeueth. 2. this end, would take away the force of Chriſts death: for, to giue vs grace to fulfill the law our ſelues, it was not neceſſarie, that Chriſt ſhould haue died: for he might by his diuine power without his death, haue conferred that grace vpon vs. 3. and againe, if Chriſt gaue vs power to keepe the law our ſelues, this were to eſtabliſh our owne righteouſneſſe: for that is our owne righteouſneſſe, which is performed by vs, though not by our owne ſtrength: but the doctrine of faith doth not eſtabliſh our owne righteouſneſſe.

Queſt. 9. *What life temporall or ſpirituall is promiſed to the keepers of the law. v. 5.*

1. *Origen* vpon this place thinketh, that the law onely promiſed to the obſeruers thereof temporall not eternall life: ſo likewiſe *Theodoret*, *Ambroſe*, *Anſelme*, *Lyranus*, *Tolet*, *annot. 5. Pererius diſput. 1. numer. 3.* doe vnderſtand it of eſcaping onely corporall death, which was inflicted vpon the tranſgreſſors of the law, as idolaters, adulterers, murtherers: But this were no great benefit, ſeeing many vngodly men might be free from theſe offences, which by the law were puniſhed by death, and yet in other points might be offenders againſt the law.

2. *Auguſtine lib. de. ſpirit. & lit. c.* vnderſtandeth it of the ſpirituall life of faith, and iuſtification thereby: *per fidem concilians iuſtificationem, facet legis iuſtitiam & viuat in ea, &c.* he that hath obtained iuſtification by faith, doth the righteouſneſſe of the law, and may liue thereby: But this were to confound the law and the Goſpel: whereas the Apoſtle here ſpeaketh onely of the righteouſneſſe, which the law requireth.

3. The law then promiſed eternall life vnto the obſeruers thereof, but that it was impoſſible for any perfitly to keepe the law: ſo *Chryſoſtome* well interpreteth, that men ſhould haue beene iuſtified in keeping of the law, if it had beene poſſible, but becauſe it was not poſſible, *iuſtitia illa intercidit*, that iuſtice falleth to ground: our Sauiour alſo ſaith, *If thou wilt enter into life keepe the commandements*, Matth. 19. 16. meaning eternall life, as the young man had asked the queſtion, what he ſhould doe to haue eternall life: *Pererius* anſweareth, that this muſt be vnderſtood of a iuſt man, which out of a liuely charitie keepeth the commandements: But Chriſt there ſpeaketh not of the iuſtice of faith working by loue, but of ſuch keeping and obſeruing of the commandements, as the law required, if any could haue attained vnto it: for as the queſtion was, not of beleeuing, but of doing, *what ſhall I doe*, ſo Chriſt maketh his anſwer, of ſuch iuſtice, as was required by the law.

4. But if the law doe promiſe and propound eternall life to the obſeruers and keepers thereof, how doth the Prophet Ezech. c. 20. 25. call them ſtatutes, *that are not good*: the anſwer is, that the law of it ſelfe, promiſeth life, but in reſpect of mans weaknes, that is not able to keepe the law, it is not good, becauſe it bringeth death: and ſo Moſes ſaith, Deut. 30. 15. *I haue ſet before you this day, life and death, &c.* the law was life to them, that had power to keepe it, which none haue in this life, but death vnto the tranſgreſſors; *Faius.*

Queſt. 10. *Whether Paul did of purpoſe alleadge that place of Moſes. Deuter. 30. 12. or allude onely vnto it.*

1. Some thinke, that Moſes in that place directly ſpeaketh of the law, according to the literall ſenſe, and Saint Paul by a certaine alluſion, applieth that vnto faith, which Moſes vttereth of the law: ſo *Theodoret*, *Chryſoſtome*, *Oecumenius*: likewiſe *Toſtatus* vpon that place, *Paul per quandam concordantiam tranſtulit ad fidem*, Paul by a certaine agreement hath

hath tranſlated this place, and applyed it vnto faith: *Vatablus* alſo ſaith, that Paul followeth not Moſes ſenſe, but ſome words: But this would extenuate the force of S. Pauls argument, if he ſhould allude onely vnto this place of Scripture, and not confirme that which he intended by the ſame: and the Apoſtle himſelfe ſaith, that *the iuſtice of faith thus ſpeaketh:* that is, as *Origen* expoundeth, Chriſt, who is our iuſtice by faith, thus ſpeaketh by the mouth of Moſes: wherefore Moſes in that place ſpeaketh of the iuſtice of faith.

2. Some thinke that S. Paul followeth not the litterall, but the myſticall ſenſe of Moſes: thus *Lyranus* thinketh that the booke called *Deuteronomie*, the ſecond law, was a figure of the Goſpel, which was indeede a newe and a ſecond law: and that this was figuratiuely ſpoken of the goſpel, that as they needed not goe to heauen, or to the furtheſt parts of the Sea to fetch the Law, becauſe it was neere them, as it were put into their mouth by Moſes: ſo neither neede they nowe ſeeke farre for the knowledge of Chriſt, either to heauen or hell, ſeeing he was euidently preached by the Apoſtles: this ſenſe alſo followeth *Bellarmine de gra. & liber. arbit. lib. 5. c. 6.* But that Moſes ſpeaketh not of the precepts of the law in that place, is euident, becauſe he ſheweth the facilitie of them: *it is in thy mouth and heart to do it, &c.* but it was not ſo eaſie a thing to performe the Lawe: *Bellarmine* anſwereth with *Toſtatus*, that Moſes ſpeaketh not of the performing, but of the knowledge of the lawe: whereas the words are directly, *to do it: Sotus* in his commentarie thinketh that Moſes ſpeaketh of the externall obſeruation of the law, which was readie at hand, but for the internall and ſpirituall obedience they were to expect further grace: But Moſes ſpeaketh directly of the inward obedience, *it is in thy mouth, and in thy heart, &c.*

3. Some thinke that the Apoſtle applyeth that teſtimonie vttered by Moſes of the lawe vnto the Goſpel, by an argument from the leſſe to the greater: that if Moſes gaue ſuch commendation of the lawe, much more is it true of the Goſpel: But the Apoſtle ſheweth the iuſtice of faith to be a farre different thing from the iuſtice and righteouſnes of the law, and therefore not to differ onely as the leſſe and greater, but as things of a diuerſe nature.

4. Wherefore it may be more ſafely affirmed, that the Apoſtle citeth this verie place out of Moſes: as *Origen* thinketh, *hæc à Deuteronomio aſſumpta ſunt*, theſe words are taken out of Deuteronomie: yet the Apoſtle as an interpreter alledgeth them, omitting ſome things in Moſes, and inſerting ſome other by way of expoſition: as *that is, to bring Chriſt againe from thence, and to bring Chriſt againe from the dead:* and ſome words he altereth, as that which Moſes calleth the Sea, S. Paul nameth the deepe, which in effect is the ſame: to this purpoſe *Iun. in parall. 16. lib. 2. Fauſ.* and *Pet. Martyr* affirmeth that it is ſo euident a thing, that Moſes here ſpeaketh of Chriſt, that certaine great Rabbines among the Iewes confeſſe that Moſes in all that 30. chapter of *Deuteronomie*, hath reference to Chriſt: yet *Pareus* inclineth to thinke S. Paul here vſeth but an alluſion to that place of Moſes. *dub. 6.*

Queſt. 11. *Whether Moſes in that place directly ſpeaketh of the righteouſneſſe of faith.*

1. *Tolet annot. 6.* and likewiſe *Caietan* which take this place to be alleadged by Moſes in the litterall ſenſe, doe thinke that Moſes ſpeaketh of the circumſion and conuerſion of the heart vnto God, which belongeth vnto the righteouſneſſe of faith: that when God ſhould conuert and turne their heartes, they ſhould then not find it an hard and difficult thing to keepe the commmandements of God: *Pet. Martyr* much diſſenteth not, that Moſes then ſimply ſpeaketh not of the precept of the law, but *vt iam per gratiam facile factu erat*, but as now made eaſie by grace and faith in Chriſt: ſo alſo M. *Calvin* denieth not but that Moſes in that place ſpeaketh of the obſeruation of the law: but *ex ſuo fonte diducit*, he fetcheth it from the fountaine, and originall thereof, namely the iuſtice of faith.

2. Some thinke that Moſes in that place ſpeaketh not onely of the law, *ſed de vniuerſa doctrina*, but of the whole doctrine, which he hath taught, which was not onely legall, but contained many euangelicall promiſes: But the words of Saint Paul are againſt both theſe interpretations: *The righteouſneſſe, which is of faith ſpeaketh on this wiſe, &c. and this is the word of faith, which we preach*, therefore Moſes onely in that place ſpeaketh of the word of faith.

3. Wherefore their opinion is to be preferred, who thinke that Moſes in that place directly treateth of the doctrine of faith, and not by way of conſequent onely as *Iunius* well obſerueth, becauſe Moſes ſaith, *this commandement which I command thee this day*, but that day Moſes deliuered not the precepts of the law, which were giuen before, but of faith: and

ſo the Apoſtle *ex conſilio Moſis*, by the counſell and according to the meaning of Moſes himſelfe, applyeth this place vnto Chriſt, *Iun. lib. 2. parall. 16.* ſo alſo *Faius: eſt appoſita loci applicatio, &c.* it is a fit application of that place: likewiſe *Oſiander*, it is no doubt, but that S. Paul *appoſitiſſime allegaverit*, moſt fitly & aptly applied that place of Moſes to his purpoſe.

Queſt. 12. *By what occaſion Moſes maketh mention in that place of the Goſpel, and of the meaning of the words.*

1. *Origen* thinketh that Moſes, and the Apoſtles intendment is this, to ſhew, that Chriſt is euerie where: that he is not onely in heauen, and in earth but in euerie place: to the ſame purpoſe *Haymo:* he inſtructeth vs by theſe words, *ne putemus Chriſtum localem eſſe*, that we ſhould not thinke that Chriſt is confined to a place: But this is not to the Apoſtles purpoſe, for of this point, there was no queſtion.

2. *Theodoret* expoundeth it of curioſitie: that no one ſhould curiouſly enquire, how Chriſt aſcended into heauen for vs, and ouercame death: to the ſame purpoſe *Pet. Martyr: quis aſcendet in cœlum, vt hæc videat, &c.* ſay not, who ſhall aſcend into heauen, to ſee this, or goe downe to the deepe, to be certified of Chriſts victorie; the word is in thy mouth and heart: it ſufficeth thee to beleeue theſe things, to haue beene performed by Chriſt.

3. *Anſelme* doth vnderſtand Moſes and Paul to ſpeake of incredulitie, that no man ſhould doubt of the aſcenſion, and deſcenſion of Chriſt: ſo alſo the *ordinarie gloſſ.* do not ſay, *who hath aſcended into heauen*, that is, none ſhall aſcend to heauen, *pro iuſtitia fidei obſervata*, for obſeruing the righteouſnes of faith, nor ſhall deſcend to hell, for not obſeruing it: for this were to denie the aſcenſion, and deſcenſion of Chriſt.

4. *Lyranus* applieth it to the certaintie of the knowledge of the Goſpel, *tollitur omnis excuſatio, &c.* all excuſe is taken away, they cannot be ignorant of the Goſpel beeing preached and teſtified by the Apoſtles, as the Iewes needed not vnder Moſes to haue ſent farre or neere to haue the law made knowne vnto them, ſeeing it was at home euen at their doores: to the ſame purpoſe *Bellarmine lib. 5. de grat. & liber. arbit. c. 6.* ſo alſo *Oſiander* applieth it to the certaintie of the preaching of the Goſpel by the Apoſtles, which ſhall be ſo liuely declared, that they ſhall not neede to wiſh, any to goe to heauen, or to deſcend into the deep, to bring vnto them the word of promiſe, ſeeing Chriſt hath alreadie performed theſe things for them.

5. *Chryſoſtome* vnderſtandeth this place of the facilitie of the iuſtice of faith, in reſpect of the lawe: that there is no great thing required to be performed by our ſelues, as to aſcend to heauen or deſcend into the deepe: *licet tibi domi ſedenti ſalutem conſequi*, thou mayeſt euen ſitting at home, obtaine ſaluation, though thou goe not ouer thy threſhhold: *Faius* alſo to the like purpoſe ſheweth, how Moſes in that place, and S. Paul here ſhewe, how the lawe is fulfilled for vs in Chriſt: that God requireth not of vs any difficult or impoſſible worke to be performed by vs, to aſcend into heauen, or deſcend to hell, to be deliuered frō the one, and to obtaine the other by our owne workes: for this were to call both the aſcenſion and reſurrection of Chriſt into queſtion: but Chriſt by his reſurrection & aſcenſion had performed for vs the worke of our redemption: This is ſome part of the Apoſtles meaning, but not all.

6. Wherefore this is the meaning of the Apoſtle: as he ſhewed before what the iuſtice of the lawe required, namely perfect obedience to be performed, in our ſelues, which being a thing impoſſible, there muſt needes remaine a doubt and deſpaire both of obtaining heauen, and in eſcaping hell: ſo now he declareth the nature and propertie of iuſtifying faith: firſt *per ἀφαίρεσιν*, by remooving that which is contrarie to faith: ſecondly, *per θέσιν*, by declaring that which is thereunto agreeable. And for the firſt, whereas there are two ſpeciall doubts, that trouble the mind, how we may obtaine heauen and eſcape hell: the Apoſtle ſheweth, that the righteouſneſſe of faith taketh away both theſe doubts: firſt no man is nowe to ſay in his heart, who ſhall aſcend for me into heauen to bring me thither, for Chriſt hath done it alreadie: and this were to bring Chriſt againe from thence to become man for vs, and ſo to aſcend againe: neither is any man now to make queſtiō, how he ſhall eſcape hell, or who ſhall deſcend thither for him: for Chriſt by his death hath deliuered vs from thence: faith in Chriſt doth deliuer vs from all doubt, he therefore that hath his faith grounded vpon the paſſion, reſurrection, aſcention of Chriſt, ſhall no longer be perplexed in his mind, as they are which hope to be iuſtified by the law, thus *Calv. Beza, Par.* So then he ſheweth two notable differēces between the law & the goſpel: the one requireth things impoſſible to be done, namely,

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the complete and perfect obedience of the lawe, and ſo leaueth the minde in doubt and deſpaire of ſaluation: but the Goſpell requireth not any thing impoſſible to be done by vs, but onely to beleeue in Chriſt, and ſo it freeth vs from all doubt and deſpaire.

Queſt. 13. Of theſe words, *the word is neere thee, &c.*

1. Whereas the Latine tranſlator hath, *what ſaith the* (Scripture,) this word (Scripture) is not in the originall: therefore the ſame nominatiue caſe muſt be ſupplyed, which is expreſſed before, *the righteouſneſſe of faith, ſpeaketh on this wiſe, &c.* as before he ſhewed what was not agreeable to the doctrine of faith, to make doubts of ſaluation, or to ſeeke to be iuſtified by the lawe: ſo now he declareth the true propertie of iuſtifying faith, which requireth no great act to be performed by our ſelues, but onely to beleeue in Chriſt.

2. The Septuagint adde beſide, *in thy mouth, and in thy heart, (in thy hands,)* which addition *Pet. Martyr* thinketh nothing to hinder, but to helpe the Apoſtles meaning, becauſe that which we beleeue in the heart, and confeſſe with the mouth, muſt be confirmed by the worke of our hands: but it rather croſſeth the Apoſtles meaning, to make mention here of workes, which the iuſtice of the lawe required: but the iuſtice of faith ſaith otherwiſe: and *Lyranus* gloſſe is here ſuperfluous and idle, that the Apoſtle ſpeaketh, *in caſu mortis*, in the caſe of death, when as there is no time of working, that then it is ſufficient to beleeue with the heart, and confeſſe with the mouth: whereas the Apoſtle generally treateth of the iuſtice of faith, how it is ſufficient to ſaluation vnto all.

3. And whereas the Apoſtle ſaith, *it is neere thee, in thy mouth, &c.* 1. The meaning is not, it is neere thee, that is, *conſentaneum rationi*, agreeable to reaſon: *Hug. gloſſ.* for Chriſt preached things farre beyond humane reaſon. 2. *Vatablus* referreth it to the preaching of the Apoſtles: this word of faith was in their mouth and heart. 3. *Oſiander* likewiſe applyeth it to the multitude of beleeuers, this doctrine of faith which ſo many thouſands beleeued, was not remote or farre off. 4. *Pet. Martyr* expoundeth it of the knowledge and vnderſtanding of the myſteries, which were hid before: *nobis fit prope per fidem, quod per naturam eſt remotiſſimum*, that is neere vnto vs by faith, which was before moſt remote and farre off. 5. But the fitteſt interpretation is, that the Apoſtle ſheweth the facilitie of the righteouſneſſe of faith, that God requireth no hard worke of vs, to croſſe the Seas, and climbe vp the mountaines, or take long iourneys to ſeeke out our ſaluation: but by the grace of Gods ſpirit, this faith is planted in our hearts, and confeſſed with our mouthes, and nothing els doth God require vnto ſaluation: ſo *Chryſoſt. in ore & corde tuo ſalutis cauſa*, in thy heart and mouth is the cauſe of ſaluation: ſo *Oecumen. brevis ſalus nihil indigens externis laboribus*, ſaluation hath but a ſhort cut, it needeth not externall labour: *facile credere animo & ore confiteri potes, &c.* thou mayeſt eaſily beleeue with thy minde and confeſſe with thy mouth, by the operation of the ſpirit, *Calvin:* and it ſeemeth to be a proverbiall ſpeach to ſhewe the readines and facilitie of that which is in the heart and mouth: as it is ſaid Pſal. 81. 10. *Open thy mouth wide, and I will fill it, Faius:* ſo *Lyranus, oſtenditur iuſtitiæ per fidem Chriſti facilitas*, the facilitie of righteouſneſſe by the faith of Chriſt is ſhewed: And here *Origens* diſtinction may be receiued, who ſaith that two waies is Chriſt neere vs, *poſſibilitate*, in *poſſibilitie*, and ſo he may be neere vnto vnbeleeuers, for they may haue grace to beleeue: and *efficacia*, in efficacie and power, and ſo he is neere vnto thoſe, which actually by the ſpirit doe beleeue with the heart and confeſſe to ſaluation.

4. But where the iuſtice of faith is ſaid to be eaſier then the iuſtice required by the law, that is not vnderſtood in regard of the beginning and efficient cauſe of faith: for man hath no more power to beleeue of himſelfe then to doe good workes: for it is God that worketh in vs both the will and deede, Philip. 2. 13. but the righteouſneſſe of faith is eaſier, in regard of the manner of the work: becauſe the law requireth the obedience thereof to be performed by our ſelues: but faith referreth vs, for the performing of the lawe vnto Chriſt: Neither doth our ſaluation depend vpon the force and efficacie of faith, but vpon the worthines and vertue of Chriſt apprehended by faith: as when a ſicke man walketh leaning vpon his ſtaffe, it is his ſtaffe that ſtayeth him, not his hand, which onely layeth hold vpon the ſtaffe: The iuſtice of the law is, as if a weake and ſicke man ſhould be enioyned to ſtand by himſelfe without a ſtaffe, but faith ſheweth how our weakenes is propped and held vp by other helps as when a ſicke man layeth his hand vpon a ſtaffe.

Queſt. 14. *How Moſes that preached the law, is alleadged for iuſtification by faith.*

Ob. The obiection is made out of that place, Ioh. 1. 17. *The lawe was giuen by Moſes, but*

grace and truth came by Iesus Christ, &c. but if Moses also taught iustification by faith, then grace also came by him. *Answ.* 1. *Pet. Martyr* answeareth, that Moses is said to giue the law, because his principall intendment was to propound the law: yet he giueth testimonie also to the Gospell, because Christ was the ende of the lawe, as the Apostles in the new Testament preach repentance, which belongeth to the law, but their principall scope and intent is to set forth the faith of the Gospell. 2. Hereunto for more full answear may be added, that the lawe giuen by Moses is taken two wayes, either strictly for the precepts of the morall law, and so Moses was the minister of the lawe onely and not of grace, or for the whole doctrine deliuered by Moses, wherein also Euangelicall promises are contained.

Quest. 15. *How Christ is to be confessed.*

v. 9. *If thou shalt confesse with thy mouth, &c.* 1. S. Paul here placeth the confession of the mouth first, both because he followeth that order which Moses did, who nameth it first, and for that we doe not knowe the faith of others, that beleeue in Christ, but by their confession, *Mart. Pareus.*

2. By confession is vnderstood not a bare and naked acknowledgment of Christ, but the invocation of his name, beleeuing in him, giuing praise vnto him, and whatsoeuer belongeth vnto his worship: and this must be such a confession, as is ioyned with the beleefe of the heart: and not with a generall and historicall beleefe onely, such as the deuills haue, but a confident trust in Christ, in beleeuing him to be our redeemer and Sauiour.

3. Here we are to consider of fowre sorts of men. 1. some neither confesse Christ, nor beleeue, and they are atheists. 2. some beleeue and confesse not, they are timorous and fearefull, as Peter when he denied his Master. 3. some confesse and beleeue not, such are hypocrites. 4. some both confesse and beleeue, and they are right Christians.

4. The Apostle maketh speciall mention of the raising of Christ from the dead. 1. because this was the most doubted of, his death the Iewes and Gentiles confessed, but his resurrection they would not acknowledge, *Mart.* 2. and vnlesse Christ had risen againe, all the rest had profited vs little, because in his resurrection he obtained a perfect victorie ouer death, hell, and damnation, *Calvin.* 3. and this article of Christs resurrection, *praesupponit alios articulos*, presupposeth other articles of the faith, and taketh them as graunted: as if he rose, he died, and his death presupposeth his birth, *Gorrhan.*

Quest. 16. *How Christ is said to be raised by God.*

1. By God in this place is not necessarie to vnderstand the person of the father: but the power of the Godhead in the whole Trinitie, whereby Christ as man was raised vp: So Christ as man was raised vp by the power of his father: but as he is one God with his father, so he is said to raise vp himselfe, Iohn. 2. 18. Christ is also said to be raised by the spirit of sanctification, Rom. 1. 4. so then Christ is here considered three wayes, as beeing one God with his father, as the second person in the Trinitie, and as he was man: as he is God he onely raiseth, is not raised, as he is man he is onely raised, and raiseth not, as he is the Son of God he both raiseth himselfe, and the father raiseth him: the father raiseth the Sonne by the Sonne, and the Sonne raiseth himselfe by the spirit of sanctification: whereby he was declared to be the Sonne of God, Rom. 1. 4. *Pareus annot. in v. 9.*

2. And generally concerning the workes of the Trinitie, there is a threefold difference to be obserued: for there are some workes wherein the Blessed Trinitie doe concurre together, both in their diuine essence and persons, and they are ioynt workers, as all those which are called *extra*, workes without them: as all things now ruled and gouerned by Gods prouidence, are so gouerned by the whole Trinitie, as Ioh. 5. 17. *My Father worketh hitherto, and I worke:* and the spirit of God also worketh, *Psal.* 104. 30. *If thou send forth thy spirit they are created:* some workes are proper and peculiar vnto the glorious persons of the Trinitie, as those which are called *ad intra*, the inward workes: as the father begetteth, the Sonne is begotten, the holy Ghost proceedeth: these are so peculiar vnto each of them, that what is proper to one, agreeth not vnto an other: and thirdly, some works there are, wherein the Blessed Trinitie concurreth in their diuine power and essence, as they are one God, yet with a speciall relation to their persons: as God the Father, Sonne, and holy Ghost, both created, redeemed the world, and sanctifie the elect: but the worke of the creation is specially ascribed to the person of the Father, the redemption to the person of the Sonne, the worke of sanctification to the person of the holy Ghost, considered together with their infinite and omnipotent Godhead.

Wherein the Blessed Trinitie worketh ioyntly, wherein seuerally.

Quest. 17.

Queſt. 17. *Whether to beleeue in the heart be not ſufficient vnto ſalvation, without confeſſion of the mouth.*

v. 10. *With the heart man beleeueth vnto righteouſneſſe, and with the mouth he confeſſeth to ſalvation.* 1. *Lyranus* thinketh, that the Apoſtle onely giueth inſtance here of thoſe, which are *in caſu mortis*, at the point of death, in whom it is ſufficient to beleeue and confeſſe, when they haue no time to worke: But the Apoſtle deſcribeth one generall way and rule whereby all are iuſtified.

2. The Greeke ſcholiaſt thinketh, that whereas the beleefe of the heart is ſufficient, yet mention is made of confeſſion in two reſpects, both in regard of others, which by this confeſſion are to be inſtructed, and the time of perſecution, when it is neceſſarie to make publike confeſſion of the faith: But this which the Apoſtle requireth is to be performed of euerie beleeuer, and at all times.

3. *Bellarmine* inferreth out of this place, *fidem non ſufficere ad ſalutem*, that faith is not ſufficient vnto ſaluation, but that the confeſſion of the mouth, and other works are alſo required as cauſes concurring vnto ſaluation: which place, he ſaith is ſo euident, that in the colloquie at *Altenburge*, one for *ad ſalutẽ*, to ſaluation, would haue put, *de ſalute*, of ſaluatiõ.

But we are not driuen to ſuch a ſtraight, as to vſe any ſuch ſhift: we will ſend *Bellarmine* to his auncient Cardinal *Tolet*, who vpon this place thus writeth; *oris confeſſio nos non iuſtificat à peccato, &c. ſed iuſtificati tenemur eam palam profiteri, &c.* the confeſſion of the mouth doth not iuſtifie vs, but beeing iuſtified, we are bound publikely to profeſſe it, that we may obtaine euerlaſting ſaluation, &c. confeſſion then of the mouth is not required as a cauſe of ſaluation, becauſe it is no part of iuſtificatiõ, but as a neceſſary effect that followeth. lib. 4. de iuſtificat. c 7.

4. *Pet. Martyr* thinketh, that by ſaluation here is not vnderſtood, as in the former verſe, the remiſſion of ſinnes, but *vlteriorem perfectionem*, a further degree of perfection in them that are iuſtified: as the Apoſtle in the ſame ſenſe biddeth vs *to worke out our ſaluation with trembling and feare*, Phil. 2. ſo alſo *Gorrhan* interpreteth, *ad ſalutem*, to *ſaluation*, *ad ſalutis perfectionem*, to the perfection of ſaluation: But this were to giue way vnto them, which aſcribe onely the beginning of ſaluation vnto faith, and the perfection vnto works.

5. Wherefore the Apoſtle maketh not here confeſſion the cauſe of ſaluation, as beleefe is of iuſtification: but faith is the cauſe alſo of confeſſion, which is required, not as a cauſe, but *tanquam medium*, as a way and meane vnto ſaluation: for iuſtification and ſaluation, are here to be conſidered as the beginning and ende: by faith we are iuſtified, which faith muſt bring forth liuely fruits, as the confeſſion of the mouth, and the profeſſion of the life, before we can attaine to ſaluation: to this purpoſe *Pareus dub.* 8. likewiſe *M. Calvine* ſaith the Apoſtle ſheweth onely how a true faith may be diſtinguiſhed from a fained faith: the faith which iuſtifieth muſt be ſuch a faith as bringeth forth liuely fruits, as the franke confeſſion of the mouth: And *Beza* addeth, that the Apoſtle maketh faith and beleefe here the cauſe both of iuſtification, and of ſaluation, becauſe the confeſſion of the mouth, to the which ſaluation is aſcribed, is an effect and fruit of faith: and ſo according to that rule in Logike, *cauſa cauſæ, eſt cauſa cauſati*, the cauſe of the cauſe, is the cauſe of that which is cauſed by that cauſe: And ſo as *Beza* well concludeth, confeſſion is *via qua peruenitur*, the way whereby we come vnto eternall life: as alſo other good workes in the life are the way, but not the cauſe: which, as *Origen* collecteth, are here alſo included, vnder confeſſion: for he can not confeſſe Chriſt to be riſen from the dead, which doth not walke in newnes of life: as the Apoſtle ſaith, *which God hath ordained for vs to walke in them*, Eph. 2. 10. now we vſe to walke in the way.

18. Queſt. Of theſe words, *Whoſoeuer calleth vpon the name of the Lord, ſhall be ſaued*, v. 13.

1. The word here tranſlated (*ſaued*) in that place of the Prophet Ioel, 2. 32. ſignifieth *to be deliuered*, which in effect is all one: the Septuagint, reading σωθήσεται, ſhall be ſaued, doe put the conſequent for the antecedent: for he that is deliuered, ſhall conſequently be ſaued: the Prophet there propheſieth of the ſpirituall benefits, which the Church of God ſhould receiue by the Meſſiah, and ſo we are here to vnderſtand, not any temporall, but a ſpirituall and eternall deliuerance.

2. This ſentence is brought in by the Apoſtle vpon theſe two occaſions, both to proouе his former generall propoſition, that God is rich in mercie to all both Iew and Gentile: for the Prophet generally ſaith, *whoſoeuer*, excluding none, whether Iew or Gentile: *Calvin*: as

also the Apostle sheweth the difference betweene the iustice of the lawe, which requireth doing, and the iustice of faith, which requireth nothing but beleeuing, and confession in the invocating of the name of God, *Melancth.*

3. *Calleth.* 1. *Gryneus* thinketh that invocation, the principall part of the worship of God, is here taken for the whole: as also *Origen* saith, *invocare nomen & adorare Deum, vnum*, to invocate the name of God, and to worship God, are one and the same: But as *Pet. Martyr* thinketh, *invocation* here rather is taken properly, for the prayers of the faithfull. 2. neither doth he speake of any invocation, but of that, which is in faith: whereof the Apostle maketh mention, 1.Cor.12.3. *No man can say that Iesus is the Lord, but by the holy Ghost:* so the *ordinar. gloss.* he that prayeth, invocateth, but this he can not doe, *nisi prius credat*, vnlesse he beleeue before.

4. *Shall be saued:* He saith not, he shall obtaine, that which he prayeth for, for many times one may pray ignorantly for that which is not meet for him: but yet by his faithfull prayer, he shall come vnto saluation, *Mart.*

5. By the name of the Lord, *Origen* well vnderstandeth Christ Iesus, as he sheweth by that place of S. Paul, 1.Cor.1.3. *with all that call on the name of our Lord Iesus:* and he further thus inferreth: if that *Enoch, Moses, Aaron* did call vpon God, and he heard them, *sine dubio, &c.* without doubt, they called vpon the Lord Iesus: and *Gorrhan* giueth this reason, why Christ is said to be the name of his father, *quia per eum, sicut per nomen notificatur*, because by him as by a name the father is made knowne.

6. But that other glosse of *Origens* here is verie corrupt: that whereas he mooueth this question, where the Apostle, 1. Cor.12.3. writeth to the Church at Corinth, *with all that call vpon the name of the Lord Iesus*, whom the Apostle should meane hereby, as though these were not of the Church: he resolueth, that these which are said to *call vpon, &c.* are those which beleeue in Christ, but yet are not fully sanctified, nor ioyned to the Church, but are but beginners, and novices as it were in the faith: whereas the Apostle in that addition, meaneth those faithfull brethren which were in other parts of Achaia, to whome he writeth as well, as to the church of Corinthus, as it appeareth in the inscription of his second epistle to the Corinthians, c.1.1.

Quest. 19. *Of the gradation here vsed by the Apostle, v.* 14. *and the occasion thereof.*

1. Whereas the Apostle riseth vp by decrees, they which doe invocate God must beleeue, and beleefe presupposeth hearing, and hearing preaching, and preaching sending: *Chrysostome* thinketh, that hereby the Apostle intendeth to discouer the ignorance and incredulitie of the Iewes, that it was their fault, that they beleeued not: on Gods behalfe there was no want, and so he would haue it a proofe of his former charge, that the Iewes were ignorant of the righteousnesse of God: But if the Apostle directed his speach against the Iewes onely, it should haue no coherence with that which went before, where he shewed, there was no difference betweene the Iew and Grecian.

2. Neither yet, as *Lyranus* saith, *arguitur hic infidelitas non credentium*, doth the Apostle in generall reproue the infidelitie of those which beleeued not among the Gentiles: he rather sheweth the contrarie, that God was beleeued vpon among the Gentiles, because he was there called vpon.

3. *Osiander* taketh it, that the Apostle by certaine degrees commeth to set forth the necessitie of the ministerie of the Gospell: to make a difference betweene those among the Gentiles, which truely invocate the name of God, which cannot be where the ministerie of the Gospel is not: and those which boast that they are the worshippers of God, as the Turks, but yet receiue not the ministerie of the Gospell.

4. *Gryneus* following *Beza*, maketh this the scope of the gradation: that as invocation is a testimonie of faith, faith of vocation, vocation of election and saluation: so invocation is a sure note of saluation: and so they would haue it a proofe of the former proposition, *Whosoeuer calleth vpon the name of God, shall be saued.*

5. *Pareus* thinketh the order to be this, that as hitherto the Apostle had set forth the doctrine of iustification by faith, and the difference betweene it and the iustice of the lawe: so now he sheweth the meanes, how this iustifying faith is obtained, which is by hearing of the word preached by those, which are sent thereunto.

6. As this is true, that the ordinarie meanes to beget faith is the preaching of the word; so

so the Apostle hereby sheweth how the Gospel was to be preached vnto the Gentiles, as well as to the Iewes, because God had appointed them to beleeue in his name, because his name should be called vpon among the Gentiles, which could not be without faith, nor faith without preaching, nor preaching without sending: and thus Saint Paul doth together iustifie the vocation of the Gentiles, and his Apostleship, and sending to preach among them: to this purpose *Calvin*, *Martyr*, *Hyperius*, *Faius*, with others.

Quest. 20. Of these words, v. 15. *How bewtifull are the feete, &c.* whether it be rightly cited out of the Prophet.

1. The Apostle here leaueth the Septuagint, and followeth the Hebrew text: yet with some omission, and alteration: the Septuagint read thus, *adsum tanquam ὥρα in montibus*, I am present, as pleasantnes, or bewtie in the mountaines, &c. for the word ὥρα, (*hora*) with an aspiration signifieth time, opportunitie, and bewtie, and without an aspiration (*ara*) *carefulnes*: the Apostle here rather followeth the Hebrew originall, leauing the vulgar translation of the Septuagint.

2. But he omitteth some things, as these words, *vpon the mountaines*, because this did specially concerne the situation of Ierusalem: but the Apostle applieth this text, to the solemne embassage of the Apostles to the whole world: and yet euen that part also of the propheste was fulfilled in the Apostles, who were first sent to preach the Gospel in Iudea which was a countrie full of hills, and so *discurrebant per montes*, they did goe vp and down vpon the hills: And whereas the Prophet Isai, 52. 7. whence this place is taken doth speake in the singular number: *how beautifull are the feete of him, that bringeth glad tidings*; the Apostle doth vse the plurall, therein expressing the force of the *Hebraisme*, which by the singular vnderstandeth the plurall.

3. The Prophet in that place speaketh of the deliuerance of the people from the captiuitie of the Assyrians: but because all those particular and temporal deliuerances, were grounded vpon the spirituall deliuerance by Christ: that place specially intendeth the spirituall ioy, which the Church of God should haue in the message of their spirituall deliuerance: *Mar. Origen* vpon this place, and *Cyrill* vpon Isay, likewise *Ambrose epistol.* 11. doe interpret that place, and applie it vnto Christ, whom the Prophet speaketh of in the next verse before, *behold it is I that doe speake*: But seeing Saint Paul doth directly applie it to the preaching of the Apostles, no other sense is to be followed: and so also *Tertullian lib. 3. cont. Marcion.* expoundeth it of the Apostles.

4. Their feete are said to be bewtifull: 1. not as *Origen* in an allegoricall sense, *quia ambulabant per viam vitæ*, because they did walke in the way of righteousnesse: for this was not peculiar to the Apostles, but common to all the faithfull. 2. nor as *Haymo*, because the Lord had washed their feete, for Saint Pauls feete were not then washed. 3. wherefore here by a figure, *membrum*, a part is put for the whole person: *Vatab.* the message of the Apostles was welcome: and their feete are named, because they trauailed preaching the Gospel: *Par.* and thereby is also signified, that the Gospel should not be propagated by force and strength, *sed humili prædicatione*, but by a lowly and humble kind of preaching. 4. and their feete are said to be bewtifull, both in respect of the manner of their teaching, which was alluring and delighting, in respect of their sweete exhortations, and holy life, *Tolet*: and the powerfull demonstration of the truth by miracles, *Martyr*: but especially in respect of the message it selfe, which was the preaching of redemption by Christ.

5. But whereas the word vsed by the Prophet, *bashar*, signifieth simply to declare, publish, or bring tidings: the Greek word εὐαγγελίζομαι, signifieth of it selfe to *euangelize*, that is, to bring good tidings, so that the other word τὰ ἀγαθὰ, good things, may seeme to be superfluous; *Origen* answereth, that one may *annuntiare bona*, bring tidings of good things, and yet not, *bene*, well, as the heretikes which doe professe the Trinitie, the Father, Sonne and holy Ghost, but not syncerely.

6. But this is somewhat curious, the Apostle doth expresse the Prophets word, which signifieth a bare message, by the word *Euangel*, or *Euangelize*, more fully to set forth the Prophets meaning: the good things, which the Gospel bringeth tidings of, are the peace of conscience, and the spirituall good things both in this life, as remission of sinnes, iustification, and in the next life, eternall.

Quest. 21. Of these words, v. 16. *but they haue not all beleeued our report, &c.*

1. *Chrysostome* thinketh, this is an obiection made by the Iewes, that if the Apostles

were sent of God, how commeth it to passe, that all beleeue not their message, and so by this fayling in the message, they would except against their authoritie: But these words are not obiected in the person of the Iewes: they are the Apostles words: because he saith, *our report*, and he giueth a reason out of the Prophet, for *Esaias* saith: But the Apostle indeed preuenteth a cauill of the Iewes, or whosoeuer might obiect, that if they were sent with so great authoritie from God, how it came to passe, that all obeyed not their doctrine: he answeareth, this need not seeme strange, because it was foretold long agoe by the Prophet: for although faith presupposeth hearing, yet hearing alwaies bringeth not faith; like as where there is iustification, there is vocation, but not contrariwise, doth iustification alwaies follow vpon vocation.

2. *They haue not all obeyed, &c.* this the Apostle calleth, obedience to the faith, Rom. 15. whereupon it is called also the law of faith, Rom. 3.27. because it requireth obedience, as the law doth, but not in the same manner: for the law requireth obedience euen of those which are vnwilling, but giueth no strength to obey, and by that obedience it promiseth life and saluation: but the faith of the Gospel maketh vs willing, and giueth strength in some measure to obey, though not thereby to be iustified. *Mar.* this obedience of faith is twofold. 1. in willing, receauing, and attending vnto the doctrine of faith, as it is said of Lydia, Act. 16.14. 2. and this attentiue obedience in hearing, and beleeuing, bringeth forth a practicall obedience in life, as S. Peter saith, 1.epist.1.14. *as obedient children, not fashioning your selues to the former lustes of your ignorance: Grynæus.*

Quest.22. Of the saying of the Prophet Isay, *Lord who hath beleeued, &c.*

c.53.1. cited by the Apostle, v.16.

1. The Prophet hath not the word *Lord*, but the Septuagint, whom the Apostle followeth, doe insert it by way of explanation: for the Prophet in that place, turneth himselfe vnto God, complaining of the small number of those, which should receiue the preaching of the Gospel: and somewhat is omitted, which the Prophet hath: as to *whom is the arme of God reuealed?* which is to be vnderstood, *de interiori reuelatione*, of the inward effectuall reuelation, and expectation of the spirit, called the arme of God: which is the secret cause, why all doe not receiue the Gospel: But it was not necessarie that the Apostle should repeate all these words, which the Prophet there hath, he onely taketh that which was for his purpose.

2. *Origen* obserueth, that where the Scripture vseth to aske the question, *who &c.* sometimes *pro raro, aliquando pro nullo ponitur*, it is put for few, sometime for none at all: as Psal. 15. *who shall rest in thy holy mountaine?* there it signifieth *but few:* and where the Apostle said v.6. *who shall ascend into heauen, that is to bring Christ from thence*, there it signifieth none at all: But here it is taken the first way.

3. *Our report:* the Hebrew word signifieth, *hearing*, ἀκοὴ, which *Ambrose* and *Haymo*, take for the doctrine, which the Apostles heard and learned of God: as though the meaning should be this, who hath beleeued those things which we haue heard of thee: but *Chrysostome* better referreth it to that, which was the Apostles preached, and others heard, *quis credidit sermonibus nostris*, who hath beleeued our sermons: so also *Beza*: the Syrian interpreter, *voci nostræ*, our voice.

4. But whereas the Apostle thus bringeth in the Prophet speaking, *for Isaias saith*: this is not so to be vnderstood, as though this were the cause of their vnbeleefe, because Isaias so foretold: *Tolet* here sheweth a double vse of this word *(enim)* sometime it sheweth *causam rei*, the cause of the thing, sometime onely a cause of the speach: as if we should say, this man hath committed murther, for the witnesses haue said it, this is not giuen as a reason of the thing, but of the saying; *Tolet annot.*10. the better answer is, that this particle *(for)* doth not shew the cause, but the consequence: for, not because the Prophet so said, did they not beleeue: but because they beleeued not, the Prophet so foretold, *Mar.*

Quest. 23. *Whether all faith come by hearing.*

1. *Obiect.* Instance may be giuen in infants, and those which are deafe and dumbe, how in them, can it be said faith commeth by hearing? *Answ.* The Apostle speaketh of the vsuall and ordinarie meanes, which God vseth to beget faith in them which are of yeares, and of perfite sense: the reason is otherwise in those which are depriued of the benefit of hearing; either for want of yeares, or by some other meanes, not by their fault: God in this case is not tied to outward means, which he can abundantly supply by the inward work of his spirit.

Obiect.

Obiect. 2. Faith alſo is by miracles, and the ſacraments alſo helpe to confirme faith: therefore it is not by hearing onely.

Anſ. The working of miracles is neuer ſeperated from the word, ſo neither are the Sacraments miniſtred without the word, and therefore the one of theſe excludeth not the other: the preaching of the word is the principall meanes, which is but ſeconded by the other, *Faius.*

Obiect. 3. Faith commeth by hearing, then it will follow, that a man by hearing of himſelfe may attaine vnto faith; and yet we ſee that many which hard the Apoſtles preach, were not conuerted to the faith.

Anſw. The Apoſtle ſpeaketh of the outward miniſterie of the word, as it is ioyned with the inward operation of the ſpirit: *ex auditu eſt præparatiue, ex Deo effectiue*, it is by way of preparation by hearing, but effectually from God, *Gorrhan:* and here the Apoſtle ſpeaketh of the hearing of the word among the faithfull, in whom the grace of God worketh inwardly together with the outward voice: *Paul. Burgenſ.* here *addition.* 1. confuteth at large their opinion, which affirme, that *fides eſt acquiſita*, that faith is altogether procured outwardly, *ſine infuſione*, without the inward infuſion of grace: and he well ſheweth out of *Thomas*, that two things are required vnto faith, firſt the propounding of ſuch things, as are to be beleeued, then the aſſent thereunto: and two things make this aſſent, the outward *perſwaſion*, by the preaching of the word, and the inward and ſupernaturall *operation* of the ſpirit.

Obiect. 4. S. Paul was inſtructed by reuelation from Chriſt, therefore all faith commeth not by hearing.

Anſ. The Apoſtle ſpeaketh here of the ordinarie meanes, whereby faith is engendered, not confining or limiting the ſpirit of God, but that by extraordinarie meanes, yea without any meanes at all, faith may be wrought.

Obiect. 5. If faith come by hearing, then it ſufficeth to heare, without any ſifting or examining of that which we heare.

Anſ. 1. Faith commeth not by hearing of euery word, but the word of God; and that is the word of God, not which Chriſt onely preached, but which the Apoſtles alſo receaued from him, and which now is preached in the Church from the mouth of the Apoſtles, as *Origen* here noteth. 2. and the word muſt be receiued without any curious diſquiſition; for there are two kind of examinations, one is according to the iudgement of the ſenſuall and carnall man, and ſo the word muſt not be examined, as the Scribes and Phariſies thus examined the doctrine of Chriſt according to their owne blind vnderſtanding, and ſo reiected it; there is an examination according to the ſpirit, as the brethren of Berea examined the Apoſtles preachings according to the Scriptures, Act. 17. 11. and of this kinde of examination ſpeaketh Saint Paul, 1. Theſſ. 5. 21. *trie all things, and keepe that which is good.*

Queſt. 24. *Whether the Apoſtle meane the Iewes or Gentiles: Haue they not heard, v.* 18.

1. Some thinke that the Apoſtle goeth about to prooue, that the Iewes had heard the Goſpel; if the remote partes of the world haue heard, much more the Iewes: *Chryſoſtome*, ſo alſo *Haymo:* and he giueth this reaſon, becauſe Ieruſalem was ſituate in the middes of the earth, Epheſ. 5. 5. *This is Ieruſalem, I haue ſet her in the middes of the nations, that are round about her:* and he giueth fowre reaſons thereof, wherefore Ieruſalem was in the middes of the earth. 1. becauſe Iſrael onely had the true knowledge of God, that other nations by them alſo might be prouoked to the true worſhip. 2. and if they did keepe the law of God, that they might be had in honour of all nations, as in Dauid and Salomons time. 3. if they breake the law of God, that they might be afflicted one euery ſide, as they were. 4. and becauſe Chriſt was to be borne of that nation, that the fame of his doctrine, and miracles might be the more eaſily diſperſed abroad: to this effect *Haymo:* ſo alſo *Pet. Martyr, Gryneus, Beza, Iunius*, doe vnderſtand this to be ſpoken of the Iewes, but not in the ſame manner: *Martyr* thinketh, that it is a direct proofe, that the Iewes had heard the Goſpel, leaſt they ſhould excuſe themſelues that they had not heard: *Gryneus* thinketh the obiection is to be framed thus, ſeeing faith commeth by hearing, the Iewes not hauing faith may ſeeme not to haue heard: *Beza* doth inferre an other ſenſe, as though the Iewes ſhould obiect thus: you ſay that the Gentiles are called to the knowledge of God, and ſo haue heard: why haue not the Iewes heard alſo? and ſo the Apoſtle by way of conceſſion,

ſhould

should grant that not onely they, but all the world hath heard beside: *Iunius* doth thus gather the obiection, that the Iewes beeing charged, that they beleeued not the Gospel, might be somewhat excused, because they had not heard: But this had beene a superfluous obiection to doubt whether the Iewes had heard or not of Christ, seeing all Christs miracles were wrought among them, there he was borne, liued, suffered, died, and rose againe: there the Gospell was first preached by the Apostles: so that no doubt could be made thereof.

2. Wherefore, it is rather vnderstood of the Gentiles; and it is a proofe, that the Gospel was preached vnto them, by a propheticall testimonie of the Psalme: thus *Calvin, Hyperius, Faius, Tolet.*

3. Or rather it may indifferently be vnderstood both of the Gentiles and Iewes, that none of them could plead ignorance, seeing that in some sort the Gospel of Christ, had bin notified to all the world: *Pareus.*

Quest. 25. Whether that place of the 19. Psalme, *their sound went through all the earth*, be rightly cited by the Apostle.

1. Concerning the words: the *Septuagint*, whom Saint Paul followeth, haue an other word, then is in the *Hebrew* text, which saith *cavam*, their line is gone through the earth: the *Septuagint* read, their φθόγγος, *sound*: keeping the sense, though not the word: to make it answer vnto the next words following, *and their words vnto the end of the world*: and the Apostle retaineth that word *sound*, hauing respect vnto the present accomplishment of that prophesie in the preaching of the Gospel by the Apostles to all the world: which was indeed a line and rule of faith vnto all: *Osiand.*

2. But a greater question is about the sense of that place, Psal. 19. 4. where the Prophet Dauid seemeth directly to speake of the heauens, how they doe set forth the glorie of God, in such euident sort, that as with a loud voice they proclaime the same to all the world: for the answer vnto this doubt there are diuerse interpretations.

1. Some make the sense of that place allegorically, by the heauens vnderstanding the Apostles, by the sunne, Christ; and so they will haue the Apostles and their preaching vnderstood by an allegorie: thus *Augustine* and some other of the fathers, and *Pet. Martyr* consenteth with them: But we are not to flee vnto allegories, where the litterall sense will serue: and it is euident that the Prophet in that place litterally speaketh of the materiall heauens.

2. Some other thinke that the Apostle alludeth onely vnto that place, he citeth it not as a testimonie: *Martyr* and *Pareus*, refuse not this interpretation, though they insist not vpon it: and *Origen* hath the like obseruation, vpon the 6. to the Romans, *obseruanda est consuetudo Apostoli, &c.* the custome of the Apostle must be obserued, that not alwaies when he assumeth any thing out of the Scriptures, he assumeth the whole text, as it lyeth, &c. But if the Apostle had onely alluded vnto that place, it had beene no sufficient proofe of the matter in hand.

3. Some thinke that the Prophet in that place speaketh indeed of the materiall heauens, and the Apostle in the same sense alleadgeth the Prophet, that it should not seeme so strange a thing for the Gentiles to haue the Gospel preached vnto them, seeing that from the beginning he spake vnto them by the knowledge of his creatures: *Calvin, Hyperius, Faius:* But then this allegation had beene impertinent: for the Apostle speaketh of that hearing, which begetteth faith: *faith commeth by hearing*, and then it followeth, *haue they not heard:* and this knowledge, which commeth by the creatures, is rather by seeing, then hearing.

4. *Iunius parallel.* 18. thinketh, that although the Prophet in that place doe litterally speake of the heauens, yet there is a secret comparison implied, that if the line of the heauens doe runne ouer all the world, much more the voice of the Gospel, whereby the glorie of God is more liuely set forth: and that Saint Paul, the best interpreter of Scripture, openeth and vnfoldeth that comparison there insinuated.

5. But there is no inconuenience, if we affirme, that the Prophet there litterally and historically speaketh of the heauens, and propheticall of the Apostles: not that one place of Scripture admitteth diuerse senses, as *Tolet annot.* 11. but it beeing admitted, that the Scripture hath one whole sense, yet there may be a diuerse application, one sense including an other: As the sense of this place, hath an historicall relation to the heauens, and yet it contai-

containeth a propheticall prediction of the preaching of the Apostles through the world: *Parens. dub.* 12.

Quest. 26. *Whether the Gospel were preached to all the world in the Apostles time.*

1. Some are of opinion, that the Gospel was not preached by the Apostles, nor in the Apostles times to all the world: *Origen* he vrgeth this reason, *hom.* 28. *in Matth.* because many barbarous nations in his time had not heard of the Gospel: as the *Æthiopians, Germaines, Sarmatians, Dacians, Scythians*, and so his opinion is, that *prope consummationẽ seculi, &c.* neere to the end of the world, the Gospel shall be preached to all the world, which was not preached before: of the same mind is *Augustine epistol.* 80. *ad Hesychium*, that there were many nations in Africa, to whom the Gospel was neuer preached, as was easie to learne by those captiues, which were brought from thence: so also *Anselme*; likewise *Caietan* giueth instance of those nations among the Indies, which haue beene conuerted by the Spaniardes to the Christian faith: whose countries were not knowne in the world before: in c. 24. Matth. the same instance is vrged by *Pererius disput.* 4. *Rhemist. Matth.* 24. *sect.* 4. in the same opinion is *Bellarmine*, that the Gospel is not yet preached to the whole world, but shall be before the comming of Christ, *de Roman. pontif. lib.* 3. *c.* 4.

Contra. 1. It is certaine, that so many nations were not ignorant of the Gospel in *Origens* time, for the *Britanes* were conuerted to the faith in the Apostles time by *Simon Zelotes*, as *Nicephorus* saith, and afterward, preachers were sent in King *Lucius* daies from *Eleutherius* Bishop of Rome, to confirme the Christian faith, before *Origens* time; and not long after, there was at the Councell of Nice Bishops from Scythia and Persia, which shew, that they had before that receiued the Christians faith. 2. Many countries might haue receaued the Gospel before, which in continuance of time, might be obscured, and discontinued: as who knoweth whether they of India heard not of the Gospel before? for it is held that *Thomas* preached vnto them, which they acknowledge to this day, whereupon he commonly is called *Thomas* of Iue: the seruice which the Spaniardes haue done, was to bring them in obedience to the Bishop of Rome, and to corrupt them with Pseudochristianisme: As *Augustine* was sent into England, who first brought them vnder the iurisdiction of Rome, but the Christian faith they had receaued long before, but then much decaied, and in many places abolished. 3. and further we may answer with *Pet. Martyr*, that where *Augustine* with others of that time speake of so many nations, to the which the Gospel had not beene preached, the Gospel was not *publice receptum & creditum*, publikely receiued and beleeued, by the authoritie of the Magistrate: for during the space of 300. yeares after Christ, there were few Christian Magistrates.

4. And whereas that place is obiected, Matth. 24. 14. *The Gospel of the kingdome shall be preached to all the world, &c. then shall the end come: Chrysostome, Euthymius, Theophylact, Hilarie*, vpon that place doe vnderstand that consummation of the ouerthrow and distruction of Ierusalem, before which time the Gospel should be preached to all the world: see this argument further answeared, *Synops. Papist. Centur.* 3. *err.* 31.

2. Another opinion is, and the more probable, that the Gospel was preached in the Apostles time to all the world: as *Chrysostom, Hierom, Euthymius, Theophylact, Ambrose, Hilarie, Lyranus, Haymo*, doe affirme, and of our new writers, *Martyr, Osiander, Parens*, with others: whose arguments are these.

1. *Theophylact*, and *Oecumenius* vpon this place, thus inferre, *terrarum orbis hos audiuit, &c.* the whole world did heare them, that is the Apostles: as here the Apostle saith, *their sound went through the earth.*

2. *Chrysostome* vseth this reason, that if Saint Paul onely preached the Gospell from Ierusalem to Illiricum, and so to Spaine, as he himselfe testifieth c. 15. v. 19. 24. it is very like that al the Apostles being dispersed, might, and did preach the Gospel to the knowne parts of the world.

3. *Hilarie* vpon that place Matth. 24. 14. cited before, sheweth that before the ouerthrowe of Ierusalem by the Romans, the Gospel was preached in the vniuersall world.

4. *Haymo* and *Lyranus* vrge that commission giuen by Christ vnto his Apostles, Act. 1. *Ye shall be my witnesses in Ierusalem, Iudea, Samaria, and vnto the ends of the earth, &c.* and this is so much the more probable, because Ierusalem was situate in the middes of the earth, from whence the Apostles were dispersed, *in quatuor mundi climata*, into the fowre quarters

quarters of the world.

5. *Pet. Martyr*, and *Pererius* shew by particular induction, in what seuerall countries the Apostles preached, out of *Dorotheus*, *Eusebius*, *Hierome*, *Isidore*: S. *Peter* preached in Iudea, Antioch, Galatia, Cappadocia, Pontus, *S. Paul* from Ierusalem round about to Illiricum, at Rome, and in Spaine, *S. Iames* the sonne of *Zebede* in Iudea, and Spaine; *S. Iohn*, in Iudea, and Asia *minor*: *S. Andrew* in Scythia, Epirus, Thracia, Achaia, the other *Iames* in Ierusalem: *S. Phillip* in Scythia, and Phrygia, *S. Bartholomew* in the nearer India, and Armenia the greater, *S. Matthew* in Ethiopia, *S. Thomas* among the Parthians, Medes, Persians, Hyrcanians, Indians, *Simon* in Mesopotamia, *Iude* in Egypt: *Matthias* in the inward parts of Ethiopia: *Barnabas* together with Paul in Syria, Cyprus, and many regions of Asia, and Europe.

6. Adde hereunto the euident testimonies of Saint-Paul, Coloss. 1. 6. *The Gospel is come vnto you, as it is vnto all the world:* and v. 23. *The Gospel hath beene preached to euery creature, which is vnder heauen:* vpon these reasons and testimonies it appeareth, that the Gospel was preached in the Apostles time to all the world.

But here diuerse answears are framed to these reasons.

1. *Augustine* thinketh, that where the Apostle saith, *the Gospel had beene preached, &c.* the *preterperfectense* is vsed for the *future*: that is, it shall be preached: so the *ordinaria gloss. locutus est præteritive*, he speaketh in the time past for the certaintie of the Prophesie.

2. But *Thomas* taking this to be an insufficient answer, as indeed it is: for the Apostle prooueth by this testimonie, that all had heard alreadie, not that they should heare: therefore he vseth here a distinction: the Gospel may be said to be preached to the whole world three kind of waies: either so to be preached, as the faith should be planted, and Churches founded: or so as it might come to the knowledge of euery one in particular: or the fame onely of the Gospel might be dispersed ouer all the world: the last of these onely he thinketh was done in the Apostles time, the first, not till afterward: the third way is not necessarie at all to be performed: But there was more then a fame onely of the Gospel spread abroad in the world in the Apostles time: for the Apostle speaketh of such a kind of hearing, as had beene able to beget faith: *faith commeth by hearing*: but a fame onely is not sufficient.

3. *Faius* thinketh the whole earth is named, because the Gospel was preached to the two great families of the world, the Iewes and Gentiles.

4. *Tolet* thinketh that the world is named by a figure, for the greater part of the world: as it is said Act. 2. 5. *there were men dwelling at Ierusalem of euery nation vnder heauen*. But neither of these answears doe satisfie, because the ends of the earth are named: and seeing that place of the Psalme is historically vnderstood of the heauens, which are patent and open to euery part of the earth, it beeing prophetically applied to the preaching of the Apostles, must haue as large a sense.

Therefore I insist vpon the latter opinion, as the better grounded, that in the Apostles time, the Gospel was preached to all the world: but because there are many nations now found in India, and in other places, which seeme neuer to haue heard of the Gospel; here certaine cautions are to be admitted.

1. The word οἰκουμένη, *tobel*, signifieth the habitable world: many countries may be inhabited now and in great likelihood are, which were desolate then, and after occupied: *Pareus*.

2. *Ambrose* in his commentarie here saith, *vbi præsentia hominis prædicantis defuit, ibi Euangelij sonus & fama peruenit*, where the presence of a preacher was wanting, there the sound and fame of the Gospel might come, as the fame of the wonders, which were done in Egypt, came vnto the knowledge of other nations, as Rahab confesseth to the spies, Iosh. 2.

3. Adde hereunto *Hieromes* coniecture vpon the 24. of Matthew, who thinketh that in his time, there was not any nation, *qua ignoravit nomen Christi*, which was ignorant of the name of Christ; and if there were any nation, which had not a preacher of the Gospel, yet *ex vicinis gentibus opinionem fidei, &c.* yet it could not choose but haue some opinion of the faith from the next and neere nations: the like conceit hath *Caietan* in his Commentarie, by the ends of the world, vnderstanding *externa regionis*, the extreame parts of the region, from whence the inward parts might receiue the preaching of the Gospel.

4. *Lyranus*

4. *Lyranus* addeth further, that though not by the Apostles themselues, yet by their disciples, while the Apostles were yet liuing, the Gospel was preached, as by S. *Sauinian* and those which came with him, in Fraunce, and to the vtmost coasts of the Ocean: and so in other places of the world, other disciples sent by the Apostles might preach, whether they themselues in person came not.

5. *Pet. Martyr* also hath this caution, that wheras the fathers and auncient writers doe speake of diuerse nations called to the knowledge of Christ: their meaning is, that then the faith in such nations, was receiued publikely *ex magistratuum instituto*, by the authoritie of the magistrate, which was not seene in the Apostles times: when as the Magistrates were enemies to the Christian faith.

6. Adde hereunto that many nations, which then had the Gospell preached vnto them, for their vnthankefulnesse were deprived of that benefit, and so fell to Pagan idolatrie againe: as here in England after the Christened Brittans succeeded the heathenish and idolatrous Saxons: Now all these cautels beeing layd together, it may safely be affirmed, that the Gospell of Christ was preached to the whole world in the Apostles time: so that the Lord shall not neede to send new Embassadors and Apostles, as before, to preach the Gospell to the world: and yet we denie not, but that toward the comming of Christ the knowledge of the Gospell shall be reuiued, and be more plentifull, then many yeares before, by the industrie of faithfull and zealous pastors, which shall beat downe the superstitious idolatrie of the newe Romanists, as the Apostles did the heathenish idolatrie of the old Romanists: which thing we haue seene fulfilled in this age, beginning at the first preaching of Luther vnto this time.

7. And thus I conclude this point with that excellent obseruation of *Chrysostome*, that the Gospel of Christ was speedily published to the whole world, in the space of 20. or 30. yeares: which cannot be said of any other sect or heresie whatsoeuer, that it should in so short a time goe ouer the world: But whereas the *Mahumetan* profession may be here obiected, that it dispersed it selfe into many places in a short time: *Pet. Martyr* maketh this answear: that they build vpon a foundation layd before, for they acknowledge God the creator of heauen and earth: they beleeue the immortalitie of the soule, and the resurrection of the bodie: and the errors which they hold, they either receiue from the Iewes, or they are a relique of the Arrians, as in that they affirme Christ to be a great Prophet, yet a creature: and this may be the reason, of the easie proceeding and fast encreasing of this sect: whereas the Gospel which the Apostles preached was altogether contrarie to the profession of the Heathen in euery point: But I thinke it may better be answeared that neither the Mahumetan, nor Popish sect, nor any other, was euer so generally receaued, as the Gospel preached by the Apostles, nor yet in so short a time: for Mahomets religion was diuerse hundred yeares in hatching, before it attained vnto that rule and dominion, which now it hath: it is now about a thousand yeares, since the first beginning thereof.

The Gospell to the world within the space of 20. or 30. yeares

Quest. 28. *How God prouoked the Iewes to enuie by the Gentiles. v.* 19.

1. Where the Apostle saith, *I demaund, did not Israel knowe, &c.* Concerning the occasion of these words, 1. *Chrysostome* thinketh this is an other proofe, that the Iewes were not ignorant of the preaching of the Gospel, by their emulation and enuie conceiued against the Gentiles: and so he applieth both the former interrogation, *haue they not heard*, and this, to the Iewes: so also *Martyr*: likewise *Beza*, *Grynæus*, and *Iunius lib. 2. paral. 19.* supplying here the word (*God:*) *hath not Israel knowne God*, doe make this another obiection touching the Iewes: that though they haue heard of the Gospel, yet they might be ignorant of God, that sent preachers vnto them, and so by their ignorance might be excused: but there was no doubt at all to be made, whether Israel knew God, beeing the knowne worshippers of God. 2. *Tolet* thinketh that all this which followeth is a continued proofe of the calling of the Gentiles. 3. But I preferre *Origens* exposition, that S. Paul spake before of the Gentiles, and now of the Iewes: shewing that they were inexcusable, and this thing, with it is asked, whether they knew, is the preaching of the Gospel, and consequently the vocation of the Gentiles, which they could not be ignorant of, as S. Paul prooueth by the contrary effects before prophecied, of their emulation & enuie against the Gentiles: thus *Haymo*, *Oslander*, *Pareus*, *Piscator*, *Faius*.

2. *Did not Iſrael knowe, &c.* The anſwear is here affirmatiue, yes, they did knowe: how then ſaith the Apoſtle, 1.Cor.2.8. *If they had knowne, they would not haue crucified the Lord of glorie:* we muſt anſwear here by a diſtinction, that they had a literall and ſuperficiall knowledge, but they knewe not this myſterie in truth: it was not *vera & ſalutaris cognitio*, a true and ſauing knowledge.

3. *I will prouoke you to envie, &c.* Not that God properly is the author of envie and hatred: but thus to be vnderſtood. 1. *occaſionaliter*, by way of occaſion: becauſe God conferred his benefits vpon the Gentiles, which angred the Iewes, as Act. 13.44. the Iewes were full of envie, when they ſaw the Gentiles to followe the Apoſtles, *Haymo.* 2. God is the author of this envie, *per accidens*, accidentally: as the light of the Sunne delighteth ſound and perfit eyes, but it offendeth the weake and dimme ſight: ſo the light of the Goſpell offendeth the blind and perverſe heart, *Gryneus.* 3. and the Lord is the author of this envie and emulation, as it is a puniſhment, *Mart.* as the Lord ſaith in the ſame place, Deut.32. 21. *They haue mooued me to iealouſie with that which is not God, and therefore I will moove them to iealouſie with thoſe which are no people.* 4. and in reſpect of the ende it is of God, that the Iewes by this emulation may in the ende be prouoked to beleeue in Chriſt: like as a mother to bridle the inſolencie and wantonnes of the child, will ſeeme to caſt him off and adopt a ſtranger, that the child may haue more grace, *Chryſoſt.* or the mother will giue the childs meat to the dogges, which he playeth with, that he may learne to make more of it, *Oſiander.*

4. But it will be here obiected, that Moſes in that place ſpeaketh of the idolatrie of the people, for the which the Lord would caſt them off: but at Chriſts comming, they were not idolaters: *M. Calvin* anſweareth that although they committed not viſible idolatrie, yet they were guiltie of a greater ſinne, in that they refuſed the Lord of life. 2. and whereas the Iewes worſhipped God with externall rites and ſacrifices, after their tearme and date was out, and added many ſuperſtitious rites of their owne: herein they were idolaters: for as well an idole may be ſet vp in the minde, as in a ſenſible image of woode or ſtone, *Mart.*

5. The Gentiles are ſaid not to be a nation. 1. not onely in the opinion of the Iewes, which counted them as no people in reſpect of themſelues: for euen our Bleſſed Sauiour calleth them dogs, Matth.15.26. *It is not good to take the childrens bread, and giue it vnto dogges.* 2. nor yet neede we excuſe this tearme with *Origen*, that they are called *no nation*, becauſe the beleeuing Gentiles were not *vna gens*, one nation, but a nation of nations. 3. but they are ſo called, becauſe the Gentiles, while they were ſtrangers from God, as they counted the true God for none, ſo the Lord held them as no people, beeing without the knowledge and worſhip of God.

6. So here the Iewes are charged with a treble fault: 1. envie and emulation. 2. then contempt, they held the Gentiles to be vile, and as no people. 3. they conceiued anger and wrath againſt them, *Gorrhan.*

Queſt. 29. Of theſe words, *Iſaias is bold, &c.* v. 20.

1. Whereas the Apoſtle before ſunderly had alleadged Scripture to proue the vocation of the Gentiles, by the preaching of the Goſpel vnto them, and the reiection of the Iewes: this teſtimonie which now he citeth is *bipartitum*, twofold: the former part ſheweth the vocation of the Gentiles, the other the obſtinacie of the Iewes and thereupon their reiection.

2. Iſaias is ſaid to be bold: that is, as *M. Calvin* following *Chryſoſtome*, he doth *apertè loqui*, ſpeake openly, not couertly: but rather, he ſpeaketh confidently, not fearing the perſecutors which were ſet before him, as *Origen* according to that ſaying of S. Stephen, Act. 7.52. *Which of the Prophets haue not your fathers perſecuted, &c. which ſhewed before of the comming of the Iuſt.*

3. Some doe more particularly referre it to that kind of death, which Iſay was put vnto, in beeing cut aſunder with a ſaw, *Haymo, gloſſ. ordinar. Gorrhan.* but we need not deſcend to that particular: *Origen* here further obſerueth well, that it was not with the Prophets as ſome thinke, *neſciebant quid dixerunt*, that they knewe not what they ſaid, but ſpake as men beſide themſelues: for Iſay here vnderſtood what he ſaid, and knewe what trouble would riſe vpon this ſo euident a propheſie of the vocation of the Gentiles: yet he will not loſe his peace.

4. But touching the allegation of theſe words, ſome ſmall difference there is

S. Paul

S. Paul neither exactely followeth the Hebrewe text, nor yet the Septuagint, as *Erasmus* obserueth, and as may appeare vnto him that will compare them together: but he taketh the sense: 1. the order is somewhat inverted, for *Isay* 65.1. the first part of the sentence, *I was found of them that sought me not*, is there the latter: and the latter here, *I was made manifest to them that asked not after me*, is there the first. 2. The word in the Hebrewe which S. Paul translateth, *I was made* ἐμφανὴς, *manifest*, is there *nidrashti*, not, *I was sought for of them that asked not after me:* for how can that be: but *I caused them to seeke me*, as *Beza* and *Pagnine* obserue.

Quest. 30. Of these words, *All the day haue I stretched forth my hands, &c. v.* 21.

1. Concerning the reading of these words. 1. the Greeke preposition πρὸς, may as well here signifie, *against*, as *Beza* and *Erasmus*, as *vnto:* for this is spoken indeede not *for* or *vnto*, but *against* Israel. 2. the word ἀπειθοῦντα, the Latine translator interpreteth, *incredulous or not beleeuing:* rather, *disobedient* and *immorigerous*, *Beza: contentious*, as the Syrian interpreter: for the Hebrew word is *sorer*, which signifieth the rebellious, Psal.68.6. 3. the other word ἀντιλέγοντα, *gainsaying*, as *Origen* obserueth, the Septuagint haue, and not the Hebrew: *Calvin* thinketh that the Apostle expresseth the Hebrew word (*sorer*) by these two, *rebellious*, and *gainesaying:* so also *Beza:* But *Iunius parall.* 19. thinketh rather, that the Apostle doth συντόμως, *compendiously*, in one word expresse the Prophets meaning, which is set forth in many words in that place, Isa.65.3. *a rebellious people, which walketh a way that was not good after their owne imaginations, a people that prouoke me euer to my face, &c.* all this the Apostle comprehendeth in these two words, *rebellious*, and *gainsaying*.

2. By *all the day*. 1. *Origen* vnderstandeth litterally the day, wherein Christ did hang vpon the crosse, &c. and so a part is taken for the whole, *gloss. ordinar.* but then it should not haue beene said, *all the day*. 2. *Haymo* interpreteth it to be the whole time *Dominicæ prædicationis*, of the Lords preaching, vnto his passion. 3. But *Oecumenius* better taketh it for all that time, which went before, since they came out of Egypt: so also *Gryneus* with *M. Calvin* and others vnderstand, all that time, since the Lord begunne to take speciall care of this people: and thus the Prophets vse to speake, as Ierem. 7.13. *I rose vp earely to speake vnto you, &c. but ye would not heare: toto tempore legis Mosaicæ*, all the time of the law of Moses, *Lyran.*

3. *I stretched out my hands*. 1. not vpon the crosse, as *Origen* and *Ambrose*, for Christ said before he suffered, that he would haue gathered them together, as the henne her chickens, but they would not, *Martyr*. 2. neither is thereby onely signified the miracles which Christ shewed, and the benefits bestowed vpon them, as *Haymo:* and as *Gorrhan* by the extending the left hand, signifieth their protecting from euill, and by the right hand the collation of benefits. 3. But hereby we vnderstand generally all those meanes, which the Lord vsed, not onely by his benefits, but by his threatnings, promises, preaching of his word, whereby he would haue called them to repentance. *Pareus*.

4. Yet they were still a rebellious, and gainsaying people: rebellious in heart, and gainsaying in their mouth: contrarie to those two speciall works of grace before spoken of, the belief of the heart, and the confession of the mouth, *Pellican:* so here three sinnes are set forth in the people; their *ingratitude*, that regarded not Gods mercie in calling them; their *incredulitie* in their *rebellion*, obstinacie in gainsaying: three vertues also are described in the seruants of God the Prophets; their patience *in suffering*, signified by the stretching out of their hands; their *perseverance*, all the day; the cause for the which they suffered, *against a rebellious, and gainsaying people*.

4. *Places of Doctrine.*

1. Doct. *A good intention maketh not a good action.*

1. *They haue the zeale of God, but not according to knowledge:* Hence it is euident, that to make a good action it is not sufficient to haue a kind of zeale and good intention: for then the Iewes had beene excused for putting Christ to death, which they did of a blind zeale: but here the Apostle confesseth that they had zeale, but it was not according to knowledge, and therefore it was a false and erroneous zeale; such as they were ruled with, that should make they did God seruice in killing his seruants, Ioh.16.2.

Doct. 2. *Of the kinds of prayer.*

v. 1. *My hearts desire:* There is *oratio mentalis, vocalis*, a mentall and vocall prayer, the one onely in the mind, the other vttered by the voice: of the first our Sauiour speaketh, Matth. 6. 6. *When thou prayest enter into thy chamber:* of the other v. 9. *after this manner pray yee:* And Saint Paul sheweth them both in this place, *that his hearts desire was, &c.* he prayeth both with his heart and voice: and the praier of the heart is the more principall.

Doct. 3. *How to discerne true loue and freindship.*

v. 2. *That they may be saued, &c.* Herein Saint Pauls true affection appeared toward his countrie men the Iewes, in wishing their saluation: whatsoeuer one freind wisheth vnto an other beside this, it is nothing: hence it is that Saint Paul in all his Epistles beginneth his salutation with *grace* and *peace:* this was Abrahams commendation, that he had a care to instruct his familie, children, and seruants in the waies of God, Gen. 18. 18.

Doct. 4. *Of the consent betweene the law and the Gospel.*

v. 4. *Christ is the end of the law:* So then herein both the law and the Gospel agree, that both of them doe ayme at Christ: the law looketh vnto him as the end, and the Gospel also requireth obedience to the law: but Christ is couertly insinuated in the law, but openly shewed in the Gospel: the law leadeth indirectly vnto faith, and the Gospel as it were indirectly pointeth at the law: requiring the obedience thereof, not as a cause, but as a fruit, testimonie, and consequent of iustification: and so that is fulfilled, which S. Paul saith, Rom. 3. 31. *doe we then make the law of none effect through faith? God forbid, yea we establish the law.*

Doct. 5. *Of the difference betweene the law and the Gospel.*

v. 5. *He that doth these things, shall liue thereby, &c.* Hence may be gathered three differences betweene the law, and the Gospel. 1. the law commandeth things impossible, and not in mans power, as in euery point to keepe and fulfill the law: the Gospel onely requireth faith and beleefe. 2. the law worketh terrour and perplexitie of conscience, breeding doubts and questions in the mind, who shall ascend to heauen to bring vs thither, who shall descend to hell, to keepe vs from thence: But the Gospel bringeth comfort and peace of conscience, and assurance of saluation. 3. the righteousnesse of the law is grounded vpon the law of Moses, but the iustice of faith vpon the Gospel, *this is the word of faith*, v. 8.

Doct. 6. *Of the diuerse kinds of calling and sending to preach.*

v. 18. *How shall they preach, vnlesse they be sent, &c.* Though the Apostle doe here especially speake of the extraordinarie calling, such as was this of the Apostles, yet it is true of the ordinarie calling of preachers, that none must take vpon them to preach, vnlesse they be sent of God: which is either immediately, as the Prophets were so called of God in the old Testament, or mediately by the authoritie of the Church, or by them to whom it is committed: which kind of mediate calling is not in euery Church the same in respect of some circumstances, which are left to the libertie of the Church, *Paræus*: but yet the same end must be propounded, which is the edifying of the Church, and none ought to be sent, which are not meete: for such are not sent of God, but runne vncalled, and vnsent, and are intruders: But no man, as the Apostle saith, ought to take this honour vpon him, but he that is called of God, Hebr. 5. 4.

Here I cannot omit that obseruation of *Faius:* who thinketh the sending of Ionas to haue beene ordinarie, from the companie of the Prophets: and of the Apostles by Christ, excepting Paul: whereas for the former the text saith, that Ionas fled from the presence of the Lord, that called him: & who were called extraordinarily if the Apostles were not, both in respect of the caller, which was Christ God in the flesh, and of their extraordinarie and miraculous gifts.

Now the ordinarie calling is in a Church alreadie setled and constituted, the extraordinarie, when a Church is to be setled: and it is of two sorts: either when there is no Church at all, as the Apostles were sent vnto the Gentiles, who were altogether straungers from God: or when the Church is wholly corrupted with false doctrine and corrupt manners, as the Prophets were raised vp in Israel, when they were fallen to idolatrie: and now in

in this last age, when Christians vnder Antichrist were becom idolaters, God hath stirred vp many zealous preachers, as *Hus, Hierome, Luther, Calvin*, with other excellent instruments.

Doct. 7. *Of the peace which the Gospel bringeth.*

v. 15. *How beautifull are the feete of them, which bring glad tidings of peace?* Whereas without Christ God was offended with the world, and there was no peace, but the earth was full of tribulation, 2. Chron. 15. 4. God by Christ reconciled the world to himselfe, and sent peace, according to the song of the Angels at the birth of Christ: *glorie to God in heaven, and in the earth peace:* which peace is threefold: first toward God, in the assurance of the remission of sinnes, Rom. 5. 1. peace of conscience, in that sinne hath no more power ouer vs to perplex and trouble our mindes: and peace with our brethren: of these two our Sauiour speaketh, Matth. 9. 57. *Haue salt in your selues, haue peace one with an other:* But whereas Christ saith he came not to send peace, but debate, Luk. 12. 51. that is to be vnderstood of the peace of the world, which hateth the light, and with it the children of light can haue no peace.

5. *Places of controversie.*

Controv. 1. *Against inherent iustice.*

v. 3. *They beeing ignorant of the righteousnesse of God, &c. Stapleton Antidot. p.* 601. contendeth, this place to be vnderstood of inherent, not of iustice imputed: for that which is imputed (saith he) is not giuen, neither receiueth he any iustice, to whom it is imputed onely, but remaineth still wicked in himselfe.

Contra. 1. The righteousnesse, which is inherent in a man, is the righteousnesse of works, which the Apostle calleth their owne righteousnesse, but the righteousnesse of God, is not the righteousnesse of workes, but that which is of faith: as the Apostle sheweth, *v.* 6. there he calleth that the righteousnesse of faith, which here he nameth the righteousnesse of God, but this is no other then righteousnesse imputed: now faith is imputed for righteousnesse without workes, Rom. 4. 5, 6. thus then the argument is framed: the righteousnesse of God is the righteousnesse of faith: this is prooued, both out of this place, *v.* 4. and *c.* 3. 22. *the righteousnesse of God by faith:* but the righteousnesse of faith is by imputation, *c.* 4. 5, 6. therfore the righteousnes of God, is righteousnes imputed.

2. That iustice is not onely giuen, which is actually conferred, but that also which is accounted and imputed: as the debt which is freely pardoned is as fully discharged, as if the debt were paied: and they which are iustified by righteousnesse imputed, remaine not wicked, because they are counted righteous in Christ, beeing iustified by faith: and are sanctified in some measure, and so are regenerate, and become new, beeing mortified vnto sinne: by which their mortification and dying vnto sinne, they are not iustified before God, but onely by faith in Christ.

Controv. 2. *Against the workes of preparation, which are done without faith.*

v. 4. *Christ is the ende of the law:* Here *Chrysostome* well noteth that if Christ be the end of the lawe, it followeth, that, *qui Christum non habet, etsi legis iustitiam habere videatur, tamen non habeat*, he which hath not Christ, though he seeme to haue the righteousnesse of the lawe, yet he hath it not, &c. without Christ then, and faith in him, there is no true righteousnesse before God: for without faith it is impossible to please God, Heb. 11. 6. what is become then of the Popish workes of preparation, which should goe before iustification? as though a man hauing not faith, yet by his workes might prepare and make himselfe fit for iustification following: for all such workes, which come before faith, and so are not sanctified in Christ, are before God no better then sinnes.

Controv. 3. *That it is impossible for any in this life to keepe the lawe.*

v. 5. *The man that doth these things shall liue thereby:* 1. Hence it is euident, that no man can performe the lawe in euerie point: for the lawe requireth perfect obedience in all things: and as he that keepeth it shall liue thereby, so he that fayleth in any part thereof, is vnder the curse of the lawe, as S. Paul sheweth, Galat. 3. 10.

2. If it be answeared, that it is impossible to keepe the lawe by the power onely of free-will, but by grace it is possible to be kept, S. Iohn sheweth that euen the regenerate by grace are not without sinne, 1. Ioh. 1. 8. and consequently they transgresse the lawe: for sinne is the transgression of the lawe, 1. Ioh. 3. 4.

3. And whereas *Stapleton* obiecteth, *antid. p.637.* that then this should be a ridiculous, deceitfull, and idle promise, *He that doth these things shall liue thereby*, if none were able to doe them: and it were like as a father should promise his sonne an inheritance, if he could get a kingdome, which were impossible for him to doe.

Contra. 1. Though the condition be impossible to vs to be fulfilled, yet is it possible in Christ, who hath performed the perfect obedience of the lawe. 2. and though it be not possible to keepe the lawe perfectly, yet by grace we are made able in some measure to keep the lawe, and the rest where we faile, is supplied by the perfect obedience of Christ. 3. neither is the example like, for the sonne is not bound by any dutie to fulfill that condition: but we are debters vnto God, for the keeping of the lawe: which if it be now impossible, it is mans owne fault, who in his creation was made righteous, and endued with sufficient strength to keepe the law: See further hereof, *Synops. Centur. 4. err. 63.*

Contr. 4. *Against the doubting of saluation.*

v. 6. *Say not in thine heart, who shall ascend, &c.* 1. The Apostle sheweth the contrarie effects of the lawe and Gospell: they which depend vpon the righteousnesse of the law are continually in doubt, how they shall come to heauen, and how they shall escape hell: but the righteousnesse of faith remooueth all these doubts: because their faith is grounded vpon the word of God, which teacheth them, that Christ ascended into heauen for them, and that he died for them, they neede none other to ascend to prepare them a way into heauen, nor to descend to suffer death, and deliuer them from hell.

2. There is not then any question remaining in the faithfull of their saluation, either *dubitando*, by doubting, how they shall goe to heauen, or *trepidando*, in beeing afraid of hell: but because our faith is not here perfect there may be some strife and wrastling in the soule betweene the assurance of faith, and carnall infirmitie: sometime the faithfull may make question, *luctando*, in wrestling and striving against carnall distrust, saying, *if God be with vs, who can be against vs?* but at the length faith prevayleth and triumpheth, resoluing thus with the Apostle, *who shall separate vs?*

3. But here we must make a difference of feare: faith expelleth not all feare, but onely the slauish and seruile feare of hell and damnation, ioyned with distrust and torment of conscience: yet a filiall feare and reverent awe of God remaineth in the servants of God: which is chiefely for the time past, they feare to offend so gracious a God, and mercifull a father, they feare not for the sinnes alreadie committed, which they are assured are forgiuen in Christ.

4. And this assurance and firme perswasion of saluation the Apostle insinuateth afterward, where he speaketh in the second person to euerie faithfull person, *If thou shalt confesse with thy mouth, &c. thou shalt be saued:* signifying thus much that euerie one examining himselfe by the beleefe of his heart, and confession of his mouth, may vndoubtedly conclude that he is saued. This maketh against the Popish vncertaintie and doubting of saluation: Whereof see more, *Synops.*

Controv. 5. *Against vnwritten traditions.*

v. 8. *This is the word of faith which we preach, &c.* The Apostle here sheweth that the Gospel which he preached was agreeable to the Scriptures, he preached no other thing, then he here writeth: and he writeth nothing but was consonant to the old Scriptures: as *Irenæus* thus testifieth, *per Apostolos Euangelium peruenit ad nos, &c.* by the Apostles the Gospell came vnto vs, which they then preached, but afterward by the will of God, in the Scriptures they deliuered, *fundamentum & columnam fidei nostræ*, the foundation and piller of our faith, &c. *lib. 3. c. 1.* The Romanists then may be ashamed to flie vnto that vile and base refuge of the old Manichees, to say, that the Apostles preached some things, and committed other to writing: See *Synops.*

Controv. 6. *Against freewill.*

v. 8. *The word is neere thee, &c. Erasmus* in his defense of freewill against Luther, vrgeth this place, to shew the power and strength of freewill in keeping the commandements: and he presseth those other words of Moses, *non est supra te*, it is not aboue thee, that is, beyond thy strength.

Contra. 1. But the Latine translator there sayleth in the rendring of the right sense of

of the words: which are, *is not hid from thee*, not, *which is not aboue thee*. 2. he ſpeaketh of the facilitie of the commandements, not by the power of freewill, but by faith in Chriſt, who hath fulfilled the law for vs, and by whoſe grace we are enabled in ſome good meaſure to keepe the commandements of God, which are not greeuous vnto vs which are iuſtified by faith and ſanctified by the ſpirit. 3. and if it be admitted, that Moſes there ſpeaketh of the law: his meaning onely is, that the knowledge of the law, was not hid from them, neither was it farre off, that they had neede fetch it from heauen, or from the vtmoſt partes of the Sea, it was preſent with them, and continually in their mouth, beeing rehearſed by the Prieſts, and Levites: ſo that *nulla ignorantia excuſatio ſit reliqua*, their remained no excuſe of ignorance: thus *Luther* anſweareth *Eraſmus*: and *Bellarmine* alſo acknowledgeth, that Moſes there ſpeaketh, *de facilitate non obſervandæ, ſed cognoſcendæ legis*, of the facilitie of knowing, not doing the law, *lib. 5. de grat. c. 6.*

Controv. 7. Againſt *Limbus Patrum*, that Chriſt went not downe thither to deliuer the Patriarkes.

v. 7. *Say not, who ſhall deſcend into the deepe: that is to bring Chriſt againe from the dead:* the ordinarie *gloſſe* would inferre vpon theſe words, that Chriſt deſcended into *Limbus* to fetch the Fathers from thence: for he that ſaith, *who hath deſcended*, in a manner deniеth, that none deſcended thither, and ſo not the Patriarks, and conſequently neither Chriſt, who deſcended not, *niſi pro illis liberandis*, but to deliuer them.

Contra. 1. But *Lyranus* refuſeth this interpretation vpon theſe two reaſons: becauſe it is neither agreeable to that place of Moſes, Deuter. 30. which will beare no ſuch ſenſe: nor yet vnto the words following: where he expoundeth, the deſcending into the deepe, of the raiſing of Chriſt from the dead: v. 9. 2. Some of our owne expoſitors, doe interpret this clauſe, *deſcending into the deepe*, thus, that Chriſt *ſubierit inferos dolores*, hath vndergone the verie dolours of hell for vs, *Calvin: Martyr* expoundeth it of the place of hell: as if one of curioſitie ſhould aske who ſhould goe downe to hell to certifie vs, that Chriſt hath ouercome hell and damnation for vs. Some vnderſtand it of the graue, as *Lyranus*, *Oſiander:* to ſay, who ſhall deſcend into the deepe is all one, as to denie, that Chriſt is riſen from the dead: but Moſes for the deepe, ſaith *(Sea)* which cannot properly be taken for the graue. Some thinke that by going to heauen, and deſcending to the deepe, are meant things of great difficultie, and impoſſible, to ſhew that the Goſpel requireth no ſuch thing of vs, to goe to heauen or hell: *Faius:* But beſide this laſt, it may be added further, that by the confeſſion of the death of Chriſt we are conſequently deliuered from the feare of deſcending to hell, that is, of beeing condemned: becauſe by Chriſts death we are deliuered from the feare of hell, ſo that he which remaineth ſtil fearefull of hell, doubteth of the truth of Chriſts death and reſurrection: to this purpoſe *Parens:* See before qu. 12.

Controv. 8. *Whether the righteouſneſſe of faith, and the righteouſneſſe of the law, be one and the ſame, or contrarie the one to the other.*

1. *Stapleton* affirmeth them to be the ſame, *Antidot. p.* 618. by theſe arguments. 1. the law leadeth vs to no other righteouſneſſe, but to the righteouſneſſe of the law: but it leadeth alſo to faith in Chriſt: therefore faith in Chriſt is that righteouſneſſe. 2. the end of the law is the righteouſneſſe of the law, and Chriſt is the end of the law, therefore faith in Chriſt is the end of of the law. 3. that which is perfect and imperfect, doe not differ in kind, as an infant, and a man of perfect age: the iuſtice of the law is imperfect, the iuſtice of faith perfect, they then differ no otherwiſe.

Contra. 1. The law directly intendeth the iuſtice of the law, and indirectly it leadeth vnto Chriſt: ſo it is falſe, that it leadeth and directeth onely to the iuſtice of the law: it leadeth vnto the righteouſneſſe of the law one way, by the proper ſcope and intent thereof, and to Chriſt an other way, indirectly, and by an accident, becauſe when we ſee our weaknes in performing of the law, we are driuen to ſeeke vnto Chriſt, that hath kept the law for vs. 2. the ſame anſwer ſerueth for the next obiection: Chriſt is the end of the law, one way, as is ſaid, and the righteouſneſſe of the law, an other. 3. they differ rather as a thing perfect and imperfect of two diuerſe kindes, not as an infant, and a man of yeares, but as reaſonable and vnreaſonable creatures; they agree onely in generall, they are both a kind of iuſtice, and haue one efficient cauſe, God is the giuer and worker of the one iuſtice, and of the other; but they differ in the ſeuerall properties, the one is imputed, the other inherent, and is

by faith, the other by workes.

2. Neither yet doe theſe two kinds of righteouſneſſe differ, as contrarie the one to the other, as ſome thinke: 1. one good thing is not contrarie to another, but both the righteouſneſſe of the law, and of faith are good. 2. neither doth God command contrarie things; but both the iuſtice of the law, and of faith are commanded. 3. and one contrarie doth expel an other: but the righteouſneſſe of the law doth neceſſarily follow and accompanie faith, (though not to be iuſtified by it) as ſanctification doth accompanie iuſtification.

3. Neither doe they differ onely *ratione, non re*, not in the thing or indeed, but in a certaine reſpect, as *Gryneus* ſaith they are *vna ſpecie*, of one and the ſame kind, and that the diſtinction and difference betweene them is not *realis, ſed rationis*, is not reall, but rationall: as the Peripatetike Philoſophers doe make morall vertue, and vniuerſall iuſtice one and the ſame, *re & ſubiecto*, in the matter it ſelfe and ſubiect, and to differ onely, *ratione* in a certaine reſpect: for as it is conſidered as an habite of the word, it is called vertue, but as it giueth vnto euery one his own, it is iuſtice: ſo (he thinketh) theſe two kinds of iuſtice do differ, not in nature and ſubſtance, but onely in a certaine reſpect and rationall difference. But vnder correction of ſo worthie a man, there is a greater difference then thus, betweene the the iuſtice of the law, and the iuſtice of faith. 1. *Grynem* himſelfe confeſſeth in the ſame place, that they differ *ſubiecto*, in the ſubiect: for the iuſtice of faith, is *ſubiective*, in Chriſt, by way of a ſubiect, the iuſtice of the law hath man for his ſubiect: therefore they differ otherwiſe, then in a diuerſe reſpect. 2. that which differeth in forme, matter, qualitie, ſubiect, differeth more, then onely in a certaine reſpect. But the iuſtice of the law, and of faith differ in all theſe: 1. in forme, the iuſtice of the law ſaith, *doe this*, and thou ſhalt be ſaued; faith ſaith, *beleeue onely, &c.* 2. in matter they differ, the one conſiſteth of workes, the other of faith. 3. in qualitie, the one is imperfect, the iuſtice apprehended by faith is abſolute and perfect. 4. in ſubiect, the iuſtice of faith is imputed vnto vs, beeing inherent in Chriſt, the iuſtice of the law is inherent in man and not imputed.

4. Wherefore theſe two iuſtices, 1. are neither one and the ſame, as *Stapleton*. 2. not contrarie. 3. not differing onely in a certaine reſpect, as *Grynems*. 4. but they differ, as diuers *ſpecies* or kinds of the ſame gender; they are both *iuſtice*, but the one inherent, the other imputed, the one conſiſteth in doing, the other in beleeuing, *Par. dub.* 5. and *Pet. Mar.* will haue them differ, as in Logike, the difference, and propertie of a thing; the difference is that which giueth eſſence vnto a thing, as Chriſts iuſtice applied by faith maketh our iuſtification, the propertie, is that which followeth the nature of a thing; and ſo the iuſtice of the law in our holines and ſanctification doth follow neceſſarily our iuſtification by faith.

Controv. 9. *Whether the righteouſneſſe of the law, and that which is by the law, doe differ.*

Pererius diſput. 2. maketh three kinds of iuſtice. 1. one is *iuſtitia legis*, the iuſtice of the law, or the law of iuſtice, which is that iuſtice, when God by his grace doth helpe vs to fulfill the law. 2. the iuſtice of faith is that, which is giuen vnto thoſe, that beleeue in Chriſt. 3. *iuſtitia ex lege*, iuſtice by the law, is that which a man doth of himſelfe, without faith and grace, onely by the ſtrength of freewill; and this is that iuſtice, which the Apoſtle here ſetteth againſt the iuſtice of faith. This diſtinction alſo hath *Stapleton* making the like difference betweene *iuſtitia legis*, and *iuſtitia ex lege*, righteouſneſſe of the law, and righteouſneſſe by the law, and *Bellarmine*, as is before alleadged, qu. 29.

Contra. 1. As the righteouſneſſe of faith, and by faith, with Saint Paul are one and the ſame, as Rom. 4.11. it is ſaid to be of faith, πίστεως, and here v. 6. righteouſneſſe which is by faith, ἐκ πίστεως: ſo neither doe the righteouſneſſe of the law, and by the law differ: for both of them haue the ſame definition: he that doth the *law, ſhall liue thereby:* ſo that theſe termes of the law, by the law, through the law, in the law, in the matter of iuſtification are all one and in effect the ſame: as that which he calleth the righteouſneſſe νόμου, of the law, Rom. 8. 4. the ſame is ἐκ νόμου, by the law, c. 10. 5. διὰ νόμου, through the law, Gal. 2. 21. ἐν νόμῳ, in the law, Gal. 10. 11.

1. Concerning that diſtinction, it faileth in one of the parts thereof: for that which they call *iuſtitiam ex lege*, righteouſneſſe by the law, which a man doth without grace and faith onely ſchooled by the law, and mooued by the terrour thereof, that is no iuſtice at all: for the law is holy and good, Rom. 7. 12. and the workes thereof holy and good, but without faith

faith and grace no man can doe any good thing: neither doth Saint Paul diſpute of any ſuch imagined iuſtice, but euen of thoſe workes of the law, which are done by men ſanctified by grace, as the Apoſtle giueth inſtance in Abraham and Dauid ſanctified men, Rom. 4. who yet by the workes of grace were not iuſtified.

3. Indeed *Auguſtine* hath ſuch a diſtinction, betweene the righteouſnes, *legis*, of the law, which is fulfilled in vs by grace, and *ex lege*, by the law which is that righteouſneſſe, which a man worketh by his owne freewill: as is before alleadged, qu. 29. But *Auguſtines* meaning is not, that a man is iuſtified by either of theſe kinds of righteouſneſſe, therefore that diſtinction, as he vſeth it, is impertinent to this purpoſe: for we affirme, that the righteouſneſſe of the law, whereby they pretended to be iuſtified, is indifferently called, *of the law*, or *by the law*: and the Apoſtle herein maketh no difference. lib 3. cont. 2. ep. Pelag. c. 7.

4. And as for that exact righteouſneſſe which the law requireth, which indeed is that which is called *iuſtitia legis*, the righteouſneſſe of the law, it is no otherwiſe fulfilled in vs, then by faith in Chriſt, Rom. 8. 4. the faithfull alſo receiue grace by the ſpirit of ſanctification to keepe the law in ſome meaſure: but they are ſaid rather to walke according to the law, and in Saint Iohns phraiſe, κατὰ τὰς ἐντολὰς, according to the commandements, then to fulfill or keepe the law and commandements.

Controv. 10. *That Baptiſme doth not giue or conferre grace.*

v. 8. *This is the word of faith, &c.* The ordinarie gloſſe out of *Auguſtine* doth inferre hence, and out of that place, Ioh. 15. 1. *Yee are cleane through the word, &c.* that it is not the water which ſaueth in baptiſme, but the word: for he ſaith not, ye are cleane becauſe of baptiſme, but through the word: *detrahe verbum, &c.* take away the word, and what is water but water: *accedat verbum ad elementum, &c.* let the word come to the element and it becommeth a Sacrament, *vnde eſt iſta tanta virtus aquæ, &c.* where is this great vertue of the water, that it touebeth the bodie, and the heart is waſhed, *niſi faciente verbo, &c.* but becauſe the word worketh, not becauſe it is rehearſed, but beleeued, &c. this iudgement of *Auguſtine* here cited in the gloſſe is agreeable to Saint Pauls doctrine, Epheſ. 5. 26. *cleanſing it by the waſhing of water through the word:* the water then waſheth not of it ſelfe, but by the word: then the element it ſelfe conferreth not grace, as the Romaniſts hold: See further, *Synopſ. Centur.* 2. *err.* 69.

Controv. 11. *Againſt the diſſembling of our faith and profeſſion.*

v. 9. *If thou ſhalt confeſſe with thy mouth, &c.* It is then neceſſarie to confeſſe the faith of Chriſt, which is beleeued in the heart, contrarie to the opinion of the Libertines, which renew the old error of the Priſcillianiſts, and Carpocratian heretikes, which thought it lawfull to diſſemble their faith before the Magiſtrate: ſo doe the familie of loue, the Libertines of theſe daies: and ſuch carnall Goſpellers, which thinke it ſure for them to goe vnto the Popiſh Maſſe, and other ſuperſtitious rites, keeping their conſcience to themſelues: they are the *Nicodemites* of theſe daies: But the Apoſtle reprooueth them all, requiring this as neceſſarie vnto ſaluation to confeſſe Chriſt with the mouth: And our Sauiour ſaith, that who ſo is aſhamed of him here, he will be aſhamed of him in his kingdome, Mark 8. 38.

Controv. 12. *That faith is not onely in the vnderſtanding.*

The Romaniſts (as namely *Bellarmine*) doe affirme, that faith onely hath the ſeate in the intellectuall part: *lib. 1. de. iuſtificat. c. 6.* and ſo they hold faith to be an act onely of the vnderſtanding: *Rhemiſt. annot. 2. Cor. 13. ſect. 1.*

But the contrarie is euident here: the Apoſtle ſaith, *with the heart man beleeueth, &c.* now the heart is not the ſeate of vnderſtanding, but of the affections: and yet the heart is taken according to the phraſe of Scripture, not for that vitall part of the bodie, but for the ſoule and all the faculties thereof: wherefore though knowledge and vnderſtanding be requiſite vnto faith, yet the principall part thereof, is an aſſured confidence and beleefe which is in the heart and affections, not in the braine onely and vnderſtanding. See further *Centur. 4. err.* 48.

Controv. 13. *The Scriptures the onely ſufficient rule of faith.*

v. 11. *For the Scripture ſaith, &c.* S. Paul hetherto hath prooued the whole doctrine of faith

faith by him deliuered by the testimonie of Scripture: and Act. 26. 22. he professeth, that he taught none other things, then Moses and the Prophets did: we are then onely in matters of faith to haue recourse vnto the Scriptures, not vnto vnwritten traditions, whether the Papists would send vs, for they are vncertaine, mutable, variable, and therefore can be no rule of faith.

And further, whereas the Apostle addeth, the *Scripture saith*, as before c. 9. 17. hereby that cauill of the Iesuites is remooued, which say that the Scripture is mute and dumbe, and cannot be a iudge of controversies: but the Apostle saith, the *Scripture speaketh*, that is, God speaketh in the Scriptures, and it speaketh and proclaimeth the truth to euery one; therefore it is not a dumbe but a speaking iudge: and therefore is sufficient to determine all controversies of religion, and matters of faith: See further *Synos. Centur.* 1. *err.* 5.

Controv. 14. *How the Apostle saith, there is no difference betweene the Iew and the Grecian. v.* 12.

Obiect. The Apostle before gaue the prioritie vnto the Iewes, c. 1. 17. *to the Iew first, and also to the Grecian:* how then doth he say here, there is no difference.

Ans. 1. We must distinguish the times: there was in the old Testament a difference made, because the Lord then had made choise onely of Israel, before all the people in the world, but now vnder the kingdome of the Messiah, this difference is taken away: Christ hath broken downe the wall of partition, and of both made all one: so *distingue tempora & concilaibis. Scripturas*, distinguish the times, and you shall reconcile the Scripture: *Parm.*

2. Adde hereunto, that because euen at the first preaching of the Gospel, the Iewes had a preheminencie, and the Gospel was first offered vnto them, the distinction of times will not fully satisfie: the Iews were not preferred, *quoad bona gratiæ*, in respect of spiritual grace, but *quoad prærogativam, &c.* in respect of some prerogatiues they had, which S. Paul sheweth what they were, Rom. 3. 2. and c. 9. 5. 6. *Gorrhan.*

Controv. 15. *Against the maintainers of Vniuersall grace.*

Obiect. Whereas the Apostle saith, v. 12. *rich vnto all*, he may seeme to fauour their opinion, which hold, that God hath vniuersally and indifferently decreed to shewe mercie vnto all, and so in his owne purpose he hath not reiected any.

Answ. We must vnderstand the Apostle here not to speake *absolute*, absolutely of all in generall, but with these two qualifications: he speaketh of all *distributiue*, by way of distribution, all both Iewes and Gentiles: he is rich to all not in particular, but of what nation or kindred whatsoeuer, Iew, or Gentile: for that the Apostle taketh vpon him to proue, that not to the Iewes onely, but to the Gentiles also the promises of mercie in Christ doe belong: secondly the Apostle nameth (all) *limitate*, with a certaine limitation, *vnto all that call vpon him*, that is, *all beleeuers*, for they onely call vpon God, that doe beleeue in him.

Controv. 16. *That faith iustifieth not by the act thereof, but onely as it apprehendeth Christ.*

Whereas the Apostle saith, v. 13. *Whosoeuer calleth vpon the name of the Lord shall be saued, &c. Bellarmine* would hence inferre, that faith doth not iustifie, *relatiue*, by way of relation vnto Christ, by beleeuing in him, but in seeking, asking, inuocating, as here the Apostle saith: *lib.* 1. *de iustific. c.* 17.

Contra. 1. The Apostle saith not, neither can it be concluded out of his words, that we are saued by calling vpon God, but inuocation is a sure note and argument of saluation, because it is an euidence of their faith, whereby they are iustified and saued. 2. but faith iustifieth onely *passiuely*, as it apprehendeth Christ, not *actiuely*, in respect of the work and merit thereof: for we are iustified by the righteousnes of God, by faith in Christ, Rom. 3. 22. but the act and work of faith is a part of mans righteousnes, not of Gods, therefore so faith iustifieth not; but as it apprehendeth the righteousnes of God in Christ: See further *Synos. Centur.* 4. *err.* 53.

Controv. 17. *That faith onely iustifieth, not inuocation.*

Bellarmine out of this place, *whosoeuer calleth, &c.* would confirme an other of his errors, that faith *pro parte sua*, for it part iustifieth, if other things be not wanting: for saluation is here ascribed to inuocation: *lib.* 1. *de iustif. c.* 12.

Contra. 1.

Contra. 1. The ſame anſwer may ſuffice: for here ſaluation is not aſcribed vnto invocation, neither doth the Apoſtle ſhew, how, but who they are which ſhall be ſaued, namely, they which call vpon him, which is an act and effect of faith: for without faith, there is no invocation: the argument then followeth not, they which call vpon God ſhall be ſaued, therefore for their calling vpon God they ſhall be ſaued: for this were like, as if one ſhould reaſon out of theſe words of S. Paul, Act. 27.31. *Except theſe abide in the ſhippe, ye can not be ſafe:* all that did abide in the ſhippe were ſafe, therefore becauſe they did abide in the ſhippe, they were ſafe: for the ſhippe brake, and ſome were ſaued by ſwimming, ſome vpon boards, and other pieces of the ſhippe.

Controv. 18. *Againſt the invocation of Saints.*

v. 14. *How ſhall they call on him, in whom they haue not beleeued, &c.* This place is ſtrongly vrged againſt the Popiſh inuocation of Saints by our Proteſtant writers, as *Pareus, Paim,* and others: for if we are to call vpon none, but in whom we muſt beleeue, and we are onely to beleeue in God, Ioh. 14. 1. *Ye beleeue in God, beleeue alſo in mee,* it followeth that God onely muſt be called vpon.

The Rhemiſts in their annotation here anſwer by a diſtinction of beleefe: that none can inuocate Chriſt as their Lord, and Maſter, vnleſſe they beleeue him ſo to be: but they may truſt alſo in Saints, that they can helpe them, and ſo alſo may beleeue in them, as their helpers: and this phraſe (they ſay) to beleeue in men, is found in Scripture, as Exod. 14. 31. *they beleeued in God, and in Moſes,* for ſo it is in the Hebrew.

Contra. 1. Seeing the Scripture curſeth him that truſteth, or putteth any confidence in man, Ierem. 17. 5. how can Papiſts eſcape this curſe, that are not aſhamed to profeſſe their truſt and confidence in man. 2. though that in the Hebrew phraſe the prepoſition *(beth)* which ſignifieth *(in)* be vſed, yet it is no more, then is expreſſed in the Latine phraſe in the datiue caſe, and ſo the Latine tranſlator, well obſerueth, *crediderunt Deo & Moſi,* they beleeued God, and Moſes: the meaning is no more then this, that they beleeued Moſes as a true Prophet of God, that it came to paſſe, as he had foretold. 3. and ſeeing all our faith and confidence muſt be grounded vpon the Scripture, but in the Scripture men haue no warrant to truſt in Saints, that they can helpe them, this is but a vaine confidence. 4. Neither are there diuers kinds of a religious beleefe and confidence: there is a ciuill kind of aſſurance, which is the good perſwaſion, that one may haue of another: but all our religious beleefe muſt be onely ſetled vpon God. 5. And ſo to conclude, *Auguſtine* ſaith in Pſalm. 64. *non poteſt eſſe Deo grata oratio, quam ipſe non dictauit, &c.* that prayer cannot be acceptable to God, which he (that is Chriſt) hath not indited: But Chriſt hath not endited any praier vnto any but vnto God onely: therefore that forme of prayer is onely acceptable to him: See further hereof in *D. Fulkes* anſwer to the Rhemiſts vpon this place.

Controv. 19. *That we muſt pray with confidence and aſſurance.*

Mr. Calvin alſo vpon theſe words, *how ſhall they call on him, in whom they haue not beleeued, &c.* confuteth the opinion of the ſchoolemen, *qui ſe dubitanter Deo offerunt,* which doubtfully offer their prayers to God: and ſo *Bellarmine* ſaith, that it is not neceſſarie for a man in his prayer to beleeue and be perſwaded that God will heare him. *lib.* 1. *de bonis operib. c.* 9.

Contra. But the Apoſtle here requireth an aſſured beleefe in him that prayeth: and our Sauiour ſaith, *What ſoeuer ye deſire, when ye pray, beleeue that ye ſhall haue it, and it ſhall be don vnto you,* Mark. 11.24. See further *Synopſ. Centur. 4. err.* 88.

Controv. 20. *Againſt the vaine pompe of the Pope of Rome in offering his feete to be kiſſed.*

v. 15. *How beautifull are the feete, &c.* This maketh nothing at all to countenance the pride of the Romane Antichriſt, who hath offered his feete to be kiſſed of Kings and Emperours. 1. the Prophet firſt, and the Apoſtle following him, meaneth not any ſuch particular geſture to be offered to the feete, but by a figure is vnderſtood the reuerence due to the perſon of thoſe which preached the Goſpel: and this rather confoundeth the pride of the Pope and his Cardinals, that ride in ſtate on their trapped horſes, whereas the Apoſtles trauailed on foote, preaching as they went: and therefore it is ſaide, *how beautifull are the feete.* 2. and this honour is onely belonging to them which preach the Goſpel: but the Pope and his Cardinals are ſo farre from preaching the Goſpel, that they by all meanes ſup-

preſſe

presse it, and persecute with sword and fire the professors of it: *Martyr.* See hereof more *Synops. Centur. 2. err. 29.*

Controv. 21. *Against humane traditions.*

v. 17. *Faith commeth by hearing, and hearing by the word of God, &c.* Hence it is euident, that nothing must be preached but the word of God, and that faith onely is builded thereupon: all humane traditions must giue place, and whatsoeuer is vrged beside the word of God: The Papists indeed, are not ashamed to call their traditions, *verbum Dei non scriptum*, the word of God not written; which is not farre from blasphemie to make their own inuentions, and traditions equall with the word of God: which is not to be found, but onely in the Scriptures: for the word of God is certaine, we know who is the author thereof, it is consonant to it selfe, and remaineth for euer: but their traditions are of obscure and vncertaine beginning, they are contrarie to themselues, and are chaungeable: *Basil* hath this notable testimonie concerning the authoritie of the Scriptures, calling it, the sinne of pride *aut non admittere, &c.* either not to admit the things written in the Scriptures, or to adde vnto them: and this he confirmeth by that saying of S. Paul, Gal. 3. 15. *Though it be but a mans couenant, when it is confirmed, yet no man doth abrogate it, or addeth any thereto, &c.* See further concerning traditions, *Synops. Centur. 1. Err. 13.*

ferm. de confes. fidei.

Controv. 22. *That the Ministers and Preachers of the Gospel haue a lawfull calling, against Stapleton.*

v. 15. *How shall they preach vnlesse they be sent, &c.* Hereupon the Romanists, as namely *Stapleton Antidot. p.* 684. and the *Rhemists* in their annotations here, take occasion to charge the Protestant Ministers which intrusion: because they haue neither an extraordinarie calling, because they are not furnished with the power of miracles, nor yet ordinarie from the Church.

Contra. 1. It is not true, that there is no extraordinarie calling without the gift of miracles, for we read of many Prophets, which were sent in times past, and yet are not mentioned to haue wrought any miracles. 2. The Preachers and Protestant Ministers now, doe enter by that ordinarie calling, which is established in those seuerall Churches, where they are placed. 3. in the beginning of the reformation of religion, diuerse, which were stirred vp to be preachers of the gospel, had a calling, such as it was in their Popish Church, as *Luther*, *Pet. Martyr*, with others. 4. But we insist rather vpon this point, that where either there is no Church, or the same corrupted, diuerse are extraordinarily raised vp, and so sent of God (of which extraordinarie sending the Apostle speaketh here) where no lawfull calling is to be had: as learned *D. Fulk* in his answer vpō this point, sheweth out of *Russinus*, how diuerse great nations haue beene conuerted by lay men, and women: as a great nation of the Indians, by *Ædesius*, and *Frumentinus*: the countrie of the Iberians, by a captiue woman: yea and further he addeth, how in constituted Churches, lay men, which were able, were permitted to teach the people, which was the defense of Alexander B. of Ierusalem, *Theoctistus* of Cæsaria against *Demetrius* B. of Alexandria, for suffering *Origen* before he was ordained to teach in the Church: how much more, where the Church is corrupted, may not lay persons be stirred vp extraordinarily to preach.

Controv. 23. *That the Hebrew text is more authentical, then the vulgar Latine translation.*

v. 18. Whereas the Apostle saith, *their sound is gone through the earth*, according to the *Septuagint:* and so the latine translator readeth: and yet in the Hebrew text, Psal. 19. the word is *cavam, their line*, hereupon, and by occasion of the like places our aduersaries doe commend the vulgar latine, as more authenticall, and freer from corruption, then the Hebrew.

Contra. For answer hereunto: 1. some thinke, that the Septuagint, for *kavam, their line*, might read *kalam, their voice*, which word is in the end of the former verse, *Patus*: but then, as *Pareus* obserueth, the Septuagint would haue translated it φωνὴ, voice, as they did before, not φθόγγος, sound. 2. *Beza* thinketh they translated thus (*their sound*) to make it answerable vnto the next clause, *and their words into the end of the world.* 3. and *Pareus* gesseth that they might read θόλος, which signifieth, *ædificium cameratum*, a valted building, such as the frame of the heauens seemeth to be. 4. But I rather thinke that the Apostle refuseth not the Septuagint, whose translation was so well knowne, because they reteine the sense of the place, though they exactly render not the words: for both in respect of the heauens,

heauens, whereof the Pſalmiſt ſpeaketh, their line and workemanſhip, was as it were their voice, and in reſpect of the Apoſtles their propheſies of their ſound, and voice, was as a line, and rule of doctrine to the Church: and theſe two the Prophet Iſai ioyneth together, c.28. 10. *precept vpon precept, line vpon line*, where the ſame word is vſed: and thus the precepts of the Apoſtles, was indeede a line vnto them, whome they taught. 5. But it were a very prepoſterous courſe to preferre the tranſlation before the originall; as the riuers before the ſpring and fountaine: which is contrarie to *Auguſtines* mind, *lib.2.de doctrin.Chriſt.* who would haue the old Teſtament examined according to the Hebrew, and the new according to the Greeke originall.

24. Controv. *Againſt the workes of preparation.*

v.20. *I was found of them, that ſought me not.* In that the Gentiles were called, when they ſought not after God, neither enquired after him: it is euident that they did not prepare a way by their morall works, or ciuill kind of life, and thereby make themſelues more fit and apt for their calling: for they are called in the former verſe, *a fooliſh nation*, altogether vnwiſe vnto ſaluation: for it is not poſſible without faith to pleaſe God, Heb.11.6. ſo *Chryſoſtome* here confeſſeth, in that the Lord ſaith, *I was made manifeſt to them, that asked not after me*, he ſheweth, *quod totum hoc Dei gratia perfecerit*, that Gods grace wrought all, &c. and yet afterward, forgetting himſelfe, he ſaith, *nequaquam omnium erant vacui*, they were not void of all: for in that they apprehended and acknowledged the things manifeſted vnto them, *hoc de ſuo attulerunt*, this they brought of their owne, &c. whereas our Sauiour Chriſt ſaith, *without me ye can doe nothing*, Ioh.15.5. See more hereof, *Synopſ.Centur.4.err.75.*

25. Controv. *Againſt the Iewes, that will not haue the Prophet to ſpeake of them, in theſe words, I haue ſtretched out my hands, &c.*

Whereas the Prophet Iſa, c.65.2. as the Apoſtle here citeth him, v.21. calleth them *a rebellious people*: *Pet. Martyr* out of *Munſter* ſheweth how a certaine Rabbin among the Iewes would not haue this ſpoken of the Iewes, but of the Gentiles: and that which followeth in the Prophet, how they ſacrificed in gardens, and burnt incenſe vpon brickes, and remaine among the graues, he applieth vnto the Gentiles, profeſſing themſelues Chriſtians, he meaneth the Papiſts, which haue their altars, wherein they ſacrifice, and doe viſit the ſepulchres of the dead, and worſhip their reliques.

Contra. 1. It may be a ſhame vnto thoſe, which call themſelues Chriſtians to giue ſuch offence to the Iewes, as to pollute themſelues with thoſe things, which the Prophets directly enueigh againſt: when ſhall we looke to haue the Iewes conuerted to the Chriſtian faith, when they find idolatrie and other ſuperſtitions practiſed among Chriſtians, for the which their forefathers were puniſhed. 2. But yet they abſurdly and ignorantly wreſt this ſo euident a place from themſelues to the Gentiles: for firſt it is euident, that the Prophet ſpeaketh of two kind of people; the one that asked not after God, and yet he did declare himſelfe vnto them; the other, to whome he ſtretched forth his hands continually, and called them vnto him: the firſt muſt needes be the Gentiles, for the Iewes profeſſed themſelues worſhippers of God, and asked after him: therefore the other are the Iewes: and this further appeareth, becauſe this is reckoned among one of their faults, they did eate ſwines fleſh, which neither was practiſed among the then Pagan, nor now beleeuing Gentiles. 3. Wherefore this rebuke muſt light vpon the Iewes: for they contemning the Lords altar, did ſet vp other altars in gardens to ſacrifice vpon, to their idols: they did viſit the graues and ſepulchres, either to conſult with the dead, contrarie to the law, Deut. 18. or els to adore their reliques, as Papiſts now doe. 4. And it is apparant to all the world, how this propheſie is fulfilled: God hath reuealed himſelfe to the Gentiles, and the Iewes are blinded ſtill.

6. *Morall obſeruations.*

1. Obſerv. *Of the ſecuritie and aſſurance of faith.*

v.6. *Say not in thine heart, who ſhall aſcend into heauen, &c.* So long as a man is vnder the terror of the law, his mind is continually perplexed and troubled, doubting of heauen, how he ſhall come thither, and fearing hell who ſhall deliuer him from thence: but beeing iuſtified by faith, and ſo at peace with God, nothing doth trouble vs: we neede not to ſay, who ſhall aſcend to heauen, to bring vs thither, or deſcend to hell to redeeme vs

thence, for Christ hath done both for vs: in whom we are so sure of Gods loue, that nothing can separate vs from it: as S. Paul sheweth by his owne experience, Rom.8.38.39. so long then as the minde is doubtfull, perplexed, and wauering, it is a sure signe, that such haue not yet attained vnto this iustifying faith.

Observ. 2. *Against pride and vaine-glorie.*

Chrysostome vpon these words, v.11. *He that beleeueth in him shall not be ashamed:* taketh occasion to shewe the vaine desire of humane praise: whereas it is faith in Christ, that bringeth true praise, and deliuereth from shame and confusion: I will abridge his morall vpon this point.

1. First he describeth this vanitie, by the adiuncts thereof, *quid illa sumptuosius, quid difficilius, &c.* what is more sumptuous, and more hard: as to build goodly houses, to prouide multitude of seruants, great horse, to set forth showes, to go in pompe, and all to get praise: what can be more costly?

2. By the event: it consumeth not onely money, but *devorat animas*, it deuoureth the soule, *mater gehennæ est inanis gloria*, vaine-glorie is the mother of hell, and vehemently kindleth the fire thereof.

3. By the difference between this passion, and all other: *quæ morte finiuntur*, which end by death: but this vaine desire sheweth it selfe after death, as in the immoderate cost bestowed in garnishing sepulchres: that they which could not affoard one halfepennie to the poore while they liued, *morientes sumptuosam mensam vermibus præbeant*, beeing dead to prepare a sumptuous table for the wormes.

4. By the condition and propertie of it: as there is no seruitude, no not of the Barbarians, which is more grieuous, then the seruitude of vaine-glorie: it commandeth most seruile things: he which is ambitious refuseth no labour nor seruice, to further his vnsatiable appetite: so that there cannot be a greater slaue, then a vaine-glorious man.

5. The companions of vaine-glorie, are envie, couetousnes, adulteries: for many one in his foolish braverie vaunteth himselfe, *hanc & hanc ego decepi*, I haue deceiued this woman and that, and had my will of them.

6. Vaine-glorie is an vncertaine thing: though a man had tenne thousand commenders, they much differ not *à graculis garrientibus*, from so many cackling iayes: for they will vpon any occasion be as readie to dispraise.

7. Beside, that which a man desireth to be praised, he soonest obtaineth by contemning of praise: for men doe not more wonder at any, then at him, *qui non laudari sustinet*, which can not endure to be praised.

8. This studie of vaine-glorie is farre vnlike all other studies and professions: in other artes men will make them their iudges that haue skill: but the vaine-glorious man, putteth himselfe vpon the ignorant multitude: the harlot is not so vaine: for she contemneth and despiseth many louers; but the man ambitious of praise, doth fawne euer vpon base and vile persons, for praise and commendation.

Now *Chrysostome* in this manner proceeding to lay open the vanitie of this desire of praise, doth also shewe the remedies against it.

1. There is a woe denounced to such, Luk. 6. 26. *Woe be vnto you, when all men speake well of you: for so did their fathers to the false Prophets:* euill men are sooner commended of the world, then good.

2. We must set before vs the euerlasting praise of God, which will make vs to tread vnder foote the praise of men: like as they which delight in the comelinesse of the bodie, *alia splendidior facies visa, à prima separat*, a more beautifull face doth turne a mans desire from the former: the seruant looketh to his master, the scholar to his teacher, the labourer to his paymaster: but he that desireth the praise of men, looketh not to God his master and rewarder: *Athleta in arena certans, in theatro probari cupit*, the champion or combatant striuing in the sand and ground belowe, yet seeketh to be approoued in the theatre aboue: yet a vaine-glorious man, *cum theatrum in cœlo habet, spectatores in terris colligit*, when he hath his theatre in heauen, yet doth seeke vnto him spectators in earth.

3. We must consider the dignitie and excellencie of our calling, and say with S. Paul, knowe ye not that we shall iudge the Angels: and wilt thou then that shalt iudge the Angels, be iudged of vile and base persons here in earth?

4. We

4. We muſt ſet before our eyes, the examples of the Saints, that haue condemned the vaine-glorie of this world: as *Helias*, when the King and nobles and people were gathered together, and wondred at him: he ſought not their praiſe, but checked them, ſaying, *how long halt ye betweene two opinions?* 1. King. 18. 21. and when all Iudea aſſembled vnto Iohn, he fawned not vpon them, but reproued them, *O generation of vipers:* to this purpoſe, *Chryſoſtome.*

Obſerv. 3. *Againſt deſpaire.*

v. 12. *He that is Lord ouer all, is rich vnto all:* From this place *Oecumenius* collecteth a comfortable note: that ſeeing Chriſt is ſo deſirous of our ſaluation, *vt ſuas diuitias exiſtimet eſſe*, that he counteth it his riches, if many be brought vnto the faith: that no man ſhould deſpaire of ſaluation: And that we ſhould haue a deſire vnto our ſaluation, which our Bleſſed Sauiour ſo thirſteth after: as he did, when he wept ouer Ieruſalem, which he would haue gathered vnto him, as the henne doth her chickens, but they would not, Matth. 23.

Obſerv. 4. *Againſt envie.*

M. Calvin vpon the ſame words, he is rich vnto all, doth thus collect, that one ſhould not envie another, as though they loſt any thing by the graces beſtowed vpon an other: for God is aboundantly rich, *eius opulentiam largitate non minui*, his bountie and riches is not diminiſhed by his giuing: God hath enough in ſtore for all: it is therefore called *the deepenes* of his riches, c. 11. 33. the bottome whereof can neuer be ſounded, nor the fountaine drawne drie.

5. Obſerv. *Of the reuerent reſpect, which ſhould be had vnto the Miniſterie, and Miniſters of the word.*

v. 15. *How beautifull are the feete:* ſeeing the Miniſters of the Goſpel doe bring vnto vs the tidings of ſaluation, and of peace with God: they ought to be more welcome vnto vs, then they which bring vs newes of any worldly treaſure whatſoeuer: and herein appeareth how earthly minded men of this world are, that haue no more regard vnto thoſe, who are the meſſengers of God for their ſoules health: that whereas, in euery profeſſion the Miniſters thereof are honoured: as the Pagans did highly eſteeme their idolatrous ſacrificers; the Turks, their *Muſulmen*, which are their Prieſts; the Papiſts their Maſſe-prieſts: yet among Proteſtants, their Miniſters and Preachers, are of leaſt regard, vnleſſe it be among thoſe few, that receiue comfort by their miniſterie.

6. Obſerv. *Againſt* titulant *Miniſters, which haue the name onely, and not the thing.*

v. 15. *How beautifull are their feete, which bring glad tidings of peace, &c.* It is required then of Miniſters, that if they would be honoured as Meſſengers, they ſhould bring the Meſſage with them, that is, to preach good things vnto the people: this then maketh for the reproofe of idle or vnſufficient miniſters, that either can not, or will not preach to the people: where is now their loue vnto Chriſt, ſeeing they feede not his flocke: as Chriſt ſaid vnto Peter, *loueſt thou me, feede my ſheepe, &c.* Ioh. 21.

7. Obſerv. *Of the neceſſitie of the preaching of the word.*

v. 17. *Faith commeth by hearing, &c.* Where then there is no preaching of the word of God, there can be no hearing: where no hearing, there no faith: this ſheweth the miſerable ſtate of thoſe people, which want the ordinarie miniſtrie and preaching of the word of God: how can they but fall into the ditch, that either haue no guides, or thoſe but blind: for the Scripture ſaith, *where there is no viſion, there the people decay*, Prou. 29. 18. where are no Prophets ordinarie or extraordinarie, there the people muſt periſh: *Chryſoſtome* compareth the word of God, and the preaching thereof vnto oyle, and faith as the lampe, without the word preached faith decayeth, as the lampe without oyle is extinguiſhed: The conſideration hereof ſhould moue Chriſtian Magiſtrates which are the chiefe paſtors of the Lords inheritance, to prouide, that the people be euerie where taught: and the people themſelues ſhould be incited chiefely to ſeeke for the foode of their ſoules.

CHAP. XI.

1. The text with the diuerse readings.

v. 1. I say then, (*I demaund. G.*) hath God cast away his people? God forbid: (*let it not be. Gr.*) for I also am an Israelite of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people, which he knewe before (*from the beginning. S.*) knowe ye not what the Scripture saith of Elias, *V. Be. B. G. (to Elias. S. in Elias. L. the preposition is* (ἐν, *in*) *but it is taken as the Hebrewe preposition* (*beth*) *is, to signifie* (*de, of,*) how he communeth with God (*cryeth. S. maketh intercession. L. V. B. yet he doth not pray against Israel, but onely communeth,* ἐντυγχάνει,) against Israel, saying:

3 Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life.

4 But what saith the answear of God (*the diuine answear. Gr. Be. L. it was said vnto him in revelation. S.*) vnto him? I haue reserued (*left. Gr.*) vnto my selfe seuen thousand men, which haue not bowed the knee (*and worshipped. S. ad.*) vnto (*before. L. ad.*) Baal: (that is, *the image of Baal. V. Be.*)

5 Euen so then at this present time, is there a remnant (*a reseruation. Be.*) according to the election of grace. (*of God. L. ad.*)

6 And if *it be* of grace, it is no more of works, or els were grace no more grace: but if it be of works, it is no more grace: or els worke were no more worke: (*this clause is omitted in the vulgar latine.*)

7 What then? Israel hath not obtained, that he sought: but the election hath obtained it, and the rest haue beene hardened: *B. G. (blinded. L. S. V. B. P. but* πωρόω *properly signifieth to harden, as Ioh. 12. 40. he hath blinded their eyes, and hardened their hearts.)*

8 According as it is written, God hath giuen them the spirit of slumber, (*of compunction, L. V. S. A. P. of commotion, S. of remorse, B. the word* κατάνυξις *properly signifieth compunction: but because they which are in a deepe slumber can not feele though they be pricked, it signifieth here rather slumber, the cause beeing taken for the effect*) eyes that they should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, Let their table be made for a snare, and for a net, (*or trappe, B.*) and for a stumbling blocke, (*a scandale, Gr.*) and for a recompence (*a retalion, Gr. a requitall*) vnto them.

10 Let their eyes be darkned, that they see not, and bow downe their backe (*their thigh, S.*) alwaies.

11 I say then (*I demaund, G.*) haue they stumbled, that they should fall? God forbid: but thorough their fall (*sinne, L.*) saluation *commeth* vnto the Gentiles, to prouoke them to emulation. (*to follow them, G.*)

12 Wherefore if the fall of them be the riches of the world, and the minishing (*condemnation, S.*) of them, the riches of the Gentiles, how much more shall their abundance *be*?

13 For I speake to you Gentiles, in as much, as I am the Apostle of the Gentiles, I magnifie my ministerie: (*office, G. B.*)

14 If by any meanes I might prouoke vnto emulation (*prouoke, B. prouoke to follow, G. the word is* παραζηλόω, *to prouoke vnto zeale or emulation*) and might saue some of them.

15 For if the casting away of them be the reconciling of the world, what *shall* the receiuing *be* but life from the dead?

16 For if the first fruits be holy, so is the *whole* lumpe: and if the root *be* holy, so *are* the branches.

17 And though some of the branches be broken off, and thou beeing a wild Oliue tree, wast graft in for them, and made partakar of the roote and fatnesse of the Oliue tree;

18 Boast not against the branches: and if thou boast, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: thorough vnbeleefe they are broken off, and thou standest by faith: be not high minded, but feare.

21 For if God spared not the naturall branches, *take heede*, least he also spare not thee.

22 Behold therfore the kindnes (*benignitie, B. S. bonnifulnes, G. goodnes, L.* χρηστότητα) &

ſeueritie of God: toward them which haue fallen, ſeueritie, but toward thee kindnes, if thou continue in *his* kindnes, or els thou alſo ſhalt be cut off.

23 And they alſo if they abide not ſtill in vnbeleefe ſhall be graffed in: for God is able to graffe them in againe.

24 For if thou waſt cut out of the wild oliue tree by nature, and contrarie (*beſide, B.S. παρὰ,*) to nature waſt graffed in a right oliue tree (*good oliue. Gr.*) how much more ſhall they which are by nature, be graffed into their owne Oliue tree?

25 For I would not brethren, that ye ſhould be ignorant of this ſecret (*myſterie. Gr.*) that ye ſhould not be wiſe (*arrogant. B. G. A.*) in your ſelues, (*in your owne conceits. B.*) that obſtinacie (*blindnes. L. V. ſee before v. 7.*) in part is come to Iſrael, vntill the fulnes of the Gentiles be come in.

26 And ſo all Iſrael ſhall be ſaued, as it is written, The deliuerer ſhall come out of Sion, and ſhall turne away vngodlines from Iacob.

27 And this is my couenant (*teſtament. V. S. L. P. διαθήκη, ſignifieth both, but the firſt is fitter here*) to them, when I ſhall take away their ſinnes.

28 As concerning the Goſpel, *they are* enemies for your ſakes, but as touching the election they are beloued for their fathers ſakes.

29 For the gifts and calling of God are without repentance. (*ſuch as he cannot repent him of. B. V. God changeth not in his gift. S.*)

30 For euen as ye in times paſt haue not beleeued God, (*obeyed. Be. S. ἀπειθήσατε, it ſignifieth both, but the firſt is more proper here*) yet haue now obtained mercie thorough their vnbeleefe:

31 Euen ſo now haue they not beleeued, (*not obeyed, Be. haue beene contumacious. S. ſee the former verſe*) by the mercie *ſhewed* vnto you. (*your mercie. Gr.*) that they alſo may obtaine mercie, (*not beleeued the mercie. B. A. in the mercie. L. not beleeued becauſe of your mercie. V. S. Beza referreth it to the latter clauſe, that by your mercie they might obtain mercy.*

32 For God hath ſhut vp all in vnbeleefe, (*contumacie, or diſobedience, S. B. ἀπείθεια. ſignifieth both, the firſt rather here, for the Apoſtle ſtill vrgeth the neceſſitie of beleefe, as c. 9. 32.*) that he might haue mercie on all.

33 O the deepenes of the riches, both of the wiſdome and knowledge of God! (*and of the wiſdome and knowledge of God, L. ſee 32. queſt.*) how vnſearchable (*incomprehenſible, L.*) are his iudgements, and his waies paſt finding out?

34 For who hath knowne the minde of the Lord? or who was his counſeller?

35 Or who hath giuen vnto him firſt, and he ſhall be recompenſed?

36 For of him, and thorough him, (*in him, S.*) and for him, are all things, to him be glorie for euer. Amen.

2. The Argument, Method, and Parts.

THe Apoſtle in this Chapter treateth of the calling of the Gentiles, and of the reiection of the Iewes: yet ſo, as that he both exhorteth the Gentiles not to inſult ouer the Iewes, becauſe they are reiected for a time: and to the comfort of the Iewes he ſheweth, that they are neither totally, nor finally reiected, but ſhall in the ende be conuerted. There are 3. parts of the chapter: the firſt is doctrinall, ſhewing, that the Iewes are not totally reiected, to v.11. the ſecond is exhortatorie, both to Iewes and Gentiles, to v. 33. the third is the concluſion. v. 33.

1. In the Doctrinall part, 1. he ſheweth, that all the Iewes are not reiected by theſe reaſons. 1. by his owne example, that was a Iew. 2. by the immutabilitie of Gods foreknowledge, v. 2. 3. by an argument *à pari*, taken from the like in Elias time: the *antecedent* containeth Elias complaint vnto God, v. 3. and Gods anſwer to him, v. 4. the *conſequent* ſheweth the application: euen ſo now a remnant ſhall be ſaued, v. 5. as in Elias time: this is amplified by ſetting forth the efficient cauſe, of their election, the grace of God, which can not fall away, which is enlarged by the contrarie, *not of works*, v. 6. 2. Then the Apoſtle ſpeaketh of the part of the Iewes reiected: which is propounded by the contrarie, v. 7. and proued by teſtimonies of Scripture, one of *Iſay*, v. 8. the other of the Prophet Dauid, v. 9, 10.

2. In the exhortation, 1. he moueth the Gentiles, that they ſhould not inſult ouer the

Iewes, to v.25. 2. he comforteth the Iewes by a propheticall prediction of their conuersion, to v.33.

1. The summe of the Apostles exhortation is set forth, v.18. that the Gentiles (to whom he directeth his speach, v.13.) should not boast themselues, nor be high minded, v.20. or arrogant in themselues, v.25. This exhortation is strengthened by diuers arguments. 1. from a double end of the reiection of the Iewes, one to bring saluation to the Gentiles, the other, that the Iewes might emulate the example of the Gentiles: these two ends are propounded, v.11. and then amplified, the first v.12. by an argument from the lesse to the greater: that if the world gained so much by the reiection of the Iewes, much more by their conuersion: the other ende is vrged by shewing the ende of the Apostles ministerie among the Gentiles, which was to prouoke the Iewes to emulation, to saue some of them, v.13,14.

2. *Argument* from the hope of the conuersion of the Iewes, v.15. which is grounded vpon the force of the Couenant, they are branches of an holy roote, v.16. therefore let not the Gentiles insult.

3. *Arg.* from the former state and condition of the Gentiles, they were as a wild olive tree, v.17.

4. *Arg.* the Gentiles should shew themselues vnthankfull to insult against the roote, which did beare the branches, v.18.

5. *Arg.* the Gentiles might be cast off themselues, therefore they were not to boast: which he prooueth by an argument from the greater to the lesse: If God spared not the naturall branches, much lesse the vnnaturall, v.19,20,21.

6. *Arg.* from the cause or originall of the vocation of the Gentiles, the bountie and mercie of God, therefore they were not to boast, v.22.

7. *Arg.* from the hope of the conuersion of the Iewes, which was touched before, v.15. which is amplified, by the efficient, the power of God, and by an argument from the lesse to the greater, v.24.

The propheticall prediction of the conuersion of the Iewes for their comfort followeth: which is propounded v.25. as before he shewed, that the reiection of the Iewes was not *totall*, so here he prooueth, that it shall not be *finall*: but that Israel shall be called againe, 1. by two testimonies of the Prophet Isai, v.26,27. 2. from the dignitie of the Iewes depending vpon Gods grace and election, which was infallible, v.18,19. 3. *à pari*, from the like, as the Gentiles sometimes beleeued not, but were receiued to mercie, so the Iewes then beleeued, but should receiue mercie, v.30,31. 4. from the ende, God hath shut vp all in vnbeleefe, that all might tast of his mercie, v.32. and ascribe nothing to themselues.

3. The conclusion consisteth, 1. of an exclamation, with an admiration of Gods wisdome and knowledge, as vnsearchable: which is shewed, 1. by the secrecie thereof, not to be found out by a creature, v.34. 2. by the bountie of God, not prouoked by any mans giuing first vnto him. 3. because God is the beginning and end of all things. 2. then followeth the Apostles vow and wish, that all glorie may be ascribed vnto God, v.36.

3. *The questions and doubts discussed.*

Quest. 1. *Of the scope and intent of the Apostle in this chapter.*

1. Whereas the Apostle had in the ende of the former chapter shewed out of Isay, how the Iewes for their obstinacie were reiected, and the Gentiles called: now he sheweth in this chapter for the comfort of the Iewes, that all generally were not cast off, but onely the vnbeleuers, *Origen:* and so least that the Iewes might haue despaired, and some might also haue obiected, as though hereby Gods promises to his people should haue beene made of no effect, he sheweth this reiection of the Iewes not to be generall; *Par.* and this he doth, *ne insultarent Gentiles*, least the Gentiles might haue insulted ouer the Iewes, *gloss. ordin.*

2. So then partly to minister consolation to the Iewes, *Bucer:* partly to represse the insolencie of the Gentiles, the Apostle sheweth three things concerning the reiection of the Iewes: that it is not *vniversalis*, vniuersall, to v.11. nor *inutilitis*, vnprofitable, to v.25. nor *irrecuperabilis*, irrecouerable, from v.25. to the ende, *Lyran.*

3. And touching the first, that their fall is not generall: he sheweth, first that all are not reiected, as by his owne example, then that some are assumed, as seuen thousand were in Elias dayes: and yet some reiected, v.8. 9. *Gorrhan.*

Quest. 2.

Queſt. 2. *Why the Apoſtle maketh mention of the tribe of Beniamin, whereof he was.*

v. 1. *I alſo am an Iſraelite, of the ſeede of Abraham, of the tribe of Beniamin, &c.* 1. *Pet. Martyr* thinketh that Saint Paul would ſignifie here, that he was not obſcurely borne, but of a noble tribe, euen of Beniamin which came not of any of Iacobs handmaides, but of Rachel his principall wife: and out of the which Saul the firſt King of Iſrael was choſen. 2. *Tolet* giueth a contrarie reaſon, that leaſt Saint Pauls calling might be aſcribed to the dignitie of his tribe, he ſheweth he was of Beniamin, which was *vltima & minima*, the laſt and leaſt of all the tribes. 3. the *interlin. gloſſe* thinketh it is added, becauſe mention is made next before, of the ſeed of Abraham, leſt he might be thought to be of Abraham, by Iſmael: But this doubt was remooued before in that he ſaith he was an Iſraelite. 4. *Gorhan* giueth this coniecture: *alludit genus operi ſequeti*, S. Pauls kindred and tribe is mentioned, as agreeable to the worke that followed: for as Rachel died in the birth of Beniamin, ſo the Synagogue in the birth of Paul: and as Ioſephs cup was found in Beniamins ſackes mouth, ſo the word of Chriſt in the mouth of Paul: and as Iacob ſaith of Beniamin, Gen. 49. that he is a wolfe devouring the pray: ſo Saint Paul ſpoiled the Iewiſh Synagogue, and brought many as a pray vnto Chriſt.

5. But theſe collections are to curious: S. Paul onely hereby ſheweth that he was a Iew by nation, not a Proſelyte conuerted to the faith: by rehearſing three of their principall Fathers, Iſrael, Abraham, Beniamin: *Pareus*, that his kindred was ſo farre off from beeing an hinderance to him, that he was choſen to be *praco gratiæ*, a preacher of grace: *Bucer:* and therefore all the Iewes were not reiected.

Queſt. 3. *How God is ſaid not to caſt off that people whom he knewe before, v.* 2.

1. *Chryſoſtome* taketh here Gods foreknowledge for his preſcience by the which he did foreſee the people whom he had choſen, *aptum fore fidem recepturum*, to be apt and readie to receiue the faith: But herein the Greekes erred in attributing too much to mans freewill: and the contrarie is euident out of the Scripture, and reaſons diduced from them, that Gods preſcience was no cauſe, why he elected the people of Iſrael. As 1. Deut. 7. 7. the Lord ſaith, he did not ſet his loue vpon them or chooſe them, becauſe they were moe in number, &c. he did of his meere loue chooſe them, not for any reſpect vnto any thing in them. 2. how could he foreſee any goodneſſe in them, in whom naturally there is nothing but evill. 3. and the Lord here ſaith, v. 4. *I haue reſerued ſeuen thouſand*, he aſcribeth it to their own will, but to his owne grace, that they were ſo reſerued.

2. Some will haue this vnderſtood comparatiuely, *ipſum præſciuit ante Gentes*, God did foreſee them to be his people before the Gentiles, ſo *Oecumenius* vnderſtandeth it of the prioritie of the calling of the Iewes before the Gentiles: But as *Beza* well obſerueth, the Apoſtle here ſpeaketh not of vocation, but of the decree of eternall predeſtination.

3. Some interpret it thus: *which he knew before*, that is, had before enlarged with many excellent benefits: but it is euident by the circumſtance of the place, that the Apoſtle ſpeaketh here of election before all time, not of the collation of benefites in time, *ex Tolet annot.* 1.

4. Wherefore, we muſt vnderſtand, that Gods preſcience is taken foure waies: 1. either largely for his foreſight, whereby he ſeeth and knoweth all things which are done in the world: as Peter ſaith to our Sauiour, Ioh. 21. 17. *Lord thou knoweſt all things:* and this generall preſcience in God, belongeth to his vnderſtanding, rather then will, and is no cauſe of things: for all that God in this ſenſe knoweth, he decreeth not. 2. Gods preſcience is taken more ſtrictly, for his foreknowledge of thoſe things which he decreeth to be, both of good, which he purpoſeth to worke, and of euill, which he purpoſeth to permit: and this preſcience is *practicall*, the former is onely *ſpeculatiue*. 3. it is vſed yet in a more ſtrict ſenſe, as when it ſignifieth the approbation and acceptance of God in his eternall loue: as Rom. 8. 29. *Whome he knew before, he predeſtinate:* and ſo *prænoſcere* is *probare*, to foreknow, is to approoue, as *Origen* ſaith: and ſo Gods preſcience differeth from election, as the cauſe from the effect: as it ſignifieth election and predeſtination it ſelfe: and ſo *Auguſtine* taketh it here, *præſcivit, id eſt, prædeſtinavit*, he foreknew, that is, predeſtinate: ſo alſo *Haymo, Lyranus:* and ſo the meaning is, whome he *knew before, ab æterno electum amplexus*, whom he loued and embraced beeing elected from the beginning: *Beza:* and here the word *præcognoſcendi*,

noscendi, of foreknowing, signifieth *beneplacitum*, the good pleasure of God, whereby he chose them to be his children, *Calvin:* for there is difference betweene these two words, προεῖναι, to foresee, and προγῶναι, to foreknow: this signifieth a foreknowledge with approbation, in which sense, the Apostle saith, 2. Tim. 19. *The Lord knoweth, who are his:* the other is taken for a bare prescience and foresight, which is not ioyned with such approbation.

Quest. 4. *Of Elias complaint vnto God concerning Israel.*

1. S. Paul alledging the Scripture, as an interpreter, doth not tie himselfe strictly to so many words, nor to the same order: in the place which is here cited, 1. King. 19. *Elias* saith, *they haue killed thy Prophets (with the sword,)* which clause is here omitted, and he saith in the first place, *and haue destroied thine alters*, which the Apostle rehearseth in the second place: likewise in these words, *they seeke my life (to take it,)* these last are omitted: and the Lord in his answer in that place, maketh mention of 7. thousand which neither had bowed the knee to Baal, *nor kissed him with his mouth*, which latter is here omitted also by the Apostle.

2. *Chrysostome* noteth how the Apostle in great discretion bringeth in the example of Elias, that great Prophet, *qui omnibus erat in pretio*, who was highly esteemed of them all: whose authoritie they could not gainesay. And Saint Paul by this example of Elias, doth secretly meete with an obiection: because he had giuen instance onely of himselfe before, they might haue imputed it to S. Paul, as an insolent part, as though the whole condition and state of Israel rested in him onely: whereunto he answereth, that there might be many more beleeuing Israelites, though not knowne vnto them, as in the daies of Elias.

3. *How he maketh request against Israel.* 1. there are two kinds of request or complaint against one, either in complaining of the faults or sinnes committed, or in craving punishment & vengeance for the sinne; some thinke that Elias complained against them the latter way, as *Levi ben Gerson*, thinketh that the fire, wind, and earthquake, which were sent before, did signifie *impetum Eliæ*, the heat & earnestnes of Elias, that would haue incensed the Lord to punish his people: *Pet. Martyr* also consenteth, and would excuse it thus, the Prophet was not angrie with their persons, but would haue their sinnes punished, and he had the spirit of prophesie, whereby he knew that the Lord would punish them, and so therein his praiers concurre with Gods will: *Lyranus* thus helpeth the matter, that he did it not *zelo vindictæ sed amore iustitiæ*, not with desire of reuenge, but in a zeale of iustice: *non vt punirentur, sed corrigerentur*, not that they should be so much punished, as corrected and amended, *Gorrhan.* But herein Elias had beene much vnlike Moses that praied for the people, and Samuel which said, *God forbid, that I should cease to pray for the people*, 1. Sam. 12. and our Sauiour, Matth. 15. biddeth vs to praie for our enemies. 2. Therefore *Beza* to mitigate the matter, translateth the word ἐντυγχάνει, *talked with God*, and thinketh, he did only *id simpliciter dicere, &c.* rehearse that simply without any other intent, which made against Israel: But S. Paul vseth this word in the other sense, which is *to make request*, as c. 8. 16. the spirit is said to make request for vs, and v. 34. Christ maketh request for vs. 3. Wherefore this was onely a complaint of the great decaie of religion, and of the great impietie of the people, *Pareus.* M. *Calvin* thinketh that he did *imprecari interitum*, wish their destruction: so also *Gryneus*, that beside the complaint of the apostasie of Israel, there was *tacita imprecatio*, a secret imprecation: but this I refused before: I therefore rather consent to them which thinke that the Prophet onely vttereth here his complaint vnto God of the generall falling away of the people, *Osiand. postulabat illius auxilium, &c.* he entreated his helpe against the rebellious people, *Tolet annot.* 2. *Deum interpellat inducem*, he calleth God to be iudge betweene them, *Gorrhan: Pet. Martyr* obserueth that there are two kinds of expostulation with God, one when as simply complaint is made of the iniquitie of the times, and the sinnes of the people, which it is lawfull to doe: the other when as men so expostulate with God, as that they shew their discontent, and doe charge God, as it were with negligence in the regiment of the world: but the Prophet here expostulateth with God after the first manner.

4. *They haue broken downe thine altars, &c.* 1. These were not the altars of the high places, for they are commended, which cast them downe: 2. Nor yet the altars, which Ieroboam set vp for his golden calues; for they were not the Lords altars. 3. Nor yet the altars

tars in the temple at Ieruſalem, for they were not vnder the dominiõ of Iſrael, againſt whom Elia complaineth. 4. *Pet. Martyr* thinketh they were the altars, which had beene erected by Abraham and other of the Patriarkes, the memorie whereof yet remained: but it is not like, that they continued ſo long. 5. and to vnderſtand by theſe altars, by a figuratiue ſpeach, the true worſhip of God, as *Faius, Gryneus, Pareus*, it ſeemeth not to be ſo proper. 6. *Haymo* thinketh they were ſuch altars, as the godly among the tenne tribes, *Deo edificarunt*, did build vnto God, becauſe they could not goe downe to Ieruſalem: but theſe could not be called Gods altars, which were built by a priuate authoritie. 7. Therefore *Oſiander* better vnderſtandeth the altars, *tuo iuſſu erecta*, which had beene erected at the Lords commandement, as by the Prophets Samuel, Elias, who had the Lords extraordinarie direction for the erecting and building of altars.

5. *And I am left alone:* wherein Elias error appeared, both in complaining, as though all the people were fallen away, & that he himſelfe was left alone; whereas the Lord had reſerued to himſelfe a great number, though they were not knowne: *Lyranus* giueth the reaſon, *quia ſpiritus non ſemper tangit corda Prophetarum*, the ſpirit alwaies moueth not the hearts of the Prophets: as Eliſha ſaith, 2. King. 4. 27. *Her ſpirit is vexed within her, and the Lord hath hid it from me.*

6. But it will be obiected, how Elias could ſay that none were left but himſelfe, when Obadiah had hid an hundred of them: the anſwear is, that Elias might thinke, that they were all deſtroied by Iezabel, from whom he alſo fled: *Faius, Pareus.*

Queſt. 5. *Of Gods anſwer vnto Elias.*

1. Concerning the word here vſed χρηματισμὸς. 1. though it propetly ſignified the oracle or anſwer of God giuen in the Tabernacle from the mercie ſeate, yet it generally is taken for any diuine anſwer or oracle giuen by God, *Faius.* 2. it commeth of the word χρηματίζω, which either hath a large ſignification, which is *to be named, or called*, as Act. 11. 26. the brethren of Antioch were firſt *called* Chriſtians: or it is taken more ſtrictly, for a diuine anſwer or direction receiued from God, *Beza.* 3. which may be done diuerſe waies, either in dreame, as Matth. 2. 11. or by any other reuelation, as *Noah is ſaid to be warned of God*, Heb. 11. 7.

2. The Apoſtle doth not repeate the whole anſwer of the Lord vnto Elias in that place, but ſo much onely as was pertinent to his purpoſe: Elias made three complaints: 1. of the cruell outrage of the idolaters in breaking downe the altars, and killing the Lords Prophets. 2. of the ſmall number of true worſhippers, *I am left alone.* 3. and they ſought his life alſo, to take it away, that there ſhould not be one Prophet left. To euery one of theſe complaints, the Lord maketh anſwer, giuing Elias a ſpeciall remedie for each of them: touching the firſt, he biddeth him to anoint Haſael King of Aram, that ſhould be reuenged of the idolatrous Iſraelites: and for the third, he muſt anoint Eliſeus, to be Prophet in his place, that therein the Idolaters ſhould faile of their deſire, thinking vtterly to root out the Lords Prophets: and for the ſecond, the Lord putteth the Prophet in comfort, that he had reſerued many thouſand beſide himſelfe: and this part of Gods anſwer the Apoſtle onely alleadgeth as ſufficient for his purpoſe.

3. By ſeauen thouſand God would notifie, *multitudinem*, a multitude, which he had reſerued to himſelfe, *Calvin:* as other numbers are alſo vſed to be put, the certaine for vncertaine: as the fiue wiſe and fiue fooliſh virgins, Matth. 25. and the rich mans fiue brethren, Luk. 16. but the number of ſeuen is vſually taken for the whole, as Dauid ſaith, ſeuen times a day will I praiſe thee, *Haymo:* But *Origen* is ſomewhat curious, who thinketh the number of ſeuen is vſed, becauſe the ſeuenth, was the day of reſt, to ſignifie thoſe which came vnto Chriſt, and by faith had reſt in him: *Gorrhan* alſo deſcanteth in like manner, how the number of *ſeuen*, is mentioned, to ſignifie the vniverſalitie, becauſe all things were made in ſeuen daies, and of a *thouſand*, to ſhew their perfection; becauſe that is a perfect and abſolute number.

4. Though the Lord onely ſpake of 7000. men, yet thereby are vnderſtood women, and all other which continued in the true worſhip of God: the reſt beeing comprehended vnder the more worthie ſex, *Gryneus.*

5. The word *Baal* ſignifieth a *Lord*, or an *huſband*, for ſo their Idols they made their Lords, and did as it were eſpouſe themſelues vnto them: and ſo the ſuperſtitious Papiſts at this day doe make the Saints and their images, their Lords and patrons: But whereas in the origi-

originall, there is added the article of the feminine gender, τῇ, to *Baal*, it is euident that the word εἰκόνι, *imagini*, image, muſt be ſupplied, as *Eraſmus* and *Beza* well obſerue. Wherein the Rhemiſts doe bewray their cavilling ſpirit, for taking here exception to our tranſlations; that inſert the word, *image*: *Tolet* here well obſerueth that though *Baal* were a generall name to all their idols, whereupon they were called in the plurall *baalim*, yet here it ſpecially ſignifieth the idole of the Sodomites, which now the Iſraelites worſhipped.

Queſt. 6. *Of the Apoſtles collection inferred out of this anſwear made to Elias.*

1. *Euen ſo then, &c.* S. Paul maketh his times in all things like vnto thoſe daies, wherein Elias thus complained. 1. both in the thing it ſelfe: for as then Elias ſeemed to be alone in Iſrael that worſhipped God, and yet there were many true worſhippers beſide: ſo now it may be thought that I Paul onely beleeue in Chriſt: but God hath a great remnant beſide. 2. The Apoſtle maketh the ſimilitude to agree euen in the phraſe alſo, and manner of ſpeach: for there the Lord ſaith, κατέλιπον, I haue left, and here he calleth them, λεῖμμα, a remnant: *vt omnia faciat ſimilia*, to make all things alike, *Calvin:* and as here the Apoſtle ſaith, according to the election of grace, ſo there the Lord ſaith, *I haue reſerued vnto my ſelfe*, which is as much in effect: for it was the worke of Gods election and grace, that they were ſo reſerued.

2. *A remnant.* 1. The vulgare latine, and ſo *Origens* tranſlator read, *a remnant is ſaued*: but in the originall it is onely (and ſo *Chryſoſtome* and *Theophylact* reade) *there is a remnant ſaued.* 2. which remnant was not ſo ſmall a number, (though in reſpect of the vnbeleeuers it was ſmall) but it made many thouſands: as Iames ſaid to Paul, Act. 21. 20. *Thou ſeeſt brother, how many thouſand Iewes there are, which beleeue.* 3. They are called *reliquiæ*, a remnant, not becauſe they ſeemed vile in reſpect of others, *Gorrhan:* but they were like rather vnto the wheate, *quod electis paleis purius reſidet*, which remaineth more pure, the chaffe being caſt out: but rather in regard of the ſmalnes of their number: as our B. Sauiour ſaith, many are called, but few choſen.

3. *According to the election of grace.* 1. Here *Origen* in his wandring ſpeculation would make a difference betweene thoſe which are called by *grace*, which are they that beleeue in Chriſt, and thoſe which are called by election of grace, which beſide faith, haue good workes, &c. as though a iuſtifying faith could be without workes. 2. *Chryſoſtome* ſaith that *election* is added to ſhew how God calleth ſome of grace, but ſuch as he foreſaw, would beleeue: ſo the Greeke ſcholiaſt, *indicat plurimã partem gratiæ fuiſſe, &c.* he ſheweth that the greateſt part was of grace: But the Apoſtle ſheweth in the next verſe, that all is of grace, there is no place for workes. 3. Therefore *Haymo* better interpreteth, *according to the election of grace*, *ſecundum prædeſtinationis donum*, according to the gift of predeſtination: and the *interliniarie gloſſe*, *per gratiam, qua electi ſunt*, by the grace whereby they were elected: and here the Apoſtle vſeth an hebraiſme, the *election of grace*, for gracious election, *Beza, Pareus.*

Queſt. 7. Of theſe words; *If of grace, it is no more of workes, &c.*

1. *Origen* thinketh, that the Apoſtle ſpeaketh of the ceremoniall workes of the law, ſuch as were circumciſion, the ſacrifices, and the like: But the Apoſtles words are generall, ſhewing an oppoſition between grace and all workes whatſoeuer, whether legall, morall, naturall.

2. Whereas that other clauſe, *if of worke, then not of grace, then worke were no more worke*, is omitted in the vulgar latine: *Eraſmus* would iuſtifie that omiſſion by this reaſon, becauſe it is not the Apoſtles queſtion, *whether worke be worke*, but he onely affirmeth grace: *Tolet* alſo ſaith this addition is ſuperfluous, becauſe it is comprehended in the former.

Contra. 1. The Syrian tranſlator, and the Greeke expoſitors, *Chryſoſtome*, *Theophylact*, *Oecumenius*, haue this clauſe, though it be omitted in *Origen*, and the Greeke copies generally haue it. 2. And it is agreeable to the Apoſtles purpoſe, who to prooue the election of grace, doth ſhew it by the contrarie *antitheſis* and oppoſition: and his argument ſtandeth thus, it is either of grace altogether, or of works altogether, but not of works altogether, therefore of grace: the *conſequence* of the propoſition he prooueth by this inconuenience, that if grace be ioyned with workes, then worke were no more worke: for if the reward be

of

of grace, it is not by the merite of the worke: and the aſſumption and ſecond part he prooueth by an other abſurditie, for then grace ſhould be no more grace, for that which is giuen to the merit of the worke, is giuen of debt, not of fauour, as before the Apoſtle reaſoned, c. 4. 4. this clauſe then is neither impertinent, nor yet ſuperfluous.

3. This place of the Apoſtle meeteth with diuerſe cauills. 1. The Greeke ſcholiaſt ſaith, that we need no workes to come vnto Chriſt, *ſed ſola voluntas, & mentis intentio ſat eſt*, the will and intention onely of the mind is ſufficient: But I aske, this will, and intention whether it is Gods worke or mans: if it be Gods worke, as the Apoſtle ſaith, that *God worketh both the will and the deed*, *Phil.* 2. 13. then is it of grace: if it be mans, then is it a worke: but all workes are here excluded. 2. beſide this, grace cannot be here vnderſtood, to be a thing infuſed into and inherent in man, as the Romaniſts, for then it were a worke, *Oſiander*: but grace is here conceiued to be *ſubiectiue in Deo*, in God as a ſubiect, as worke is (*ſubiectiue*) in man as a ſubiect. 3. *Gherrans* conceit here hath no place, that a worke may be ſaid to merit, and it ſhall be of grace, becauſe it meriteth of grace: for the verie oppoſition betweene grace and worke, one excluding the other, alloweth no ſuch permiſſion. 4. worke and grace may ſtand together but not as ioynt cauſes: but workes muſt follow grace, *ne accepta gratia ſit inanis*, that the grace receiued be not in vaine, as *Origen* ſaith: and though the reward follow works, yet the merit of the work is not the cauſe, but the grace & fauour of God, which hath appointed ſuch a way and order, that the faithfull, after they haue wrought and laboured, ſhould be rewarded: it is *conſecutio & ordo*, a thing that followeth, and an order, which God hath appointed, not any merit: *Mar.*

4. Though the Apoſtle eſpecially entreat here of election, that it is of grace, yet becauſe the Apoſtles rule is generall, *ad totam ſalutis noſtræ rationem extendi debet*, it muſt be extentended, to the whole manner and way of ſaluation, *Calvin:* for as election is by grace, not by workes, Rom. 9. 11. ſo our calling is by grace, not by workes, 2. Tim. 1. 9. *Who hath called vs with an holy calling, not according to our workes:* our iuſtification alſo is by faith without workes, Rom. 3. 24. 28.

Queſt. 8. How it is ſaid, *Iſrael obtained not that he ſought*, v. 7.

The doubt is mooued, becauſe our B. Sauiour ſaith, Matth. 7. 7. *aske and it ſhall be giuen you, ſeeke and you ſhall finde, &c.*

1. The anſwer is, there are two kinds of ſeeking God, a lawfull, right, and true ſeeking of God, wherein muſt be conſidered both the manner, which muſt be faith, and the end which is to the glorie of God: and the other ſeeking is not right, which fayleth of either of theſe, as the Iewes failed in both: for they ſought not righteouſneſſe by faith, c. 9. 23. and therefore miſſed of that, which they ſought for: and beſide they went about to eſtabliſh their owne righteouſneſſe, and would not ſubmit themſelues to the righteouſneſſe of God, c. 10. 3. that is, they ſought their owne praiſe, and glorie, and not Gods, and therefore it was no maruell if they failed of their deſire.

2. Like vnto thoſe were they, which ſought and followed Chriſt, Ioh. 6. but it was to haue their bellies filled, and fed by him: ſo Saint Iames ſaith, c. 4. 3. *You aske and receiue not, becauſe ye aske amiſſe, that you may conſume it on your luſts:* in like manner the Prophet *Hoſea* rebuked the old Iſraelites, *They ſhall goe with their ſheepe and bullockes to ſeeke the Lord, but they ſhall not find him, becauſe he hath withdrawne himſelfe from them*, *Hoſh.* 5. 6.

3. *Chryſoſtome* ſomewhat otherwiſe, ſheweth the reaſon why they obtained not that they ſought: *Iudæus ſibi ipſe repugnat, &c.* the Iew is contrarie to himſelfe, for they ſought righteouſnes, and yet when it was offered them, they reiected it: they looked for the Meſſiah, and yet, when he came they would none of him: like as wanton children, that call for bread, and when it is giuen them, they caſt it away.

Queſt. 9. Of theſe words, v. 8. *As it is written God hath giuen them the ſpirit of ſlumber*, whence it is taken.

1. *Origen* is of opinion, that theſe words can no where be found in the old Scriptures: *Ego hactenus inuenire non potui*, I could not find them out yet (ſaith he) and therefore he thinketh, that the Apoſtle addeth theſe words of his owne, and followeth the ſenſe of the Prophet, rather then the words: But if it were ſo, the Apoſtle would not haue ſet this ſentence before, *as it is written*; if it were not ſo written, as it is here alleadged: *Eraſmus* thinketh

thinketh that Saint Paul deliuereth the ſenſe of that place Iſai. 6. 9. as likewiſe he doth Act. 28. 27. but in that place there is no mention made of the *ſpirit of ſlumber* or *compunction*: ſome thinke that the Apoſtle citeth not here any particular place, but alludeth onely vnto the like places of the Prophet Iſai: as c. 19. 14. *The Lord hath mingled among them the ſpirit of errors: eccleſtic. expoſ.* but that place is ſpoken of the Egyptians, and therefore could not properly be applied by Saint Paul to the Iewes: therefore I ſubcribe rather to *Pareus*, and *Tolet*, who thinke that this teſtimonie is taken out of two places of the Prophet Iſai: the firſt c. 29. 10. *the Lord hath couered you with a ſpirit of ſlumber*: the other part is found c. 6. 9.

2. But there is ſome difference both betweene the tranſlation of the Septuagint and the Hebrew, and betweene Saint Pauls citation, and the Septuagint, and betweene S. Pauls allegation and the originall. 1. The Septuagint in that place, Iſai. 19. 14. vſe the word κατέστιξεν, *he hath made them drunke with the ſpirit of ſlumber:* but in the Hebrew it is, *he hath couered*, of the word, *naſaph* to hide or couer: the Apoſtle vſeth the word ἔδωκεν, he hath giuen: in the other place Iſai. 6. 9. the originall vſeth the imperatiue moode: *make their hearts heauie, and ſhut their eyes:* the Septuagint expreſſe it by the actiue, applying it to the people, *they haue ſhut their eyes:* and ſo doth S. Luke cite it, Act. 28. 27. and Matth. 13. 16. but Saint Paul referreth it vnto God, *he hath giuen, &c.* as Ioh. 12. 40. it is ſaid *he hath blinded their eyes:* wherein the Apoſtle followeth the ſenſe of the Prophet: for as *Pet. Martyr* well obſerueth, *quod Dei imperio fit, à Deo fieri dicitur*, that which is done by the commandement of God, is ſaid to be done by God.

3. But there is ſome difference yet in the word *tardemah*, *ſlumber*, which the Prophet vſeth, Iſay 29. 10. which the Septuagint tranſlate κατανύξις, *compunction:* here much adoe is made about the ſignification of this word. 1. Some take the ſignification of the word νύσσω, which is to *moone, to drive*, and ſo interpret it *ſpiritum commotionis*, the ſpirit of commotion, perplexitie: ſo the Syrian interpreter, *Anſelme, Faius:* but this ſhould much differ from the Hebrew word which ſignifieth *ſlumber:* commotion, and reſt, or ſlumber, are not one and the ſame. 2. ſome doe take the other ſenſe of the word, *compungo*, to pricke or peirce: in which ſignification, *Chryſoſtome, Theophylact, Oecumenius*, by compunction vnderſtand the ſetled obſtinacie of the Iewes: like as a thing nayled to a poſt moueth or ſtirreth not: *Haymo* interpreteth it *ſpiritum inuidentiæ*, the ſpirit of envie, whereby they were offended at the calling of the Gentiles: there are two kind of compunctions, one is taken in the better part, as Act. 2. 37. *they were pricked in their hearts to repentance*, ſo alſo the *ordinar. gloſſ.* and *Lyranus*, vnderſtand the envie of the Iewes, to the doctrine of Chriſt: but yet the reaſon appeareth not, why the Septuagint ſhould render the Hebrewe word *tardemah*, ſlumber, by a word ſignifying, *pricking* or *compunction*. 3. Therefore ſome are of opinion, that the Greeke word κατανύξις, rather ſignifieth *ſoporem*, ſlumber, as both *Beza* here, and *Tolet annotat.* 6. alleadge out of *Heſychius*, who expoundeth it by an other Greeke word ἡσυχίαν, reſt, eaſe: and he ſeemeth to deriue κατανύξις, of νὺξ, the night, whereof commeth the word νυστάζω, to ſleepe: and of this his opinion that the Septuagint tranſlate this place by a word, ſignifying ſlumber, *Tolet* bringeth three reaſons: 1. becauſe the Hebrew word *tardemah*, ſignifieth a dead ſleepe or ſlumber, which ſometimes they render by the word θαμβος, 1. Sam. 26. 12. which is a kind of ſtupiditie, ſenſeleſnes, or aſtoniſhment, which in effect is all one. 2. Pſal. 60. 5. *Thou haſt made vs to drinke the wine of giddines:* there an other word *targelah*, is vſed, of the like ſignification with *tardemah*, which is a kind of giddines or drowſines, ſuch as is in thoſe, that ſlumber: which word the Septuagint interpret κατανύξις, the word, which they vſe here. 3. the words following, *eyes that they ſhould not ſee, and eares, that they ſhould not heare*, doe ſhew the effects of ſlumber, or ſleepe. 4. But notwithſtanding theſe coniectures, ſeeing the word κατανύξις, ſignifieth *compunction*, as not onely the Greeke interpreters, *Chryſoſtome, Origen, Theophylact, Oecumenius*, who beſt knew the proper ſignification of the Greeke word, do interpret, but the Scripture alſo thereto beareth witnes: as Act. 2. 27. they are ſaid to be *pricked in their hearts*, κατενύγησαν, of the which word κατάνυξις, *compunction*, is deriued: I thinke this word fitteſt to be reteined, yet in ſenſe it is all one, as if he ſhould haue ſaid the ſpirit of ſlumber: whereof *Oſiander* giueth this reaſon, becauſe they are as it were pricked and ſtirred, when they are called to the Goſpel, as they which are indeed a ſleepe are loath to be awaked: *Pareus* addeth that the effect is put for the cauſe, like as they which are faſt

aſleepe

a ſleepe cannot with any ſtirring or pricking be awaked: But I rather thinke that it is a metaphoricall ſpeach; becauſe they which are pricked and ſo perplexed with griefe, haue no ſenſe of any other thing: as *Cyprian* ſaith of ſome, *tranſpunctæ mentis alienatione dementes*, they beeing madde, and beſide themſelues in their pricked and pierced ſoule, neglect to be cured, and to be brought to repentance, &c. *de orat. dom.* ſo that the *ſpirit of compunction*, is the ſame with a *ſeared* and *cauteriſed* conſcience, whereof the Apoſtle ſpeaketh, 1. Tim. 4.2. which is all one with a ſpirituall *giddines*, or ſlumber: and this anſweareth to the word before vſed, v. 7. ἐπωρώθησαν, they were hardened: like as the hand which hath a hard skin drawne ouer, feeleth not the pricke put vnto it.

4. It is called the *ſpirit of ſlumber*, or *compunction*, which *Haymo* vnderſtandeth to be the mind filled with envie: but rather, as Gods ſpirit worketh in vs euerie good grace: ſo the euill ſpirit is the miniſter of wrath in the reprobate, inſtigating and mouing them continually vnto euill: whereupon they are called, *the ſpirit of fornication, the ſpirit of couetouſneſſe*, and ſuch like: As God ſent ſuch a ſpirit of giddines and phrenſie vpon Saul, which did beſot and make him madde with envie and malice.

5. The laſt words, *vnto this day:* Some will haue a part of the Scripture here cited by the Apoſtle, and ſo they referre vs to that place, Deut. 29.4. *The Lord hath not giuen you, an heart to perceiue, and eyes to ſee, and eares to heare vnto this day: Tolet annot. 7. Faius.* But there is great difference betweene theſe two teſtimonies, *the Lord hath not giuen them eyes to ſee*, which are the words of Moſes, and *the Lord hath giuen them eyes, that they ſhould not ſee*, as here the Apoſtle citeth the text: the firſt ſheweth onely the negation and deniall of a gift, the other expreſſeth further a iudgement of induration or hardening: wherefore theſe words are no part of the teſtimonie, but added by the Apoſtle, and are to be ioyned with the laſt words in the 7. verſe, *the reſt haue beene hardened*, (the words comming betweene beeing encloſed in a parentheſis) *vnto this day*; *Beza, Pareus:* as the Apoſtle ſaith, 2. Cor. 1.15. *Vnto this day the vaile is laid ouer their hearts.*

6. Now whereas two exceptions may be made to the Apoſtles alleagation here: the one that the Apoſtle ſeemeth not to prooue directly that which he intended, that the reſt are hardened, the other, that his proofe is but weake beeing taken from a particular example of thoſe times: hereunto we anſwear. 1. that the Apoſtles proofe is direct from the effect to the cauſe: if God in his iuſtice hardened them, then were they hardened: their owne malice was the cauſe of their hardening properly, and as we ſay *per ſe*, of it ſelfe: and the iuſtice of God, *per accidens*, accidentally. 2. his proofe alſo as it is direct, ſo is it forceable: for that place Iſay. 6. containeth a manifeſt propheſie of the obſtinacie of the Iewes in the times of our Sauiour, as is euident by the frequent application of it, in the Goſpel, as Matth. 13.14. Act. 28.26. and ſay, that were not a ſpeciall propheſie, yet becauſe the rule of Gods iuſtice is certaine and conſtant, and alwayes like it ſelfe, the Lord finding greater obſtinacie among the Iewes at the comming of his Sonne into the world then before; was in like ſort to exerciſe his iuſtice: See further *Iun. parall. 21. lib. 2.*

Queſt. 10. *How God is ſaid to ſend the ſpirit of ſlumber, to giue eares not to heare, &c.*

1. Their opinion here is refelled, that will haue God no wayes the cauſe of hardening the heart, which is *Pighius* aſſertion, as he is here confuted at large by *Pet. Martyr*, who in this manner obiected. 1. that place of the Prophet Iſay is a prediction, therefore not the cauſe of hardening. *Anſw.* It followeth not: for euen that word which Iſay preached, did prouoke the Iewes, and they were thereby further hardened: and though euerie prediction be not a cauſe of that which is to come, yet ſuch predictions, as foretell of ſuch things as the Lord himſelfe will worke, as here the Prophet ſpeaketh of the hardening of the heart, doe not onely ſhewe the thing but expreſſe the cauſe alſo.

2. *Ob. Nemo cogitur ad peccandum*, but no man is compelled to ſinne. *Anſ.* We muſt here diſtinguiſh between *violentia & neceſſitas*, violence and neceſſitie: true it is, that God forceth and compelleth none to ſinne, yet they cannot otherwiſe chuſe but ſinne, by reaſon of the corruption of nature, to the which man hath enthralled himſelfe: in reſpect whereof it is impoſſible that man ſhould beleeue of himſelfe, without the worke of the ſpirit: as it is ſaid, Ioh. 12.39. *they could not beleeue, &c.*

3. *Obiect.* *Pighius* ſaith, that by *impoſſibile*, here we are to vnderſtand *difficile*, that which is hard to be done: not that it was ſimply impoſſible that they ſhould beleeue, but it was an hard matter for them ſo to doe. *Anſwer.* Neither doe we ſay that ſimply

it is impossible in respect of the absolute power of God, but *ex hypothesi*, by way of supposition, the blindnes and obstinacie of mans heart, beeing presupposed: and to say that a man may beleeue of himselfe, though hardly, is the euasion of the old Pelagians: for of himselfe, not onely hardly, but not at all can a man beleeue; as our Sauiour saith, *Without me ye can doe nothing*, Ioh.15.5.

4. *Obiect.* Whereas that place by vs is vrged, Mark.4.11. *To you it is giuen to know the mysterie of the kingdome, but to them, &c. all things are done in parables, that they seeing may see, and not discerne, &c.* to shewe, that God hath an hand and worke in blinding of the eyes of the obstinate; *Pighius* will haue this word *(that)* to shewe not the finall, but efficient cause, because they were blind, therefore Christ spake in parables: they were not therefore blinded the more, because he spake in parables.

Answ. 1. Their blindnes was not the cause of Christs speaking in parables; for that had beene a reason rather, why Christ would haue spoken more plainly vnto them, but because they were wilfully blind, he therefore spake in parables, that they might continue in their blindnes still. 2. these words *that, because*, doe not alwaies shewe the cause of a thing, *sed causam notitiæ*, but the cause of the knowledge or manifestation of a thing, which is by the effect; as Luk. 7.47. our Blessed Saviour saith of the woman, *many sinnes are forgiuen her for she loued much*: by the effect of her great loue, he doth demonstrate the cause, the forgiuenesse of her sinnes: so here Christ sheweth the cause of his preaching in parables, by the effect, the hardening of their heart, and blinding of their eyes. 4. and like hereunto is that place, where the Lord saith concerning Pharaoh, *For this cause haue I raised thee vp, that I might shewe my power in thee*, Rom.9.17. that was the ende of the raising vp Pharaoh, that God might get himselfe honour in his confusion: as this was the ende of Christs preaching in parables, that the Iewes might be confirmed in their obstinacie, and hardnesse of heart.

5. *Obiect.* Whereas we also vrge that place of Isay, 6.9. *Make the heart of this people fat, shut their eyes, &c. Pighius* replyeth that God biddeth it to be done, he is not said to doe it: and in that he saith, *shut their eyes*, it is thus much in effect, *prædica excæcando*, preach that their eyes shall be blinded, &c.

Ans. 1. That which the Lord biddeth to be done, is held to be done by the Lord himselfe, beeing done by his commandement. 2. and it is a very strange construction, *shut their eyes*, that is, propheſie or preach, that their eyes should be shut vp: but thereby is signified, that by the word which he preached, they should be occasioned to stumble, and their eyes should dazle at it; as bleare eyes at the brightnes of the Sunne. 3. and that God is the cause of their hardening, aad blinding, is euidently expressed, Ioh. 12.40. *he hath blinded their eyes, and hardened their hearts.*

6. *Obiect.* To this *Pighius* againe replieth; that man in himselfe is the cause of his hardening and blindnes, yet the Scripture so speaketh, as though God blinded their eyes; and yet he doth not: as when they which haue tender eyes, and are made more blind by looking vpon the Sunne, who will say that the Sunne-beames are the cause of blindnes, the fault is in the eyes. And both S. Matthew, c.13.10. and S. Luke, Act.28.27. doe otherwise cite that place, Isa. 6.9. *the heart of this people is waxed fat*, making no mention at all of God to be the cause or worker of it.

Ans. 1. Doth the Scripture so say, that God blindeth the eyes, and is it not so? this were to make the Scripture to speake one thing, and to meane an other. 2. that similitude maketh directly against him: for though the first and principall fault be in the eyes, yet accidentally the brightnes of the Sunne doth increase the blindnes of the eyes: and so God in his iustice more hardeneth the hearts of the obstinate, which they first hardened by their owne peruersnes and vnbeleefe. 3. S. *Matthew* indeede and S. *Luke* doe in that manner cite that text, therein following the reading of the Septuagint: whereof diuers reasons are yeilded. 1. some thinke, that the Iewes falsified the Scriptures, and therefore the Septuagint, which translated them, before they were corrupted, were rather followed: but *Origen* vpon that place, Isa. 6. refuseth this conceit, because it is not like, that our Sauiour and the Apostles would haue left that fault vntouched, if the Iewes had falsified the Scriptures. 2. *Hierome* in his Commentarie also vpon that place, reporteth an other opinion of certaine Ecclesiasticall writers, who thought, that Saint Luke, because he was more skilfull in the Greeke tongue, did rather follow the Septuagint: but this reason is not sufficient for Saint Matthew, though it might seeme probable for the other. 3. some thought,

that

that the Septuagint did ſo tranſlate, that they might decline that blaſphemie, (as they thought) to make God the author of the hardeneſſe of the heart: but *Hierome* taketh away this, becauſe in other places the Septuagint are not afraide ſo to tranſlate, as *God hardened the heart of Pharaoh.* 4. Wherefore the Septuagint in their tranſlation tooke that libertie, not alwayes to render the words, but the ſenſe, and the Apoſtles followe them, becauſe their interpretation was then receiued and well knowne, and ſo it would haue giuen offence to the Gentiles, if it had beene refuſed: and though neither S. Matthew, nor S. Luke doe directly make God the author, yet it is ſufficient that S. Iohn in his Goſpell ſo alleadgeth that place: which ſmall difference betweene them teacheth vs, that we ſhould compare one Scripture with an other, and interpret one by an other: and thus much (if not too much) of their opinion, that would vtterly exclude God, from beeing any cauſe at all of the hardening of the heart.

2. A ſecond opinion is of them, which aſcribe ſomewhat vnto God herein, but not much: as *Chryſoſtome* ſaith, that this word, *he gaue, non operationem Dei, ſed conceſſionem ſignificat*, doth not ſignifie an operation of God, but a conceſſion onely: ſo *Theophylact*, he gaue, that is, *permiſit*, he ſuffered them to be hardened: likewiſe the *interlin. gloſſ.* he gaue them the ſpirit of compunction, that is, *permiſit habere, he permitted them to haue, &c.* But to doe a thing, is more then to ſuffer: and it is a violent interpretation, *to giue*, that is, *to ſuffer* to be giuen: beſide, he that ſuffreth a thing to be done which is in his power to hinder, is acceſſarie to the doing of it: ſo that in allowing vnto God *permiſſion* onely, they either will make God an idle beholder, and no doer, or they will make him acceſſarie and conſenting to euill: *Origen* much better anſweareth this queſtion, how it may be ſaid *de bono Deo*, of the good God, that he ſhould giue Iſrael, *eyes not to ſee, and eares not to heare: vide ne hæc magis ſit retributio & merces incredulitatis:* ſee (ſaith he) if this be not rather a reward of their incredulitie: ſo hardnes of heart, as it is a puniſhment may well proceed from God; not as a ſufferer and permitter onely, but as an agent and doer.

3. Some, as theſe doe extenuate the power of to God too much, and ſo doe aſcribe too much vnto God, in making him the principall cauſe of hardening of mens hearts, which muſt needes followe as the fruits and effects of their reprobation, which God abſolutely decreed, without any reſpect vnto their works: True it is, that they which hold the abſolute decree of reprobation, muſt needs make God a proper and principall cauſe of the hardening of the heart, ſeeing their reprobation is the beginning and originall of their rebellion, obſtinacie, and forſaking of God: but that God reiecteth none, but for ſinne, nor decreeth none to be damned, without relation to their ſinne, is before at large handled: c. 9. contr. 10. whether I referre the reader: at this time, that place of the Prophet, *perditio tua ex te Iſrael, thy perdition is of thy ſelfe, O Iſrael*, onely may ſuffice to cleare God, from beeing either the proper, or principall cauſe of hardneſſe of heart.

4. Others doe diſcharge God altogether, and make the deuill only the author and cauſe of the blindneſſe of the heart, according to that ſaying, 2. Cor. 4. 4. *in whom the God of this world hath blinded the minds:* this place was much vrged both by the *Arrians*, who would prooue by this place, that Chriſt is no other wiſe God, then as this name is giuen vnto creatures in Scripture, as here vnto the deuill; as alſo by the Manichees, who held that there were two beginnings, and two Princes of Gods, one of good the other of euill. Whom the Apoſtle meaneth by the God of this world, 2. Cor. 4. 4.

Hereupon ſome of the fathers, to take away all aduantage from theſe heretikes, as *Hilarie, Auguſtine, Chryſoſt. Ambroſe*, did expound this place of the true God, making this the ſenſe, *in whome God hath blinded the minds, that is, of the infidels of this world.* But 1. here the words are euidently tranſpoſed: for in the originall, thus the words ſtand, *the God of this world.* 2. And the *Arrians* with the *Manichees* may be otherwiſe anſweared, then by declining the right ſenſe of this place: for though Sathan be here vnderſtood, he is not ſaid ſimply to be God, but with an addition, *God of the world*, whereas Chriſt is ſimply called God, Rom. 9. 5. *Who is God ouer all, bleſſed for euer:* and ſo are the *Arrians* anſweared: And to the Manichees we ſay, that the deuill is called the God and Prince of the world, not as though the kingdome were deuided with him, but we graunt, that a principalitie is committed vnto him, yet as Gods Miniſter, that he can goe no further, then the Lord permitteth: and therefore he is called, *the euill ſpirit of the Lord*, which came vpon Saul, 1. Sam. 16. 14. becauſe the Lord vſeth him as his meſſenger, and miniſter of his iudgements. Yet this place beeing vnderſtood of Sathan, maketh not him the onely cauſe of the blindnes

and hardnes of heart, though he be a principall doer in it: for here the Apoſtle ſaith, *that God gaue them the ſpirit of ſlumber.*

5. Nor yet is man onely the cauſe of his owne hardening and blindneſſe, as the *ordinar. gloſſ.* ſaith, *excæcati ſunt, quia noluerunt credere*, they were blinded becauſe they would not beleeue: for their blindneſſe was the cauſe of their vnbeleefe, as the Apoſtle here ſheweth, that the Iewes beleeued not, becauſe they were blinded, *Mart.* and *Gorrhan* here diſtinguiſheth well, that there are two kinds of *cecitie* or blindnes: there is *cæcitas culpæ & pœnæ*, a blindnes which is a fault, and a blindnes which is a puniſhment: the firſt is the cauſe of infidelitie, and infidelitie cauſeth the ſecond: that is, a man is firſt blind, which is the cauſe he beleeueth not, and then as a reward of their infidelitie, they are more blinded ſtill: wherefore though the corruption of mans heart be a cauſe of his owne blindnes and hardneſſe of heart, yet there is ſome other cauſe beſide.

6. Wherefore to the hardening and blinding of the heart, theſe three concurre, mans owne corruption, as the firſt and neareſt cauſe, Sathan as the inſtigator and tempter, God as a iuſt Iudge: the Scripture maketh all theſe the cauſes: God is ſaid to harden Pharaohs heart: and Sathan alſo blindeth the minds of the infidels, 2. Cor. 4. 4. and Pharaoh hardened his owne heart, Exod. 9. 34. the corruption of mans heart is as the coale, that ſendeth forth ſparkes, Iob. 5. 7. the deuill bloweth and ſtirreth the coales, and kindleth the fire: God he ſmiteth as it were on the anvile, and frameth and diſpoſeth euerie thing to his owne will: ſo God hath a ſtroke in the hardening of the heart, not by permiſſion onely, neither in making a ſoft heart hard: but both in leauing man beeing blind by nature, to his owne will, and in withdrawing his grace, and giuing him ouer, as a iuſt Iudge, to the malice of Sathan to be further hardened: and ſo God is the author of the hardening of mans heart, not as it is a ſinne, but as it is a puniſhment of ſinne: and thus, and no otherwiſe doe Proteſtants maintaine, God to be an agent and worker in theſe actions: and therefore that is a meere ſlaunder of *Stapleton*, that *Calvin* ſhould hold, *Deum eſſe activam cauſam peccati*, that God is the actiue cauſe of ſinne, *Antid. p. 715.* and the like ſlaunder is vttered by *Becanus*, p. 6. that the God of the *Calviniſts* is *author peccati*, the author of ſinne: See more hereof, c. 9. *queſt.* 18.

11. Queſt. *Of the meaning of theſe words, Let their table be made a ſnare, &c. v. 9.*

1. Concerning the place here cited out of Pſal. 69. v. 22. *Origen* obſerueth, that the Apoſtle doth not tie himſelfe to ſo many words: for ſome he addeth, as εἰς θήραν, for a net or trappe, which neither the Hebrew, nor the Septuagint haue: and ſome he omitteth, as *coram ipſis, before them*: ſo alſo *Eraſmus*: but *Beza* obſerueth, that this latter is not omitted, for *vnto them*, is equivalent, to *before them*: further, both *Martyr*, *Beza*, *Pareus*, *Calvin*, thinke, that the Hebrew word *liſhlomim*, ſignifieth *pacifica*, their proſperous things, which the *Septuagint* read, εἰς ἀνταπόδομα, for a retribution: as though the word were *leſhillomim*, retributions: but *Iunius* and *Pagnine* doe there interpret the word *liſhlomim*, retributions; becauſe of the prepoſition *lamed*, being ſet before, which ſignifieth for a recompence, or retribution.

2. Now for the meaning of the words. 1. *Origen* by their table, vnderſtandeth the Scriptures, which were a ſcandale vnto them, in that they peruerted them to their owne hurt: as where the Scriptures deſcribe the Meſſiah to be a glorious deliuerer, which muſt be vnderſtood ſpiritually, they were offended, becauſe they looked for a temporall deliuerance. 2. *Haymo* doth vnderſtand by the table, *collatio verborum in menſa*, their conferences together at the table, how to take Chriſt: but in this ſenſe their table was a ſnare to others, rather then to themſelues. 3. *Lyranus* doth thus diſtinguiſh theſe three: their table became a ſnare in perverting the Scriptures, and a trappe, when they were taken by *Titus* and *Veſpaſian*, and a *ſcandale*, when to the infamie and opprobrie of that nation, their nobles were put to torment, and ſhamefull death, by the Romanes. 4. But the better interpretation is this: by the table, as *Chryſoſtome* expoundeth, we vnderſtand, *omnes illorum delicie*, all things, wherein they delighted; as their proſperitie, their publike ſtate, their Temple, *Calvin*: the hauing of the Scriptures, ſacrifices, and ſuch other ſpirituall or temporall bleſſings, the Prophet prayeth that all may be turned to their hurt: and he vſeth three ſimilitudes; let them be a *ſnare*, as birds are taken, when they thinke to find foode, a *trappe*, as beaſts are caught and entrapped in the net, and a *ſcandale*, as that whereat men doe ſtumble in their going and running, and fall.

3. *For*

3. *For a recompence vnto them.* 1. The *interlin. gloſſe* vnderſtandeth the retribution of eternall death. 2. *Haymo* and *Lyranus* haue ſpeciall reference to Chriſt: that as they would haue blotted out his name, ſo their name is periſhed, as they killed him, ſo they were killed of the Romanes. 3. but it generally rather ſheweth a retalion and recompenſe in their iuſt puniſhment, for all the wrongs and iniuries which they had offered to the ſeruants of God, and ſpecially to Chriſt himſelfe, *Pareus.*

4. *Let their eyes be darkened, and bowe downe their backe.* 1. *Lyranus* by the darkening of the eyes, interpreteth the error of their vnderſtanding, and by the bowing of their backes, the error of their will. 2. *Gorrhan* vnderſtandeth, error in faith and manners. 3. *deprime oneribus conſcientiæ*, hold them downe with the burthen of their conſcience, *Pellic. æterna ſeruitute opprime*, oppreſſe them and keepe them vnder with euerlaſting ſeruitude: *Melanthon* following *Chryſoſtome* and *Theophylact.* 4. But the generall ſenſe is better: that they are deprived of all ſtrength both inward and outward; for the backe or loines, (as it is in the Hebrewe) ſignifieth the ſtrength: ſo their eyes are blinded, they are voide of all vnderſtanding in ſpirituall things, and they are likewiſe depriued of all grace and ſtrength, both ſpirituall, they haue no endeauour or will, to that which is good, *Geneuenſ. Pareus:* as alſo temporall, their authoritie and gouernment is taken from them, they liue in perpetuall ſeruitude, *Grynæus.*

Queſt. 12. *Whether it be lawfull to vſe any imprecation, as Dauid doth here.*

1. *Origen* ſeemeth to be of opinion, that it is not lawfull: and therefore he hath here a ſtrange interpretation: he thinketh the Prophet prayeth not againſt the Iſraelites, but for them, that their eyes might be darkened, *ne videant perverſa*, that they ſee not peruerſe things: as it had beene happie for *Marcion*, *Baſilides*, and *Valentinus*, and other heretikes, that they had not ſeene thoſe perverſe errors, which they held: But ſeeing both that which goeth before, *let their table be made a ſnare, &c.* and that which followeth, *bowe downe their backe*, are imprecations made againſt them, how can this comming between be taken to be a praier for them?

2. *Auguſtine* agreeing in the ſame opinion, that no imprecation is lawfull, yet followeth an other imprecation: he thinketh that the Prophet ſpake this, *non optantis voto, ſed ſpiritu prouidentis*, not as with a deſire of one that wiſheth, but with the ſpirit of one foreſeeing and foretelling what ſhould happen, *lib. 1. de ſerm. Dom. in monte:* ſo *Haymo*, *hæc verba non optantis voto, ſed prædicentis officio dicuntur*, theſe words are not vttered with a wiſhing deſire, but by way of prediction, &c. ſo alſo the *ordinar. gloſſ.* and theſe reaſons may be alleadged againſt imprecations.

1. Our Bleſſed Sauiour biddeth vs to pray for our enemies, Matth. 5. 46. S. Paul alſo ſaith, Rom. 12. 14. *Bleſſe them which perſecute you, bleſſe I ſay and curſe not, &c.*

2. The example of our Sauiour is againſt imprecations, who prayed for his enemies: he curſed them not.

3. Yet we haue ſome forren examples of ſuch as refuſed to make imprecations, as *Balaam* would not curſe the people of Iſrael: and a certaine woman Prieſt of Athens could not be hired to curſe *Alcibiades*, making this anſwer, that it was her office to pray for other, not to curſe them: much more ſhould Chriſtians abſtaine from curſing.

3. Wherefore for the ſolution of this queſtion, theſe diſtinctions muſt be premiſed. 1. the cauſe muſt be conſidered: whether it be priuate, which concerneth ones perſon onely, in which cauſe it is vnlawful to curſe: or whether it be publik concerning the glory of God: wherein imprecations are vſed: as S. Peter ſentenced Ananias to death, Act. 5. & laid a curſe vpõ S. Magus, Act. 8. S. Paul curſed Elymas the ſorcerer, Act. 13. or it may be a priuate cauſe, yet ioined with the glory of God: as Eliſha curſed the children which called him bald head, 2. King. 2. 2. The condition & calling of them, which vſe imprecations muſt be conſidered, whether they do it of a priuate affection, which is vnlawfull: or of a propheticall ſpirit, as the Prophets & Apoſtles did; as it is ſaid of Paul, that whẽ he curſed Elymas, *he was ful of the H. Ghoſt*, Act. 13. 9. herein they as Prophets doe by their imprecation inflict that puniſhment, which is appointed of God. 3. The things muſt be conſidered, which are wiſhed vnto any by theſe imprecations: they are either temporall, which may tend vnto their amendment: as Pſ. 89. 16. *fil their faces with ſhame, that they may ſeek thy name:* theſe imprecations are more tollerable, which a man ſometime wiſheth againſt himſelfe, that he may be afflicted with

some crosse, or other, rather then to fall into sinne: or they are eternall: but euerlasting destruction cannot be denounced against any without Gods speciall warrant.

4. The persons are to be distinguished, which are cursed: they are such of whom there is hope of amendment: or such as are in a desperate state, and professed enemies to God and godlines, against whom such imprecations doe lie: as S. Iohn will not haue vs to pray for those whom we see to sinne vnto death, 1. *epist. c.* 5.

5. The manner and kind of imprecations must also be looked into, some are extraordinarie, whereunto men were directed by a propheticall and extraordinarie spirit: of the lawfulnesse of such imprecations, there is no question: or ordinarie, wherein these circumstances must be considered. 1. the persons that curse, they must thereunto be called as the publike Magistrate or minister, and parents in their families. 2. the persons that are cursed must be intractable and incorrigible, and refuse all wholesome admonition. 3. the manner must be this, they must not curse absolutely, but with a condition, that such may be converted, or confounded. 4. with what affection, not hating their persons, but detesting their vices, against the which, they open their mouthes to curse.

Now in Dauids imprecation all the things before required concurred, it was Gods cause, he had a propheticall spirit, they were professed enemies to God: the reasons before alleadged doe conclude only against priuate curses; in our owne cause, against persons not desperately euill, and without any speciall direction.

Quest. 13. *Of the ende of the stumbling of the Iewes, v.* 11.

v. 11. *Haue they stumbled that they should fall, &c.* 1. *Chrysostome* here obserueth well the Apostles wisedome, that when he speaketh of the *execation* and reiection of the Iewes, he alleadgeth Scripture, least he might be thought to speake of euil will: *consolationem à se ipso ponit*, but the consolation he bringeth in his owne name, that his loue toward them might appeare; as here ye sheweth a double ende of their stumbling; one, that thereby saluation might come vnto the Gentiles, the other, that by the calling of the Gentiles, the Iewes againe might be prouoked and stirred vp to beleeue in Christ: the first end serueth to beat downe the pride and insolencie of the Gentiles, the other, to comfort the Iewes, that they should not thinke their fall to be irrecouerable.

2. *Haue they stumbled, &c.* 1. The Latine translator addeth, *haue they so stumbled*, that they should fall; which *Tolet* iustifieth and would haue the meaning to be this, not that the ende of the falling of the Iewes should be the calling of the Gentiles, but that their fall was not without recouerie: and *Origen* hath the like obseruation, shewing here the diuerse kinds of falling: some fall and neuer rise againe, as Lucifer, who shall neuer, no not in the end of the world be restoared: the fall of others is recouerable, as here the Iewes did not so stumble, *vt ab omni legis obseruantia declinarent*, to decline from the whole obseruation of the law. 2. But *Erasmus* well obserueth, that here the Apostle speaketh not *de magnitudine lapsus, sed de eventu*, of the greatnes of their fal, but of the euent; for the Apostle throghout this whole epistle doth exaggerate the sinne of their incredulitie; neither is this particle (so) in the originall, neither doe the Greek expositors, *Chrysost. Theoph. Oecumen.* insert it. 3. yet this must be added further to *Erasmus* obseruation, that the calling of the Gentiles, was not onely the euent, which followed the incredulitie of the Iewes, but it was the ende and scope, for the which God suffered the Iewes to fall: for this event must not be seuered from the providence of God. *Beza, annot.* 4. nor yet is this question so propounded, as though the Iewes did stumble and fall with any such intention to profit the Gentiles, as *Grynæus* seemeth to note, no man that is in his right minde will hurt himselfe; which the Iewes should haue done, if they of purpose had stumbled to fall: But *Photius* obserueth, that the Iewes, as much as in them lay, did so stumble, *vt corruerent*, to fall altogether: *nec sic affecti sunt, &c.* neither were they so affected, that any good should come thereby to themselues, or others: *sed Deus illorum casu, &c.* but God vsed their fall both for the saluation of the Gentiles, and their owne emendation. 5. *Theophylact* must here also be warily and aduisedly read: the Iewes are not so fallen, *vt se nequeant, quando velint, attollere*, that they can not raise vp themselues againe, when they will, &c. for this were, as though the Iewes of purpose had fallen, that the Gentiles might come in, and then they would returne againe: neither is it in any mans power to returne when he will: for ones conuersion, is as life from the dead, v. 13. as one can not raise himselfe from the dead, so neither can he conuert and

turne

turne vnto God. 6. *Hugo*, and *Auguſtine* before him, put in the word *ſolum*, onely; that is, they haue not ſtumbled onely to fall, as though no good ſhould come thereby: but God did not ſuffer them to ſtumble at all to fall: God proponnded not to himſelfe their fall, as an end of their ſtumbling, for God delighteth not in the deſtruction of any, but God reſpected two ſingular good ends in the fall of the Iewes, the vocation of the Gentiles, and their owne conuerſion. *Parens.*

Queſt. 14. *How the ſtumbling and falling of the Iewes, brought ſalvation to the Gentiles.*

v. 11. *Through their fall ſalvation commeth to the Gentiles.* 1. the word παράπτωμα, is not wel here tranſlated *delictum*, as the Latin interpreter, which *Anſelme* interpreteth, *peccatum*, ſinne, and vnderſtandeth it of that ſpeciall ſinne of the Iewes, in putting Chriſt to death: ſo alſo *Gorrhan:* but it here ſignifieth rather *lapſum*, their fall, as *Eraſmus* well noteth, to anſwear vnto the former queſtion, *haue they ſtumbled that they ſhould fall:* ſo alſo *Tolet annot. 9.*

2. But we muſt not thinke, that the fall of the Iewes was properly the cauſe of the calling of the Gentiles: but it was the occaſion rather: for euill is not of it ſelfe the cauſe of that which is good: but God by his power draweth good out of euill: for otherwiſe, as *Lyranus* alledgeth out of *Auguſtine* in his *Euchiridion: Deus non permitteret mala fieri, niſi inde eliceret maiora bona*, God would neuer ſuffer euill to be, vnleſſe he did thereout draw greater good. This is like, as *Pet. Martyr* reſembleth it, as there is a ſaying in Philoſophie, that the *corruption of one thing, is the generation of an other*, not that it is the cauſe thereof: but the efficient hauing expelled one forme, doth bring in an other: and as in a ſyllogiſme out of falſe and vntrue propoſitions, a true concluſion may be inferred, not by the force of the premiſes, but of the *ſyllogiſme*, and forme of reaſoning: ſo Gods prouidence as the chiefe efficient cauſe, doth by occaſion of that which is euill, bring forth that which is good.

3. *Anſelme* thinketh, that the reiection of the Iewes was the occaſion of the calling of the Gentiles, becauſe thereupon followed their diſperſion through the world, and by that meanes, they brought the Scriptures to the Gentiles: But this was an occaſion rather, that after that the Iewes had reiected the preaching of the Apoſtles, they turned to the Gentiles: neither was there any ſuch neceſſitie, that the one ſhould be reiected, before the other could be called: if it had ſo pleaſed God, they might haue beene called together: But this *conſequence*, that vpon the reiecting of the Iewes, the Gentiles were called, depended both vpon the will and pleaſure of God, who had appointed it ſhould ſo be, *Martyr:* and vpon the conuenience of the thing, the Iewes were high minded, and could not endure, that the Gentiles together with them ſhould be the people of God: but they were like the dogge in the maunger, that would neither eate himſelfe, nor ſuffer the oxe to eat; therefore it was requiſite, that their pride ſhould be firſt abated, and they humbled, by ſeeing them, to be called, to be a people, that were no people: ſo the queſtion here is not, what God could doe, but what the Iewes had done, and would doe: by their good will, neither they themſelues would come, nor ſuffer the Gentiles to enter: *Parens.*

4. And though the Iewes had not beene reiected at all, yet the Gentiles alſo ſhould haue beene called, but in the ſecond place: as *Chryſoſtome* ſheweth out of that place, Act. 13.46. *vobis oportuit primum annuntiari verbum*, the word of God ought firſt to haue bin preached vnto you: but now through their incredulitie it came to paſſe, *vt inverteretur hic ordo*, that this order was inuerted: ſo in the parable, Luk. 14. after that they, which were inuited to the feaſt, refuſed, then the good man of the houſe ſaith vnto his ſeruant, *exi cito*, goe forth quickly into the ſtreetes, &c. the Gentiles then ſhould haue beene called, though the Iewes had not beene incredulous, but not ſo quickly.

The Gentiles ſhould haue beene called: though the Iewes had not beene reiected.

Queſt. 15. *How the Iewes were prouoked to follow the Gentiles.*

1. Whereas the word is, εἰς τὸ παραζηλῶσαι, which ſignifieth properly to prouoke to emulation, the vulgar latine doth not well tranſlate, *vt emulentur illos*, to imitate or emulate them, referring it to the Iewes that they ſhould emulate the Gentiles, either *imitanda* in imitating them, as *Lyranus* expoundeth, and before him *Photius*, that ſaith the Gentiles were *examplaria*, examples herein to the Iewes, or *invidendo*, in envying the faith and knowledge of the Gentiles: *Gorrhan.*

2. Some referre it to the Gentiles: as *Origen* vnderſtandeth it of the faith of the Gentiles, which ſhould prouoke the Iewes to emulation: *Anſelme* vnderſtandeth it thus, that the

Gentiles should imitate the Iewes, that is such as beleeued among them: but this is impertinent to the Apostles purpose: some, as *Chrysostome*, *Theodoret*, *Ambrose*, do applie it to the Gentiles, that they should prouoke the Iewes by their example to beleeue.

3. But it is better referred vnto God, that he should prouoke the Iewes to emulation by the example of the Gentiles, when they saw themselues the auncient people of God to be neglected, and the Gentiles which were forelorne to be receaued in, *Martyr:* But *Tolet* refuseth this, and would haue it referred either to the Gentiles, or their faith, because no mention is made of God before, but of the Gentiles, *annot.9.* yet I preferre *Pet. Martyrs* reason, *totum ad Deum refertur*, all is referred to God: and *Pareus* prooueth it by that place, Deut. 32. 21. *I will prouoke you to emulation by a nation, that is no nation:* But *Tolet* obserueth well, that the word their vsed by Moses is in *hiphil*, of the word *kanah*, which signifieth to emulate or enuie, and in *hiphil*, to cause to emulate: and so the Apostle is to be translated here, as likewise, v. 14. *If I might by any meanes prouoke them of my selfe:* where the Latine interpreter so readeth also: and therefore he fayleth here, in translating, *that they might emulate them*, whereas he should haue said, *to prouoke them to emulation.*

4. But it will be obiected, that this is no commendable thing, by enuie or emulation to be brought to be beleeue: the answer is, that God simply approoueth not such emulation or enuie, but as he can vse that which is euill to good purposes, so by this emulation it pleaseth him to incite and stirre vp the Iewes to returne vnto him: like as the husband putteth away his adulterous wife, that she thereby may be prouoked by a kind of emulation (lest an other should be receiued in her place) to seeke to be reconciled, *Pareus.*

5. But here we must vnderstand, that the better sort of the Iewes shall be prouoked, not all, for the obstinate thereby are made worse, *Martyr:* and further the Apostle must not be taken to speake of the Iewes in particular: for they which stumble and fell away, were not restored, but of the nature in generall: that though some were vnbeleeuers, yet the whole nation was not cast off; *Calvin, Beza.*

Quest. 16. *What is meant by the diminishing of the Iewes and their abundance, v. 12.*

1. Whereas the Apostle had shewed, that the falling away of the Iewes was an occasion of the calling of the Gentiles: it might be obiected, that the conuersion of the Iewes might likewise be an occasion of the falling away of the Gentiles: hereunto the Apostle answereth negatiuely, and he confirmeth his answear by an argument from the lesse to the greater: that if their empayring, and diminishing, and pouertie as it were, were the riches of the Gentiles, much more their plentifull calling: for God can turne that which is euill to the good of the Gentiles, much more that which is good.

2. By the riches of the world, we vnderstand both the multitude of the Gentiles, called to the knowledge of Christ, *Pareus:* and that wherewith they were enriched, namely the knowledge of the Gospel, *Genevens.*

3. By the *diminution*, 1. *Haymo*, whom *Lyranus* and *Gorrhan* follow, vnderstand the Apostles, which were but few, and as the abiects of the people, yet they enriched the Gentiles by their preaching: if the conuersion of a few was so profitable to the Iewes, much more the conuersion of the whole nation in the end of the world: but the Apostle expoundeth the word παράπτωμα, the *ruine* of the Iews, which he vsed before, by this word ἥττημα, *diminution:* he meaneth not then, the conuersion of a few, but the falling away of the Iewes to a few. 2. Wherefore these three words the Apostle vseth, as of equipollent, and of one signification, παράπτωμα, their fall, ἥττημα, their *diminution* v. 12. and ἀποβολὴ, their reiection and casting off, *Par.* 3. and in that he saith they are diminished, he sheweth that they are not vtterly perished: the imminution of a thing, is not *rei excisio, sed decisio*, is not the cleane cutting off, but an impayring onely, *Par.*

4. *How much more their abundance*, πλήρωμα, fulnes. 1. by this fulnes is not onely vnderstood πολυανθρωπία, the multitude of the Iewes, which shall be called, but also excellencie of the spirituall graces, wherewith the Iewes, in their generall conuersion toward the end of the world, shall be encreased, *Gryneus.* 2. neither are we so to vnderstand the fulnes of the Iewes, as though euery one in particular should be called, but as then most of them were averse from Christ, so in the end most shall be conuerted, *Martyr:* as by the fulnes of the Gentiles, v. 22. is vnderstood the generall and vniuersall calling of them, not of euery one in particular. 3. and this *fulnes* is not to be vnderstood so much with a relati-

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on to the Gentiles, as though their number ſhould be more full, by the conuerſion of the Iewes, for their fulnes muſt be firſt come in, before the Iewes be conuerted, v. 25. as with reference to the whole number of Chriſts Church: that although there is a fulnes of the Gentiles without them, yet as *Origen* ſaith, *plenitudo portionis Domini nondum dicitur completa*, the fulnes of the Lords portion cannot be ſaid to be compleat, vntill the Iewes alſo be conuerted. 4. But it will be obiected, how much more the fulnes of the Iewes ſhall be profitable to the Gentiles, if more Gentiles ſhall not be called, by the conuerſion of the Iewes; which the Apoſtle ſeemeth to denie, v. 25. for the fulneſſe of the Gentiles muſt firſt enter: *Pet. Martyr* doth vnderſtand it of the confirmation of the faith of the Gentiles, who ſeeing the zeale of the Iewes, ſhall thereby be confirmed: ſo the ordinarie *gloſſe*, their fulnes being conuerted, *ditabit gentes doctrina & exemplo*, ſhal inrich the Gentiles by their doctrine and example: *Oſiander* addeth, the Church of God ſhall be encreaſed, *gloriosa populi Iudaici acceſſione*, by the glorious acceſſion of the Iewiſh people: *Pareus* goeth further, the Gentiles alſo, by the fulnes of the Iewes ſhall be prouoked to emulation: ſome further acceſſion ſhall be made euen to the number of the beleeuing Gentiles: though in reſpect of their vniuerſall calling, the fulnes of the Gentiles ſhall be entred before. 5. So theſe benefits ſhall accrue vnto the Church of God by the conuerſion of the Iewes. 1. the conſociation and ioyning together both of the Iewes and Gentiles, the wall of partition beeing taken away: Epheſ. 2. 14. 2. the Church of God ſhall be encreaſed, *when the children of Iudah, and the children of Iſrael, ſhall be gathered together to the Church*, Hoſh. 1. 11. 3. The faith of the Gentiles ſhall be greatly confirmed. 4. God ſhall receiue greater glorie, when his goodnes, and the veritie of his promiſes ſhall be made manifeſt in the ſaluation both of Iews and Gentiles: *Grynæus*.

Queſt. 17. *How it ſtandeth with Gods iuſtice to caſt off the Iewes, that the Gentiles might enter in.*

Obiect. Seeing the Apoſtle ſaith, that through the fall of the Iewes ſaluation came to the Gentiles; & their ruine is the riches of the world: God may ſeeme to deale hardly, in caſting off his owne people, to receiue ſtrangers: and beſide it ſeemeth contrarie to that rule, euill muſt not be done, that good may come thereof.

Anſ. 1. It were indeede an hard thing to caſt off ſome to receiue others, if they were caſt off without their owne fault, or if the Lord were tied by any bond not to caſt them off, or, if their caſting off did not tend to their further good: but it is otherwiſe here: for the Lord did not caſt off the Iewes, but for their vnbeleefe: and he is not bound to beſtow or continue his grace, he may conferre it, and withdraw it, vpon whome, and from whome he pleaſe: and beſide the reiection of the Iewes, was for their more plentifull calling afterward. 2. Neither was their reiecting ſimply the cauſe of the calling of the Gentiles, but *ex accidente*, accidentally, as we ſay: it was properly the puniſhment of their infidelitie, and a demonſtration of the iuſtice of God: but God, that can turne euill vnto good, did vſe this as an occaſion to induce the Gentiles to beleeue.

18. Queſt. *Why the Apoſtle maketh mention of his Apoſtleſhip, and how he is ſaid to magnifie his office. v. 13.*

1. For the occaſion of theſe words. 1. *Tolet* thinketh, that the Apoſtle giueth here occaſion of his former ſpeach, that the diminiſhing of the Iewes, was the riches of the Gentiles: which was by reaſon of his miniſterie, who was appointed the Apoſtle of the Gentiles. 2. *Chryſoſtome* ſaith, the Apoſtle ſheweth two reaſons of his commendation of the Gentiles, both becauſe he was their Apoſtle, and to the ende that by their praiſe the Iewes might be prouoked. 3. *Hyperius* maketh this a third reaſon of the calling of the Iewes, from the ende of his office and miniſtrie. 4. *Lyranus* will haue the third part of the chapter here to beginne, that as he had ſhewed before, that the falling of the Iewes was neither generall vnto, v. 11. nor vnprofitable, v. 11. 12. ſo now he ſheweth that it is not irrecouerable. 5. but the beſt coherence and connexion is this: that whereas he touched two ends of the reiection of the Iewes before, the ſaluation of the Gentiles, and the converſion in the end of the Iewes: this latter he confirmeth by the vſe and ende of his miniſtrie; and he ſheweth that he in the execution of his office, *id meditari*, to meditate or propound to himſelfe the ſame thing that God doth, that is, in preaching to the Gentiles, he intendeth the ſalvation of the Iewes.

2. But whereas in the originall the words are ἐφ' ὅσον, which ſignifie, *in as much as*, the vul-

vulgar latine readeth, *quamdiu, as long as:* and so *Origen*, who giueth a double sense: that it may either signifie the time of this life, as long as he is an Apostle here, insinuating that he should afterward in the next life haue the same dignitie to be an Apostle: wherein *Origen* falleth into his fantasticall speculations of the next world, as though their should need any ministerie of the word or Apostleship there: or this *quamdiu*, so long, is all one, as if he had said, *sine fine*, without end, as long as I liue: but the word is not taken here for *quamdiu*, how long, but for *quatenus, in as much as:* as Matth. 25.45. *In as much as ye did it to one of the least of these, ye did it vnto mee:* where the vulgar latine also misseth, reading *quamdiu, as long:* And most commonly, when these words ἐφ' ὅσον, are referred to the time, the word χρόνον, *time*, is added, as 1.Cor. 7.39. and Galat.4.1. *Mar.*

3. *I magnifie mine office.* 1. *Origen* vnderstandeth it of Saint Pauls faithfulnes in his ministerie: he honoureth his Ministerie, which ministreth well, he dishonereth it, *qui negligenter & indigne ministrat*, who ministreth negligently and vnworthily: to which purpose the Apostle saith, 1. Tim. 3.13. that the deacons which haue ministred well, *get themselues a good degree*, do honour their ministrie by their diligence, and shall be rewarded of God: but he that ministreth not well, *malam sibi pœnam conquirit*, doth get and procure his owne punishment: *Origen* seemeth to vnderstand honouring both in life and doctrine. 2. *Vatablus* expoundeth it of diligence in preaching. 3. *Haymo* of adorning the Ministrie with a good life. 4. *Tolet* referreth it to the successe of S. Pauls preaching among the Gentiles, whom he had enriched. 5. But Saint Paul herein placeth the honour of his Ministerie, that he did so preach vnto the Gentiles, as he might also gaine the Iewes; so *Ambrose, Anselme, Haymo* in his second exposition: because *honos magistrorum est numerus auditorum*, the number of the scholars and auditors, is the honour of the master and teacher: so also *Pareus, Martyr, Osiander.* 6. *Lyranus* and *Gorrhan* following the ordinarie *gloss*, thus interpret, *addendo vltra debitum, &c.* in adding beyond his debt, in labouring for the conuersion of the Iewes: But Saint Paul in saying, *to prouoke them of my flesh*, confesseth he stood endebted to them also beeing his kindred after the flesh: though his speciall commission was to preach to the Gentiles. This then was the honour of the Apostles ministerie, that by his preaching he might winne both Gentiles and Iewes, as he saith. 1. Cor. 9.19. *I haue made my selfe a seruant to all men, that I might winne the moe, to the Iewes I became as a Iew, &c. that I might winne the Iewes, &c. I am made all things to all men, that by all meanes I might saue some.*

4. *That I may saue some.* 1. God is the efficient cause and author of saluation, but because the Ministers are the instruments, they are also said to saue; as 1. Tim. 4. 16. *as in so doing thou shalt saue both thy selfe, and them that heare thee.* 2. The Apostle speaketh of the sauing of some, not of all, because he knew the time of their vniuersall calling was not yet come. 3. but it will be obiected, that seeing Saint Paul was called to be an Apostle of the circumcision, and Saint Peter of the vncircumcision, he might seeme to be an intruder into an other mans lot in seeking the conuersion of the Iewes; the answer is, that the Iewes inhabiting the land of promise, their owne countrie, belonged vnto Peter; but the Iewes conuersing among the Gentiles, *per accidens*, accidentally belonged to Saint Paul, whose office was to preach vnto the Gentiles, among whom the Iewes were dispersed, *Gorrhan.*

Quest. 19. What the Apostle meaneth by these words, v. 15. *What shall the receiving be, but life from the dead?*

1. *Origen* vnderstandeth it of the finall resurrection: *tunc erit assumptio Israel, &c.* then shall Israel be receiued, when the dead shall rise; so also *Chrysostome, Theodoret, Oecumenius, Tolet*, with others: the great benefit which the conuersion of the Iewes shall bring vnto the world, shall be the finall resurrection. 2. *Ambrose* interpreteth it of the spirituall resurrection by beeing iustified from sinne. 3. *Hyperius* of the great ioy, which shall be conceiued in the world for the conuersion of the Iewes, as though one did rise from the dead. 4. *Lyranus* applieth it to the zeale of those which were conuerted to the faith of the Iewes, who were more excellent then others, as beeing furnished with the knowledge of the Scriptures; such were *Paul, Appollos*, with others. 5. *Faius* vnderstandeth it of the Gentiles, which by the conuersion of the Iewes, should be reuiued beeing dead in their sinnes; but it is euident by the next verse, that Saint Paul speaketh of the conuersion of the Iewes. 6. *Beza* in his *annotat.* referreth it to the whole state of the Church, for while the Iewes remaine yet in death, *mundus nondum revixit*, the world is not yet wholly reuiued. 7. But this speach

properly

properly concerneth the Iewes, and it is a metaphoricall ſpeach, to ſhew that the Lord ſhall receiue them againe, euen as thoſe, which are raiſed from the dead: *Pareus.* 8. Here I cannot omit two other ſtrange expoſitions, the one of *Haymo*, the other of *Oſiander*: *Haymo* by life from the dead, vnderſtandeth the Apoſtles who were receiued, and quickned from among the Iewes, that were as dead: but it is euident, that the Apoſtle ſpeaketh of the receiuing of the whole nation of the Iewes, as in the beginning of the verſe, he maketh mention of their caſting off; *Oſiander* thinketh that the Apoſtle vſeth here an argument *ab abſurdo*, from an inconuenience; to this effect: if God ſhould onely haue caſt off the Iewes, to receiue the Gentiles, this were all one, as to giue life vnto one by the death of another, which were abſurd, and therefore the Iewes were not caſt off onely to make roome for the Gentiles, but that they might be graffed in againe: but this interpretation doth quite turne and change the Apoſtles ſenſe: for the Apoſtle prooueth here that the Iewes ſhall againe be receiued by an argument from the leſſe to the greater: that if the reiection of the Iewes brought ſuch profit to the Gentiles, their aſſumption and receiuing againe much more: we inſiſt then vpon the former ſenſe.

Queſt 20. *What the Apoſtle meaneth by the firſt fruits, and the whole lumpe, the roote, and the branches.*

1. *By the firſt fruites, Theophylact* vnderſtandeth the leaven, but that is vnproper: *Hyperius, primitias frugum*, the firſt fruits of the corne, but the *lump* or *maſſe* then ſhould not be anſwearable to it: *Eraſmus* by the firſt fruits vnderſtandeth the corne, by the lump the cakes which were made thereof tempered with oyle, which were offered, not the maſſe and lump of dow, which was tempered with water: rather the firſt fruits were the cakes which were offered vp, and the maſſe is the whole lump of dow, which was ſanctified by the oblation of the firſt fruits according to the law, Lev. 23. 14. 17. and Num. 15. 20. *Haymo* thinketh that the firſt fruits was the firſt taſt, which was taken of the whole lump, beeing all of the ſame relliſh and ſauour: but the Apoſtle ſpeaketh not ſimply of the firſt taſt, but of the offering of the firſt fruites according to the law: he vſeth two ſimilitudes, one taken from the obſeruation of the law, concerning firſt fruites, the other from naturall experience of the roote and the branches; *Pareus.*

2. Concerning the meaning of theſe words: ſome doe make a difference betweene the firſt fruits and the root, the maſſe and the branches: as *Theodoret*, the firſt fruits interpreteth to be Chriſt, the roor, the Patriarkes: *Tolet* by the firſt vnderſtandeth the Apoſtles, which were as the firſt fruits, by the other the Patriarkes: Some take them for the ſame: as *Ambroſe, Anſelme, Lyranus, Gorrhan, gloſſe ordinarie*, doe take the firſt fruits and the root for the Apoſtles and Diſciples, that firſt beleeued of the Iewes: But I agree rather vnto *Chryſoſtomes* expoſition, who vnderſtandeth Abraham, Iſack, and Iacob, with the reſt of the Patriarkes to be both the firſt fruits and the roote: ſo *Martyr, Calvin, Pareus, Hyperius*, with others.

3. Now this roote, whereof the braunches were the Iſraelites, is neither Adam, for ſo the Iewes had no more priuiledge then any other; and in Adam all are ſinners: nor yet conueniently is it interpreted to be Chriſt, as *Origen: Ego aliam radicem quæ ſancta ſit neſcio, niſi Dominum noſtrum*, I know no other roote that is holy, beſide our Lord Ieſus Chriſt: for v. 22. the Apoſtle calleth the Iewes the naturall braunches of this roote: but ſo cannot any be called the naturall braunches of Chriſt: wherefore the Patriarkes are this roote, as Abraham, Iſack, Iacob, not in reſpect of their perſons, but of the promiſe, which was made to them and their ſeed, *Calvin:* and ſo the Lord doth vſe to ſend the Iſraelites vnto their faithfull Progenitors, and to looke to their example, as Iſai, 51. 1. *looke vnto the rocke, whereout you were hewen*, meaning Abraham, as in the verſe following direct mention is made of Sara.

4. Thus then ſtandeth the Apoſtles argument: the holy nation can not be caſt off for euer: but the Iewes are an holy nation, which he prooueth becauſe they are deſcended of holy parents, which he doth illuſtrate by two ſimilitudes; of the firſt fruits, and roote, which beeing holy make the lumpe and the branches holy.

21. Queſt. *How the roote can make the branches holy, ſeeing many branches did degenerate, and by nature all are vnholy branches.*

Here many doubts are propounded together, which ſhall be anſwered in their order.

1. *Obiect.*

1. *Obiect.* The Apoſtle before out of Iſai,c.10.21.ſhewed how Iſrael is called a rebellious and diſobedient people,and yet now the Apoſtle ſaith they are holy.

Anſ. The ſame Iſrael can not be ſaid wholly in all the parts, and in reſpect of the ſame time to be both holy and vnholy; but diuers parts and times conſidered, both may agree vnto Iſrael: for the faithfull and elect conſidered in Iſrael, they were holy; but the reſt were rebellious and vnholy; like as if one ſhould reaſon thus: Engliſhmen are Papiſts, and Engliſhmen are Proteſtants,therefore Papiſts nor Proteſtants, it followeth not: for the propoſition muſt be vnderſtood, not of the whole nation but of diuerſe partes.

2. *Obiect.* But holines is not propagated by nature: how then can the holy roote make the braunches holy.

Anſ. We muſt diſtinguiſh betweene the internall, inherent and perſonall qualities, ſuch are the habites of the minde, as wiſedome, learning, pietie, faith, and ſuch like, which are not conueyed by generation, and the externall priuiledges, which are giuen vnto a ſtocke and kinred, which doe deſcend by generation: as free men beget freemen, ſlaues beget ſlaues, Iewes beget Iewes, and ſo Chriſtians are borne of Chriſtians: becauſe the promiſe is made to the faithfull and their ſeed: the braunches then are holy,becauſe of the holy roote, not by an actuall and inherent holines, but by an outward prerogatiue of grace grounded vpon the promiſe of God made vnto beleeuing fathers and their ſeed.

3. *Obiect.* Againe it may be obiected, that all men are impure by birth, as Dauid confeſſeth, *in ſinne hath my mother conceiued mee*, Pſal. 51. and who can bring a cleane thing out of that, which is vncleane, Iob. 14. 4. how then can the braunches by naturall propagation be holy of an holy roote.

Anſ. We muſt likewiſe make a difference betweene a generall condition of nature, as it is now corrupt in Adam, which is common to all, which are deſcended of Adam,and the prerogatiue grace, which is not common to all,but to thoſe which are within the couenant: this prerogatiue of the couenant, and the corruption of nature may ſtand together; the grace of regeneration qualifieth the corruption of nature, but the grace of the couenant, neither qualifieth nor taketh it away, vntill the grace of regeneration beſide be added therevnto: like as one that is leprous may beget a leprous ſonne, and yet beeing free borne himſelfe, his yſſue alſo ſhall be partaker of his freedome: ſo the father beeing a Chriſtian may beget his ſonne in ſinne, and yet beeing within the couenant, he ſhall haue this priuiledge, to be made a member of the viſible Church: though a liuely member he cannot be vntil he haue attained to the gift of regeneration.

4. *Obiect.* If the braunches be holy, becauſe they came of an holy roote, then conſequently the braunches, which came not of that roote, cannot be holy, and ſo the Gentiles ſhould not be partakers of the fatnes of the oliue,not ſpringing out of Abrahams holy roote.

Anſ. Though the Gentiles are not naturally deſcended by carnall generation of that holy roote, yet they are graft in by faith, and ſo alſo become braunches; and the Apoſtle in this place hath this diſtinction, of naturall braunches, and braunches, that are graft in: the Gentiles then, though not the naturall ſonnes of Abraham, yet are his ſonnes by faith, and ſo within the couenant, and are made partakers thereby of all the priuiledges, which the naturall braunches had, before they were caſt off.

Queſt. 21. *How Abraham is ſaid to be the roote, to be graffed into, whereas we are ſaid to be graffed into Chriſt. c. 6.5.*

1. Chriſt is as the head, the Church and partes thereof are his bodie, and they which are planted into the bodie, are graffed alſo into the head: and ſo there is no contradiction at all to be graffed into Chriſt the head, or into the Church as the bodie, or into Abraham a principall member of the bodie:for he is the roote,but onely by way of relation vnto Chriſt: *Pareus.*

2. Abraham then is the holy roote,but by the holines of Chriſt:and he is the roote onely, παραδειγματικῶς, by way of example: ἐνεργετικῶς, effectually Chriſt is onely the roote, and the vine, we the braunches, Ioh. 15. 1. Chriſt is the roote ſimply of all: Abraham onely by way of relation to his offſpring,which is deſcended of him.

Queſt. 22. *What S. Paul meaneth by the wild oliue and by the graffing of it in, v. 17.*

1. For the coherence, hitherto the Apoſtle repreſſed the inſulting of the Gentiles againſt the

the Iewes by two arguments taken from the two ends of their reiection, the one the calling of the Gentiles, the other the planting in againe of the Iewes, ſo now he vrgeth a third reaſon taken from the former condition of the Gentiles, which were as a wild oliue, vntill they were planted in.

2. Concerning the reading of the words, thou waſt graft in ἐν αὐτοῖς, *for them*, that is, *in their place*, as the Syrian interpreter tranſlateth, but *Eraſmus* refuſeth this reading as ridiculous, and will haue the prepoſition ἐν, *in*, to be here redundant and ſuperfluous: as the like phraſes are vſed often in the Hebrew, as *percuſſus in gladio, ſmitten in the ſword*: and ſo he would haue it referred vnto the oliue, into the which they were planted: likewiſe ſome of our owne interpreters, read, *inſitus illis*, graft into them, *Bucer*, *Martyr*: But the other reading is the better, *graft in for them*, for it hath relation to the braunches broken off, and as yet no mention is made of the right oliue tree: *Lyranus*, by *in them*, vnderſtandeth the braunches yet ſtanding, as the Apoſtles, into whom the Gentiles were planted: but plants are not properly graffed into the braunches, but into the ſtock: therefore the better ſenſe is, *graft in for them: in loco factorum*, in the ſtead of the broken braunches: ſo *gloſſe interlin. Gorrhan, Tolet*: and of our writers, *Beza*, *Faius*, *Pareus*, *Genevenſ.* or, *among them: B.*

3. *Wa graft in:* the Apoſtle ſheweth a threefold benefit beſtowed vpon the Gentiles, firſt they were planted in ſtead of the incredulous Iewes, which were as braunches broken off, then they are made partakers of the roote, that is of the faith of Abraham and the Patriarkes, *Lyran.* and made one Church with them; and thereby they are partakers of the fatnes of the oliue: which the *ordinarie gloſſe* vnderſtandeth of the Apoſtles, who receiued of the fatnes of the ſpirit to conuay it to the Gentiles: *Gorrhan* of the fatnes of charitie: but rather generally thereby is meant the doctrine and grace of Chriſt, *Lyran.* and all the ſpirituall graces, which the Lord conferreth vpon his Church; as the Prophet Dauid ſaith, Pſal. 63. 3. *My ſoule ſhall be ſatiſfied, as with marrow and fatnes, &c. Pareus.*

4. But it will be obiected, that the Iewes by nature, were a wild oliue, as well as the Gentiles: as Saint Paul ſaith, Epheſ. 2. 3. *We were by nature the children of wrath as well as others. Anſ.* True it is, that in reſpect of originall corruption there is no difference; but the Iewes were the right oliue, becauſe they were deſcended of beleeuing parents, to whom the promiſe was made.

5. *Ambroſe* here noteth a difference betweene ſpirituall, and externall planting; as *Origen* alſo obſerueth the ſame: husbandmen vſe to graffe good plants into a ſower ſtocke, not ſowre and wild plants into a good ſtocke; but here it is otherwiſe; the wild oliue is planted into the true oliue; And the reaſon is this, the Apoſtle, *res magis cauſis, quam cauſas rebus aptavit*, did applie the things vnto his cauſe, not the cauſe to the things, from whence he taketh his ſimilitude; *Origen.*

Queſt. 23. Of the meaning of theſe words, *Thou beareſt not the roote, but the roote thee.*

v. 18. *Boaſt not thy ſelfe againſt the branches, &c.* 1. This is the conſequent or concluſion inferred out of the former reaſon, that the Gentiles conſidering their former ſtate and condition, that they were the branches of a wild oliue, ſhould not inſult againſt other: which words beſide this concluſion, doe include two ſecret reaſons againſt this reioycing. 1. Becauſe none ought to reioyce in themſelues, but onely in the Lord, 1. Cor. 1. 31. *Gryneus.* 2. *Ambroſe* noteth how it is a thing diſpleaſing vnto God, to reioyce in the calamitie and ouerthrowe of others, and therefore the Gentiles ſhould offend God if they inſulted ouer the Iewes, becauſe of their incredulitie. *Thou beareſt not the roote, but the roote thee.* 1. for the connexion of theſe words, becauſe the Apoſtle paſſeth from the branches to the root, againſt the which the Gentiles reioyced not: *Chryſoſtome* thinketh, that the Apoſtle doth it becauſe he would affoard vnto the Iewes *vmbram ſolatij*, a certaine ſhadowe of comfort, and nothing elſe: and he thinketh that in words onely he ſeemeth to allay their griefe, not in deede: but farre be it from vs to thinke that the Apoſtle ſhould as it were double with his owne nation, in ſo ſerious a matter, hauing made ſo ſolemne a proteſtation before, c. 9. 1. *I ſpeake the truth in Chriſt, I lie not.*

2. *Gryneus* maketh this to be the coherence: the branches, which are graft in ſhould imitate the root: it lamenteth for the branches which are broken off, and ſo ſhould they which are planted in: but this rather is the reaſon of the coherence: if they ſhould inſult againſt the branches, they ſhould in a manner alſo liſt vp themſelues againſt the root which bore thoſe braunches, euen againſt Abraham the Parent of the Iewes, *Pareus.*

3. This then is a newe argument, that they ought not to insult against the Iewes the branches, for so consequently they should insult against the roote it selfe: which were either an absurd thing, that the braunch should vaunt it selfe against the roote that beareth it: or an vncomelie thing to insult against him, from whom thou hast receiued so great benefits, as they beeing graffed into the roote, are made partakers of the fatnes thereof.

4. This roote is said to beare the Gentiles, and not they the root: because they had their conuersion from the Iewes, and not the Iewes from them, *Lyranus:* as our Bl. Sauiour saith, Ioh.4.22. saluation is of the Iewes: the Iewes might receiue the ground of Philosophie, and of other arts from the Gentiles, but that is not the fatnes of the Oliue, nor the sappe of the roote, which is faith in Christ: which was the faith of Abraham rooted and grounded in Christ.

Quest. 24. Of those words, v. 22. *if thou continue in his bountifulnes.*

1. *Chrysostome* giueth this sense, *si ea feceris*, if thou dost those things which are answearable to the diuine goodnes: *non enim fide sola opus est*, for we haue not neede onely of faith here, &c. But the Apostle speaketh euidently of the goodnes of God, not of man; and so *Osiander* thereby vnderstandeth *clementiam Dei*, the clemencie of God, if thou continue in the grace and fauour of God: the *interlin. glosse* thus expoundeth, *si totum Deo tribuas*, if thou ascribe all vnto God: But here rather the cause is taken for the effect, as the goodnes of God, for faith which is wrought in vs by the goodnes and grace of God: as afterward, v. 31. by *mercie* is vnderstood faith giuen in Gods mercie: and this to be the sense appeareth by the contrarie, v. 23. *If they abide not still in vnbeleefe.*

2. *If thou continue:* This neither sheweth, that it is in mans power to continue, for all is ascribed to the goodnesse and mercie of God: neither yet can it be hence gathered, that the elect may fall away, and not continue: but these conditionall speaches are vttered, to work in the faithfull a greater care, and to stir them vp, and take away from them all carnall securitie.

3. *Or els thou also shalt be cut off.* 1. *Origen* here obserueth a difference betweene the *cutting off* the Gentiles, and the *breaking off* the Iewes, which is lesse then to be cut off: whereby he doth gather that the iudgment of the Gentiles, should be greater then of the Iewes, if they did fall from the faith: But *Pet. Martyr* reiecteth this collection vpon this reason, because the sinne of the Iewes rather in leauing of the faith seemeth to be greater, then of the Gentiles, because they had receiued greater promises and blessings of God, then the Gentiles: and so their sinne being greater, they deserued also greater punishment. 2. neither can it be inferred hereupon, because the Apostle saith, *thou also shalt be cut off*, that they which are graft once into Christ, can fall away: but we must consider 1. that the Apostle speaketh not of the standing or falling of any in particular, but he treateth of the calling of the Gentiles in generall, as many famous Churches of the Gentiles vnder the Turke are now quite fallen away and cut off, *Pareus.* 2. there is a difference betwene the outward insition and graffing into the Church, and the decree of *election*, *Calvin*, *Beza:* one may be cut off from the societie of the visible Church, that was neuer a true member thereof.

Qu. 25. Of the meaning of those words; v.24. *was graffed contrarie to nature.*

1. Concerning the coherence of these words: whereas the Apostle had said immediately before, *God is able to graffe them in*, least this might seeme no firme argument, to reason from the power of God: he could graffe in the Iewes againe, therefore he would: now the Apostle sheweth that God is as willing and readie to doe it, as he is able, because the naturall branches are more easily graffed in againe, then they which were graft in against nature.

2. *Præter naturam*, παρὰ φύσιν, beside or contrarie to nature. 1. Some, as the ordinarie glosse out of *Ambrose*, and *Haymo* doe vnderstand it of the difference betweene spirituall & naturall planting; for in this the science which is graft into the stock, yet followeth it own kind, and beareth not after the kind of the stocke; but they which are spiritually implanted into Christ, doe beare fruit in him according to the spirit: but this is not the Apostles meaning. 2. nor yet *beside nature*, is vnderstood of the corruption of mans nature, contrarie to which is the work of grace & spirituall ingraffing: for so both Iewes as well as Gentiles, are graffed in against their corrupt nature. 3. nor yet is it the meaning, that *beside nature*, that is, contrarie to their idolatrie and other superstitions, which were by vse as naturall vnto them, the Gentiles were graffed in, *gloss. inter.* for as they were graffed in beside nature, so were the Iewes according to nature, which could not be their idolatrie, which did breake the off, and not graffe them in. 4. nor yet can this be referred to freewill, as *Origen*, *arbitrij liber-*

libertas naturam fecerit vnicuiq;, &c. the libertie or freedome of will doth giue euery one his nature, whether he be a right, or wild oliue: for then one ſhould be no more graft in beſide or according to nature, then an other, becauſe they haue the ſame libertie of will by nature. 5. neither with *Chryſoſtome*, doe we referre it vnto the nature and offspring of Abraham; as he ſaith, the Gentile *praeter naturam Abrahae inſitus*, was graft in beſide the nature of Abraham: for grace is not naturally graft into any ſtocke. 6. and yet more is vnderſtood, then *veriſimile vel par, &c.* it was more likely and reaſonable, that the children of holy Abraham ſhould be holy, then of the prophane Gentiles, as the *Greeke ſcholiaſt.* 7. here then the naturall offspring of Abraham muſt be conſidered, with a relation to the promiſes of God, which were made to Abraham and to his ſeede: the Iewes then were the naturall branches, becauſe naturally deſcended of Abraham and the holy fathers: the Gentiles were graft beſide nature, becauſe they were not deſcended of the fathers, to whome the promiſe was made, but were receiued in by grace. *Faius.*

26. Queſt. *What myſterie the Apoſtle here meaneth, I would not haue you ignorant of this myſterie, v.25.*

1. A *myſterie* is taken two waies eſpecially, either it ſignifieth an externall thing, which betokeneth ſome internall and ſpirituall matter beſide that which is propoſed to the ſenſe: in which reſpect the Sacraments are called myſteries, becauſe they repreſent vnto the inward man a ſpirituall matter inſinuated by the externall and viſible obiect: thus euery Sacrament is a myſterie, though euery myſterie be not a Sacrament: as the coniunction betweene Chriſt and his Church is called a myſterie, Eph. 5.32. It alſo ſignifieth ſome ſecret and hid thing, which neither is apparent to the ſenſe, neither can be comprehended by reaſon: ſuch a myſterie is the incarnation of Chriſt: it is a thing incomprehenſible how the diuine nature, which is infinite, ſhould be ioyned in the vnitie of one perſon with the fruite and created nature of man: likewiſe the ſpirituall coniunction betweene Chriſt and his Church is a myſterie: the calling of the Gentiles was a great ſecret and myſterie, Epheſ. 3. 3. and here the vocation and reſtauration of the Iewes is alſo called a myſterie.

2. And herein lyeth the myſterie, which the Apoſtle here ſpeaketh of: 1. *that obſtinacie is come vpon Iſrael in part:* for they were blinded and hardened, but not all, onely part of them, and that not for euer, but onely for a time: for ſo *Ambroſe* applieth thoſe words, *ex parte*, partly, to the time, which ſhall determine the blindnes of the Iewes. 2. and then the fulnes of the Gentiles ſhall come in, while the Iewes are hardened: this is another myſterie. 3. but the cheefe part of this myſterie is, that in the end the whole nation of Iſrael ſhall be ſaued.

3. And this is called a myſterie, 1. that they ſhould vnderſtand, *nihil hic temere aut caſu fieri*, that nothing is here done raſhly or by chaunce, but by the prouidence of God. 2. and to ſtay their curioſitie, that they ſhould not ſtriue to ſend out a reaſon of Gods doings. 3. and beſide to expreſſe their arrogancie, leaſt they ſhould inſult ouer the Iewes for a time reiected: *leaſt you ſhould be arrogant in your ſelues: inſultando lapſis*, by inſulting ouer thoſe which were fallen: *Origen:* though ſome giue this ſenſe, *ne putetis vos myſterium hoc ingenio veſtro poſſe diſcutere*, leaſt you might thinke to diſcuſſe this myſterie by your owne wit: *gloſſ. interlin.* But as *Pet. Martyr* well noteth, the word φρόνιμοι, *wiſe*, is inferred here rather to the affection, then vnderſtanding in the firſt ſenſe; that they ſhould not *immoderate gloriari*, reioyce immoderatly in their election and the reiection of the Iewes: *Hyperius.*

4. But *Origen* is farre wide, who maketh this to be the myſterie: that whereas the Lord in the beginning diuided the nations of the world among the Angels, he tooke Iſrael to be his owne portion, which the other angels envying, enticed the Iſraelites to idolatrie, and ſo the Gentiles came to be the Lords portion, Iſrael beeing forſaken.

This ſtrange ſpeculation of *Origen* diuerſely fayleth. 1. that conceite of his that the nations were diſtributed among the Angels, is grounded vpon the erroneous tranſlation of the Septuagint, Deut. 32.8. *he appointed the borders of the people according to the number of the Angels of God:* whereas it is in the Hebrewe, *according to the number of the children of Iſrael.* 2. Not euil Angels but the good are appointed ouer nations to be miniſtring ſpirits for their good. 3. Iſrael was ſo the Lords portion, as that yet his Angels alſo watched ouer thē, & pitched their tents round about thē, as the ſacred hiſtories do giue plentifull teſtimonies.

Queſt. 27. *Whether toward the end of the world the whole nation of the Iewes ſhall be converted.*

1. One opinion is, that by *all Iſrael*, where the Apoſtle inferreth, v. 26. *and ſo all Iſrael ſhall be ſaved*, we are to vnderſtand, *totum populum Dei*, all the people of God, conſiſting as well of the conuerted Gentiles as Iewes: and that the Apoſtles meaning onely is, that euen vnto the ende of the world, *ſubinde aliqui ex Iudæis converturtur*, continually ſome of the Iewes ſhould be conuerted: thus *Melanæthon, Calvin, Hyperius, Oſiander:* and that all Iſrael is to be taken in that ſenſe, both for the company of beleeving Gentiles, and Iewes, as the Apoſtle vnderſtandeth it, Galath. 6. 16. *Peace be vpon you, and mercie, and vpon the Iſrael of God: Theodoret* is of opinion, and ſo alſo *Auguſtine epiſt.* 59.

But in this ſenſe, 1. the Apoſtle had vttered no great myſterie, ſeeing in all ages ſome of the Iewiſh nation haue beene and are ſtill conuerted. 2. and againe the Apoſtle intendeth to miniſter ſome ſpeciall conſolation here to the Iewes, in the hope of their future converſion, which vnleſſe it were more generall, then in conuerting of ſome, as it was then, the whole nation ſhould haue beene depriued of a ſpeciall comfort, *Mart. Pareus.* 3. and ſeeing in the former verſe, in theſe words, *obſtinacie is come partly vpon Iſrael*, this word is taken in the litterall ſenſe, for the nation and people of Iſrael, it were hard to vnderſtand it in an other ſenſe here. 4. and further the Apoſtle giueth this as a reaſon, why he bringeth in this myſterie: that the Gentiles ſhould not inſult ouer the Iewes: therefore it had not beene to his purpoſe, if he had not opened ſome ſecret concerning the ſpeciall calling of the Iewes, *Tolet annot.* 18.

2. *Pererius* produceth *Chryſoſtome* and *Thomas* to be of opinion, that generally all the Iewes ſhould be called in the ende of the world: as *Chryſoſtome*, vpon the 12. verſe of this chapter, ſhewing what the fulnes and plenitude of the Iewes ſaith, *vniuerſi ad fidem acceſſuri ſunt*, all vniuerſally ſhall come vnto the faith: and *Thomas* alſo conſenteth, *non particulariter aliqui tantum ſalvabuntur, &c. ſed vniverſaliter omnes*, not onely ſome particular men ſhall be called as now, but vniuerſally all: to this opinion *Scotus* and *Caietan*, ſeeme to encline in their commentaries here: But *Pererius* ſeemeth to miſtake *Chryſoſtomes* opinion, which was not that the vniuerſall nation of the Iewes ſhould be called: for he ſaith here no otherwiſe, but thus, *& nunc multi crediderunt, multiq; rurſus credituri ſunt*, both many haue beleeved alreadie, and many againe ſhall beleeue, &c. there ſhall be a more frequent calling of the Iewes, and greater number, then before: but that none of the Iewes ſhould remaine vncalled, it cannot be thought: like as when the fulnes of the Gentiles came in, yet many among them continued ſtill in their vnbeleefe.

3. Some doe thinke that in the end of the world many of the Iewes ſhall be conuerted by the preaching of Henoch and Elias: *Gregor. hom.* 12. *in Ezech. Theodoret, Lyranus* vpon this place: *Hyppolitus* addeth further, in that oration of the ende and conſummation of the world, which goeth vnder his name, that the Iewes at the firſt ſhall be moſt addicted to Antichriſt, *Gens Hebræorum potiſſimum chara erit Antichriſto*, the nation of the Hebrews ſhall be moſt deare vnto Antichriſt: but theſe are but humane fanſies, that Henoch and Elias ſhould come in their owne perſons to preach in the ende of the world to the Iewes; that prophecie of the comming of Elias before the Meſſiah, was fulfilled in the preaching of S. Iohn Baptiſt; as our Bleſſed Sauiour expoundeth, Matth. 11. and if the Iewes ſhould be ſo much addicted to Antichriſt, expecting him for their Meſſiah their converſion ſhould be thereby ſo much the more hindered: it is alſo vnlike that the Iewes, which are no idolaters to this day ſhould cleaue vnto Antichriſt, that ſhall be, and now is a manifeſt idolater.

4. Wherefore leauing theſe vncertaine conceits, the truth is this, that toward the ende of the world, before the comming of Chriſt, the nation of the Iewes ſhall be called, though not euerie one of that nation in particular; the reaſons of which opinion are theſe.

1. The teſtimonies here by S. Paul produced out of the Prophets muſt not be vnderſtood onely of ſome particular Iewes, but of the whole multitude, *that vngodlineſſe ſhall be turned away from Iacob, &c.* and *Origen* fitly alleadgeth that propheſie, Hoſh. 2. 7. *I will returne to my firſt huſband, for at that time was I better then now.*

2. This is the meaning of that propheticall viſion, Rev. 7. how that there were ſealed of the tribes of Iſrael an 144. thouſand, which prophecie is litterally vnderſtood, and ſo *Chryſ.* expoundeth it of the generall converſiō of the Iewes: for they are diſtinguiſhed frō the other number

number of the nations, that was ſealed, v. 9. as *Pareus* well obſerueth.

3. *Beza* and *Gryneus* doe much vrge the frequent numbers of the Iewes in Aſia and Africa, who beeing diſperſed among the Gentiles, yet remain a people diſtinct by themſelues, and are not mingled with the nations, where they ſoiourne: which is an euident argument, that they are thus preſerued of God for ſome ſpeciall purpoſe.

4. Of this opinion alſo, that in the ende of the world there ſhall be a generall calling of the Iewes, are diuers of the fathers: as *Chryſoſtome* in the place before alleadged, and *homil. 12. de verb. Dom.* likewiſe *Hilarius, lib. 11. de Trinit.* and *Origen* here hath this ſaying, *If to this ende, blindnes came vpon Iſrael, that the fulnes of the Gentiles might come in, ſine dubio cum ingreſſa fuerit plenitudo gentium, cæcitas ceſſabit, without doubt, when the fulnes of the Gentiles is come in, then the blindnes of the Iewes ſhall ceaſe, &c.*

But it will be thus obiected againſt the vniuerſall calling of the Iewes.

1. *Obiect.* It is not to be conceiued, that all Iſrael ſhould be ſo ſaued, as that none of them ſhould periſh: therefore theſe words muſt not be taken in the literall ſenſe, *All Iſrael ſhall be ſaued.*

Anſ. It is not neceſſarie in theſe generall ſpeaches to vnderſtand euery one in particular: like as where the Scripture ſaith, *All fleſh ſhall ſee the ſaluation of God*: and, *all ſhall be taught of God*: and, *God will haue all men to be ſaued*: theſe ſayings muſt be reſtrained, *ad vniuerſitatem definitam*, to the vniuerſalitie defined and determined of God, and not ſo enlarged, as to comprehend all in generall: *Martyr*: like as where the Apoſtle ſpeaketh of the entring and comming in of the fulnes of the Gentiles, yet many remained vncalled: ſo notwithſtanding this generall calling of the Iewes, ſome may continue in their vnbeleefe ſtill: thus *Haymo* well expoundeth, *plenitudo hæc non ad numerum cunctorum pertinet, ſed ad numerum à Deo præfinitum*, this fulnes doth not belong vnto the number of all, but vnto the number determined of God.

2. *Obiect.* Our bleſſed Sauiour ſaith, Luk. 18.7. *The Sonne of man, when he commeth, ſhall he find faith in the earth?* if there ſhall be at Chriſts comming ſuch ſcarcenes of faith, it is not like, that there ſhall be ſuch a multitude of beleeuing Iewes.

Anſ. 1. *Lyranus* anſweareth, that *detecta falſitate Antichriſti*, when the falſhood of Antichriſt ſhall be detected, then the Iewes ſhall be called: ſo faith in his opinion ſhall faile vnder Antichriſt, but it ſhall flouriſh afterward, the Iewes beeing called: but the fayling of faith, which Chriſt our bleſſed Sauiour ſpeaketh of, ſhall be at his comming, and as it were immediatly before it: therefore the calling of the Iewes can not be after this fayling.

2. *Pet. Martyr* thinketh it may be thus, that after the calling of the Iewes, there may grow ſome carnall ſecuritie againe among them: but that is not like, that the Iewes beeing newly conuerted, ſhould ſo ſoone decline and fall away from their integritie: it is more like, they ſhall be moſt zealous: *Lyranus* thinketh, that they ſhall be ſo conſtant in the faith of Chriſt, that they ſhall not refuſe to die for the ſame.

3. *Pareus* giueth this ſolution; that although there ſhall be in the ende of the world a multitude of beleeuing Iewes, yet their number ſhall be but ſmall, in reſpect of the vnbeleeuing Gentiles. To this laſt ſolution, this further may be added; that the fayling of faith, which Chriſt propheſieth of, muſt be ſpecially vnderſtood of the Gentiles, where Chriſt had beene preached, and beleeued vpon: that euen there, where it was moſt likely, that faith ſhould haue beene, none ſhall be found: for when the Iewes ſhall be called, faith ſhall waxe very faint and cold among the Gentiles.

Thus haue I ſhewed, what is the moſt probable opinion concerning the calling of the Iewes: wherein, as we expect a more frequent and generall vocation of that nation, then hitherto hath beene ſeene, ſo yet we acknowledge a myſterie ſtill, which can not fully be reuealed, how, when, and in what number the Iewes ſhall be called, vntill we ſhall ſee the ſame performed: and ſo *Origen* reſolueth well, *quis autem ſit iſte omnis Iſrael, &c.* but who this all Iſrael is, and what ſhall be the fulnes of the Gentiles, God onely knoweth, and his onely Sonne, and they which are his friends, &c. Of this queſtion, briefly handled here, I remember, that ſome twentie yeares ſince I writ a ſpeciall Treatiſe, intituled, *De vniuerſali Iudæorum vocatione*, wherein, though in ſome other points, as concerning Elias and Henochs corporall preſence in heauen, I haue altered my former iudgement, yet in this queſtion of the Vniuerſall calling of the Iewes, I reſolue ſtill, as there I maintained, that the Apoſtles propheticall prediction here can not otherwiſe be vnderſtood, then of their generall calling:

Queſt. 28. *Of the teſtimonies here cited by the Apoſtle, how they are alleadged, and whence.*

1. Concerning the manner, the Apoſtle followeth the Septuagint, which was then the receiued tranſlation, which he refuſeth not, while it retaineth the ſenſe, though the words preciſely are not rendred. 1. in the originall, Iſay. 59. 20. the word is *leeſion*, which the Septuagint tranſlate, ἕνεκα σιωνος, becauſe of Sion, or for Sions ſake: but the prepoſition *lamed*, ſerueth to a datiue caſe, and ſo it muſt be tranſlated, *a redeemer ſhall come to Sion*: as *Vatablus*, *Pagnine*, and *Iunius* reade: S. Paul readeth ἐκ Σιὼν, *out of Zion*, which *Beza* thinketh may be altered, ἐκ for ἕνεκα, by the fault of the writer or copier out: but *Tolet* is bold to affirme, againſt the receiued opinion of the beſt Hebricians, that the prepoſition *lamed*, may their ſignifie *de*, *from*, *annot.* 19. but that cannot be, for it followeth in the ſame place, *vleſhabbe*, *and to them*, not (*from them*) *that returne from iniquitie*, where the ſame prepoſition is vſed: *Iunius* ſolution is beſt, that the Prophet reſpecting the time and inſtant of the comming of the Meſſiah, ſaith, *to Zion*: but S. Paul looking further vnto ſuch things as followed the comming of Chriſt, and to the progreſſe of the Goſpell, by way of interpretation ſaith, *the redeemer ſhall come out of Zion*, that is, out of his Church. 2. an other difference is, that the originall hath, *and to them that returne from iniquitie in Iacob*: but the Apoſtle following the Septuagint ſaith, *he ſhall turne iniquitie from Iacob*: *Martyr* thinketh the Septuagint might reade, *laſhub*, *to turne*, for *leſhabe*, *to them that turne*: but ſuch an ouerſight is not like to haue beene in thoſe excellent interpreters: *Iunius lib.* 2. *parall.* 23. ſaith, that the Apoſtle in ſtead of Chriſts comming, nameth a benefit which followed his comming, which is the remiſſion of ſinnes: but I thinke rather with *Beza* and *Grynæus*, that where the Prophet ſpeaketh of the effect, which is turning away from ſinne, the Apoſtle riſeth higher to the verie cauſe, which is the taking away of ſinne: for none can turne away from ſinne, vnleſſe they haue firſt grace and remiſſion of their ſinnes: as the Prophet ſaith, Ierem. 31. 18. *Convert thou me, and I ſhall be converted.* 3. whereas in the next ſentence, the Hebrewe word is *berith*, for a couenant, the Septuagint render it by the word διαθήκη, a Teſtament: and ſo the vulgar Latine interpreteth here, *this ſhall be my Teſtament vnto them*: which reading *Tolet* iuſtifieth, becauſe the Apoſtle Heb. 9. ſo taketh the Hebrew word *berith*, for a Teſtament: *Beza* in his annotations here thinketh, that where the Greeke word διαθήκη, ſignifieth any kind of diſpoſition, whether by Teſtament or other couenant, the Apoſtle alludeth to the ſignification of the Greeke rather then of the Hebrew word. But I preferre rather *Iunius* iudgement *in c.* 9. *ad Hebr.* who thinketh that the Hebrew word *berith*, ſignifieth generally any diſpoſition of the will, as well by couenant, as by teſtament: and ſo it is taken for both according to the circumſtance of the place: ſo *berith* may be deriued of *bara*, which ſignifieth to decide or declare ones ſentence: and ſo generally may ſignifie the diſpoſition of the mind: which alſo is the proper ſignification of the Greeke word διαθήκη, as *Eraſmus* here obſerueth: S. Paul in the 9. to the Hebrewes calleth it a Teſtament, where is required the death of the *Teſtator*, which was ſhadowed forth by the type of ſhedding and ſprinkling of blood: but here in the Prophet there beeing no ſuch circumſtance expreſſed, which belongeth to a Teſtament, it is better interpreted *fœdus*, a couenant.

2. For the other point, whence theſe teſtimonies are alleaged, there are diuerſe opinions. 1. All agree that the former place is taken out of the 59. of Iſay, v. 20. and for the next, *this ſhall be my couenant with them, when I take away their ſinne*: *Calvin* thinketh it is taken from Ieremie, 31. 33. *This ſhall be the couenant, that I will make with the houſe of Iſrael, &c. I will forgiue their iniquities.* 2. *Iunius* ſaith, theſe words, *when I take away their ſinne*, are repeated out of the former verſe, to confirme the Gentiles in the aſſured expectation of the conuerſion of the Iewes. 3. *Tolet* following *Origen*, thinketh that theſe words are added by the Apoſtle by way of declaration. 4. But the more probable opinion is, that the Apoſtle ioyneth two propheſies of Iſay together, as he did before, v. 8. and that the laſt words, *when I take away their ſinne*, are cited out of the 27. c. of Iſay v. 9. where the Septuagint haue theſe verie words cited by the Prophet, ὅταν ἀφελωμαι, *when I ſhall take away their ſinnes*: the other words are found with ſome ſmall alteration, in the 59. c. of Iſay, v. 20. and in the beginning of the 21. v. *Pareus.*

Queſt. 29. Of theſe words, v. 28. *As touching the Goſpel, they are enemies for your ſakes, &c.*

1. *Chryſoſtome* noteth, that the Apoſtle doth but *verbis conſolari*, comfort the Iewes in

in word onely, in ſaying, *they are beloued for the fathers*, becauſe the vertue of their Progenitors doth not profit them, vnleſſe they beleeue themſelues: but the Apoſtle doth both in word and deed miniſter conſolation vnto them: and though they cannot be ſaued but by faith, yet this benefit they haue by the fathers, that they are within the couenant of grace, which was made with their fathers and their ſeed: *Tolet* obſerueth well, how Saint Paul ſpeaking of the enmitie and caſting off of the Iewes, doth mollifie his ſpeach: ſaying, *they are enemies for your ſakes*, that ye might be called, not otherwiſe: and againe he qualifieth it with reference vnto their election, and Progenitors, in which reſpect they are beloued.

2. *As touching the Goſpel they are enemies, &c.* 1. Some doe vnderſtand this enmitie to be againſt Paul and the Church, as if he ſhould haue ſaid, they are mine and your enemies, conſidering their hatred to the Goſpel, but they are beloued of mee, their election conſidered; thus *Theodoret*, *Chryſoſtome*, *Luther*, *Oſiander*. 2. *Origen*, referreth this enmitie vnto God: Iſrael in reſpect of the Goſpel, *factus eſt inimicus Deo*, is become an enemie vnto God: ſo *Origen*, whom *Beza* and *Pareus* follow. 3. *Pet. Martyr* doth well ioyne both together: though principally they are vnderſtood to be enemies to God, and in an other reſpect beloued of him: yet conſequently they muſt be enemies to vs: for Gods enemies are our enemies, and as they are beloued of God, ſo alſo, we ſhould wiſh well vnto them.

3. *They are enemies, &c. they are beloued, &c.* 1. *Chryſoſtome*, *Theodoret*, ſeeme to expound this of the ſame Iewes, who while they continue in vnbeleefe, are enemies, but when they ſhall be conuerted to the faith, they ſhall be beloued: but they which according to election are beloued of God, are neuer enemies. 2. *Origen* much better, interpreteth the Apoſtle thus to ſpeake of diuerſe ſortes of the Iewes: they are enemies among them, which did ſpurne againſt the Goſpel: they beloued, which were that remnant, which belonged to election: ſo alſo *Calvin*, *Martyr*, with others. 3. But *Beza* better vnderſtandeth the Apoſtle to ſpeake not of particular men, but of the whole nation, which at that time ſeemed to be reiected becauſe of their vnbeleefe: but yet was not vtterly caſt off in regard of their election, and promiſe made to their fathers: like as it is called the ſame riuer that runneth along, though it be not of the ſame water, becauſe of the perpetuall ſucceſſion: ſo it is the ſame nation of the Iewes, becauſe of their lineal diſcent, though conſiſting of diuerſe generations of vnlike condition, *Faius:* So then theſe are not contraries, the Iſraelites are enemies and ſo hated, and they are beloued; for contraries muſt be taken κατὰ τὸ αὐτὸ, *ſecundum idem*, according to the ſame ſubiect: but here are diuerſe ſubiects: they are enemies in reſpect of thoſe which beleeue not, and beloued, that is, ſuch as in time to come ſhall be conuerted to the faith: againe, *contraries* muſt be conſidered πρὸς τὸ αὐτὸ, *ad idem*, in one and the ſame reſpect: and ἐν τῷ αὐτῷ χρόνῳ, in the ſame time: but the Iewes are ſaid to be enemies, and yet beloued, both in diuerſe reſpects: for they are enemies for the Goſpel ſake, which they ſpurne and kick againſt; they are beloued, in regard of their election: and this muſt be vnderſtood alſo at diuerſe times: for at that time preſent they were enemies, but in time to come, when they ſhould be called, they ſhall be beloued, *Gryneus*.

4. *Beloued for the fathers ſake:* 1. not *propter merita patrum*, for the merite of the Fathers, as *Lyranus*, it is Chriſts merite onely for the which the Lord receiueth them to the faith. 2. neither, becauſe when they are conuerted, the Lord ſhall be put in remembrance of their fathers, as *Ambroſe*, for God is not oblivious, that he had neede of a remembrancer. 3. not yet onely is it ſaid, *for the fathers ſakes*, becauſe *ſequuntur patrum fidem*, they doe imitate and follow the faith of their fathers: *Origen*, *Haymo:* for ſo the beleeuing Gentiles alſo did imitate the faith of Abraham. 4. but the Apoſtles meaning is, they are beloued, *propter promiſſiones patribus factas*, becauſe of the promiſes made to the Fathers: *gloſſ. ordinar. Tolet:* becauſe they are deſcended of thoſe fathers, to whom the Lord promiſed to be their God, and to their ſeed after them: *Bucer:* which promiſe of God, the infidelitie of ſome, cannot fruſtrate.

5. There are two reaſons giuen, why they are enemies, one from the occaſion not giuen, but taken, namely the Goſpel, which they refuſed, the other from the end, *for your ſakes*, that the Gentiles by their vnbeleefe might enter in: there are likewiſe two cauſes ſhewed of their receiuing to grace, their election with God, which is immutable, and the couenant made with their Fathers.

Queſt. 30. Of the meaning of theſe words, *The gifts and calling of God are without repentance*, v. 24.

1. *Eraſmus* interpreteth the word ἀμεταμέλητα, *impœnitibilia*, or as *Auguſtine* ſometime rendreth the word, *impœnitendo*, things whereof he cannot repent him of that giueth them; But this were to make the gifts rather ſuch, as cannot be chaunged, then to make God vnchangeable.

2. *Ambroſe* hath a ſtraunge interpretation, vnderſtanding this to be meant onely of thoſe which are receiued by baptiſme, of whom ſuch exact repentance is not required: and *Thomas* alſo propoundeth this interpretation for one: But two things make againe this ſenſe, both becauſe here is relation vnto God, that repenteth not, not vnto man: and they are gifts, which are not here reported of, not ſinnes, for which repentance is required of men: beſide it is alſo vntrue, that men (if they be of yeares) are admitted to baptiſme without repentance; the contrarie is euident, Matth. 3. 8. where Iohn Baptiſt exhorteth to repentance and amendment of life, thoſe which came to be baptiſed, and ſo doth Saint Peter, Act. 2. 38. *repent and be baptiſed.*

3. *Stapleton* and *Pererius* haue found out here a new expoſition, that God is ſaid not to repent him, not that the gifts once beſtowed, cannot be taken away, but becauſe God hath no cauſe to repent him, for that though his gifts be taken from one, they with greater profite, are giuen to another: as the reiection of the Iewes, was the occaſion of calling the Gentiles: but this ſtraunge interpretation is verie impertinent to the Apoſtles purpoſe, who intendeth by this aſſertion, to prooue the certaintie of the calling of the Iewes; ſee the confutation hereof, Controv. 17. following.

4. For the better and more full explication of theſe words: this word *pœnitere*, to repent, is taken two wayes: either properly, and ſo it ſignifieth a change of the minde and purpoſe; which wiſheth a thing vndone, and not to be, which is: and in this ſenſe, God cannot repent him of any thing which he hath done; nor of any gifts beſtowed, no not vpon the wicked: for howſoeuer they abuſe them vngraciouſly, yet the Lord had reaſon to doe as he did: he that repenteth, either faileth in his counſell, not foreſeeing all things, or in his power, not beeing able to effect what he intended: but God hath no defect or want, either in counſell or power: therefore properly he cannot repent: there is an other vſe of this word, to *repent*, when it ſignifieth a chaunge, not in him that willeth and purpoſeth, but in the thing willed, and ſo God is ſaid to repent, not that he chaungeth, but they change and alter, vpon whom the gifts are conferred, and ſhewe themſelues vnworthie of them: ſo here is a figure called a *metonymie*, when the effect is taken for the cauſe, *repentance* hers ſignifieth mutation and change, whereof repentance is the cauſe; and thus *Haymo* well expoundeth, *pœnitentia pro mutatione accipitur*, repentance is taken for a change.

5. Neither are all the gifts of God without repentance, but ſuch gifts as depend vpon election: neither is euerie vocation vnchangeable, but onely the internall and ſpirituall: God had choſen Saul to be king of Iſrael, and furniſhed him with excellent gifts: but they were onely temporall: though he had a temporall election, to the kingdome, yet it followeth not that he was eternally elected; for God had foreſeene and ſo decreed, that Saul ſhould not continue in the kingdome, which was appointed vnto Dauid: *Haymo* then here well expoundeth, *ſine mutatione ſunt dona & vocatio Dei, &c.* the gifts and calling of God are without repentance, as he ſaid before, *whom he predeſtinated he called, &c.* not in ſuch gifts and calling, as it is ſaid, *Many are called, but fewe choſen, &c.* ſo the *ordinar.* and *interlin. gloſſe* doe well interpret, *vocatio, id eſt electio, quæ ab æterno*, the vocation, that is, election which was from euerlaſting, is without repentance, that is, without change.

Queſt. 31. Of the meaning of theſe words, v. 31. *So now haue they not beleeued by your mercie.*

1. For the application of the words: ſome reade, *ſo now haue they not obeyed*, or, are become *contumaces*, ſtubborne, and contumacious: *Beza*, *Syrian interpreter*, *Gryneus*, with others: but it is rather interpreted, *haue not beleeued*, as *Martyr*, the vulgar latine, and our Engliſh tranſlation vpon theſe reaſons. 1. the word ἀπείθεια, ſignifieth both incredulitie, and contumacie or diſobedience, beeing deriued of the word πείθω, to perſwade: now as well the vnbeleeuer, as the diſobedient and ſtubborne is not perſwaded.

2. The Apoſtle through this chapter maketh vnbeleefe the cauſe of the reiecting of the Iewes, v. 20. where though an other word ἀπιστία, be vſed, yet in the ſame ſenſe. 3. the next

next verſe is better read, *God hath ſhut vp all vnder vnbeleefe, then vnder diſobedience:* as may appeare by the like place, Gal. 3. 22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to them that beleeue:* where by ſinne muſt be vnderſtood vnbeleefe, as oppoſite vnto faith and beleef, afterward mentioned. 4. *Origen* and *Chryſoſtome* doe ſo interpret this place of the incredulitie both of Gentiles and Iewes: the Apoſtle ſaith, *your mercie*, not *actiuely*, whereby they ſhewed mercie, but paſſiuely, whereby they receiued mercie, the cauſe is put for the effect, as before v. 22. the Apoſtle ſaid, *if thou continue in his goodnes*, that is in faith, receiued by his goodnes: the Apoſtle ſaith *(yours) propter efficientiam*, becauſe it was effectuall toward them, but afterwards he ſaith, *that he might ſhew mercie on all, propter ſufficientiam*, becauſe it is ſufficient for all.

3. Now concerning the ſenſe and meaning of the words, there are diuerſe interpretations. 1. the vulgar latine readeth, *in veſtrum miſerecordiam*, for your mercie, whereupon ſome giue this ſenſe: they haue not beleeued, *vt vos miſerecordiam conſequamini*, that you may obtaine mercie, *Haymo, Oſiander:* but *Beza* and *Eraſmus* both refuſe this, becauſe as much in effect is ſaid before in the end of the former verſe, *you haue obtained mercie through their vnbeleefe:* but theſe particles, *euen as, euen ſo*, doe ſhew an oppoſition of the parts, not a repetition. 2. *Ambroſe* readeth, *in veſtra miſerecordia*, in your mercie, that is, at this time, wherein you haue receiued mercie: ſo alſo *Haymo*: but beſide that there is no prepoſition in the originall, but the word is put in the datiue caſe, which is with the Greekes vſed for the ablatiue: the Iewes were vnbeleeuers, and reiected the Goſpel, before it was preached vnto the Gentiles, and therefore it was not at the ſame time. 3. *Eraſmus* readeth, they haue not beleeued, *per veſtram miſerecordiam*, by your mercie: that is, the mercie ſhewed to the Gentiles was an occaſion of the vnbeleefe of the Iewes: but *Beza* reiecteth this alſo, vpon theſe two reaſons: both becauſe the Iews were firſt vnbeleeuers, before mercie was ſhewed to the Gentiles: therefore thereby they were not hardened: and againe, the mercie ſhewed to the Gentiles ſhall prouoke the Iewes to follow them, v. 11. they ſhall not then thereby be made further off. 4. Wherefore *Theophylact* doth come nearer to the Apoſtles ſenſe then the reſt, who thinketh there is here a *traiection* of the particle ἵνα, *that:* ſo whereas the words ſtand in this order in the originall, *by your mercie, that they may obtaine mercie*, they muſt be placed thus, *that by your mercie, they may obtaine mercie:* the verie like traiection of this verie word, ſee 2. Cor. 2. 4. ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε, *but my loue that ye may know*, for, *but that you may know my loue:* thus alſo *Beza* here; and *Tolet annot.* 23. addeth this reaſon, why thoſe words, *for your mercie*, ſhould not be ioyned with the former clauſe, *ſo now haue they not beleeued*, but with the latter, *that they may alſo obtaine mercie:* that one part of this compariſon may anſwear another: as he ſaid before, *you haue receiued mercie through their vnbeleefe:* ſo now it followeth, that they alſo *ſhould receiue mercie through your mercie:* And *Chryſoſtome* ſheweth the reaſon, why it is ſaid, *that you ſhould receiue mercie, through their mercie*, not *through their vnbeleefe:* becauſe ye the Gentiles ſhall not be ſo ſaued, *vt quemadmodum Iudæi exire debeatis*, that as the Iewes, you ſhould goe out (or fall away) again, *ſed vt illos manendo per æmulationem attrahatis*, but that ye may draw them on by continuing in the faith.

4. This then is the force of the Apoſtles argument. 1. There are three things compared with three: the vnbeleefe of the Gentiles with the vnbeleefe of the Iewes, the mercie which the Gentiles receiued in time paſt, with the mercie which the Iewes ſhall receiue: and then the occaſions of both are ſet one againſt the other, the occaſion of the mercie ſhewed to the Gentiles, was the vnbeleefe of the Iewes: and occaſion of mercie ſhewed to the Iewes, was mercie extended to the Gentiles, by the which the Iewes were prouoked to emulation; *Par.* 2. The argument is from the leſſe to the greater: if the infidelitie of the Iewes was the occaſion of mercie to the Gentiles, much more the mercie ſhewed to the Gentiles ſhall be an occaſion of ſhewing mercie to the Iewes: for there is a greater force in that which is good, then in that which is euill, *Gryeus:* and if the Gentiles which neuer beleeued were called to the faith, much more like is it that the Iewes which had bin ſometime beleeuers, ſhould returne to their former faith. *Tolet.*

Queſt. 31. *How God hath concluded, and ſhut vp all in vnbeleefe. v. 32.*

1. Not that God, *iniecerit iis incredulitatem*, did caſt vpon them incredulitie: *hoc explodeu-*

plodendum est, this conceite must he exploded of all: *Origen:* God is no way the author of euill: *Photius.*

2. Nor yet is the Lord said to shut them vp onely *permittendo*, in suffering them to be incredulous, *Origen, glosse ordinarie, Tolet, Gorrhan:* for God is to be considered here not as a patient onely and sufferer, but as an agent in some sort, and a iust iudge.

3. *Chrysostome* thus interpreteth, he shut vp all, that is, *demonstrauit incredulos*, he hath shewed them to be incredulous: in which sense the Apostle saith, Gal. 3. 22. *The Scripture hath concluded all vnder sinne, &c.* that is, the law serueth to reueale sinne; as Saint Paul saith, Rom. 3. 20. *By the law commeth the knowledge of sinne:* But this is not all, for the iudge doth not onely declare and giue sentence against the malefactor, and bring his offence to light, but he also condemneth him, and seeth his sentence be executed vpon him.

3. *Hierome* in the Commentarie vnder his name saith, *God hath shut vp all, non vi sed ratione*, not by force, but by good reason: which reason is thus expressed by *Oecumenius, vt alios per aliorum seruaret contentionem*, that he might saue some, by the prouocation of others: the *ordinarie glosse* giueth this reason, *vt gratia numeris esset gratissima*, that the gift of grace might be most acceptable, &c. when they are brought as it were out of prison vnto libertie. But although Gods iudgements proceed with great reason and equitie; yet God doth not euill, that good may come thereof: the reason and way then yet appeareth not, how God is said to conclude all vnder sinne.

4. Wherefore it remaineth, that God is said to shut vp men in vnbeleefe as in a prison, in punishing them as a iust iudge with the fetters as it were and gives of their owne blindnes and hardenes of heart: as it is said, c. 1. 26. *God gaue them vp to vile affections:* and c. 11. 8. *God hath giuen them the spirit of slumber:* like as a iudge doth inflict imprisonment vpon offenders, and restraint of libertie: so men are kept in the prison of infidelitie by the iustice of God, their sinnes so deseruing: But here is the difference: ciuill imprisonment is for sinne, yet it is not sinne: but spirituall imprisonment in blindnes and vnbeleefe, is sinne: and God after a wonderfull and secret manner, yet most iustly doth punish sinne with sinne: as *Augustine* saith, *Quis dicat Achabum non peccasse credendo spiritui mendaci, &c.* who can say that Ahab sinned not in beleeuing the false spirit, and who will say that sinne was not the punishment of sinne, *venientem de iudicio Dei*, proceeding from the iudgement of God: *lib. 5. c. 3. contra Iulian.* And further here is great difference betweene these two, for God to be author *of shutting vp vnder vnbeleefe*, and of the *shutting vp of vnbeleefe:* the first God in his iustice causeth, the other man is the cause of himselfe.

Quest. 32. Of the Apostles exclamation, v. 33. *The deepenesse of the riches, &c.*

1. Touching the occasion of these words. 1. *Origen* thinketh this to be it, *quia alterius malitiæ opus alterum vertat in salutem*, because he turned the malice of one to the salvation of an other: as the ruine of the Iewes was the occasion of calling the Gentiles: so also *Chrysostome*, the Apostle wondreth *quod contraria contrarys curaverit*, because the Lord healed one contrarie by an other, the Gentiles became to be beleeuers, by occasion of the vnbeleeuing Iewes: but the generalitie of the Apostles words, speaking of the *wayes of God*, would not be restrained vnto one particular. 2. *Faius* vnderstandeth the whole mysterie of the Gospel, the which as S. Peter saith, the Angels yet desire to behold, but this is too generall. 3. *Augustine* and *Haymo*, restraine it to this particular, of the mysterie in the vocation of the Gentiles and the reiection of the Iewes. 4. But beside this, it may be applyed to the whole mysterie of predestination, how God reiecteth some, and electeth others, wherein humane reason must be silent: *Gryneus, Calvin, Hyperius, Mart.*

2. For the reading of the words. 1. Some doe thus read, *O the deepenesse of the riches, of the wisedome, and knowledge of God:* as the vulgar latine, making wisedome and knowledge to depend of riches: but in this reading the Greeke coniunction καὶ, *and*, which is set betweene *riches*, and *wisedome*, is omitted: *Chrysostome* inserting that word, thinketh that these two words, *depth*, and *riches*, are two names added to expresse the excellencie of Gods wisedome and knowledge: so also *Beza, Gryneus, Faius*, taking riches here for abundance: likewise *Pererius: Gorrhan* would prooue it by the like place, Coloss. 2. 3. *in whome are hid the treasures of wisedome and knowledge:* and so the Apostle saith here, *the riches of the wisedome and knowledge.* 2. But *Origen* referreth this *deepenesse* to all three, O the deepenes of

the

the riches, and of the wiſedome, and of the knowledge of God: ſo alſo *Theophylact*, whom *Eraſmus* and *Tolet* follow: the reaſons are theſe. 1. becauſe as *Eraſmus* obſerueth, there is a *comma* or diſtinction in all the copies, that he ſaw, betweene *riches*, and *wiſedome*, which ſheweth, that one hangeth not on an other. 2. *Tolet* addeth that the coniunction, *(and)* betweene *riches*, and *wiſedome*, doth ſhew them to be two diſtinct things. 3. likewiſe the three clauſes following, *who hath knowne his minde, who was his counſellor, who hath giuen to him firſt*, are anſwerable vnto theſe three, knowledge, wiſdome, riches. 4. And elſe where theſe three are diſtinguiſhed: Epheſ. 2. 17. *The riches of his grace, &c. in all wiſedome and vnderſtanding.* 5. This is moſt agreeable to the ſcope of the Apoſtle, who immediately before made mention of the mercie of God, which here he vnderſtandeth, *by the depth of his riches:* as Epheſ. 2. 7. *That he might ſhew in the ages to come, the exceeding riches of his grace.*

Though either of theſe readings may indifferently be followed, and *Haymo* and *Pet. Martyr* doe propound both; yet the former ſeemeth to be the fitter, becauſe of that place Coloſſ. 2. 3. where they are called the *treaſures of wiſedome and knowledge*, as here the *riches:* the Greeke coniunction καὶ, ſignifieth as well *both*, as *and*: and where the Apoſtle ſaith v. 35. *who hath giuen vnto him firſt:* it is another reaſon to ſtay mens murmuring againſt God: as here he perſwadeth thereunto, by the vnſearchable depth of Gods iudgements: ſo there from Gods all ſufficiencie that he giueth freely to all, and none to him.

Queſt. 33. *How the iudgements of God are ſaid to be vnſearcheable. v. 33.*

1. Some thinke that the Apoſtle expreſſeth the ſame thing, by this ingemination of words, vnderſtanding one and the ſame thing by the iudgements and waies of God: *Calvin:* but they are better diſtinguiſhed: *Haymo* by the iudgements would haue vnderſtood, Gods iuſt proceedings both againſt Angels and men, Iewes and Gentiles, in electing ſome, and reiecting others: and by his waies, his paſſage from the Gentiles to the Iewes, and from the Iewes to the Gentiles; but they are better referred, the *iudgements* to the decree and purpoſe of God, which belonged to his knowledge, and the waies to the meanes, whereby God executeth and bringeth his purpoſe and counſell to paſſe; wherein his wiſedome is ſeene: as Gods counſell and iudgement was to preferre Ioſeph and exalt him aboue his brethren: the way was, in bringing this to effect, by the ſelling of him into captiuitie by his brethren: *Tolet*, ſo alſo *Martyr*.

2. Where the word in the originall is ἀνεξιχνίαστοι, which ſignifieth, *not to be traced out*, the vulgar latine readeth, *inueſtigabiles*, in a quite contrarie ſenſe, *to be paced, or traced out:* which as *Tolet* coniectureth might be the error of the writer, leauing out (in:) for he ſhould haue ſaid, *ininueſtigabiles*, as *Eraſmus* noteth out of *Hilarie lib. 8. de Trinit.* who hath that word. But *Chryſoſtome* here well obſerueth, whome *Bucer* followeth, that hereby, in that the iudgements of God are ſaid to be vnſearchable, is ſignified, *quòd non ſolùm cognoſci nequeant, ſed nec quæri*, they can not onely be knowne, but they are not to be ſearched: ſo alſo *Bucer* well noteth, that the firſt word ſignifieth, that *inueniri non poſſunt*, they can not be found out of vs, and the other, *quod perueſtigari curioſius non debeant*, they muſt not be curiouſly ſought out.

3. *Origen* alſo putteth in this exception, that this muſt be vnderſtood of the creature; that to them the iudgements of God are vnſearchable; the bleſſed Trinitie is excepted: for both the Sonne knoweth the father, and the holy Spirit ſearcheth the hid things of God; but the creature of it ſelfe is not able to find them out.

4. *P. Martyr* hath an other exception, that this muſt be vnderſtood of the ſecrets of God hid, and not reuealed; but the will of God reuealed in Scripture, it is lawfull for vs to ſearch, and we are commanded ſo to doe, Ioh. 5. 39.

5. *Pareus* alſo addeth an other caution; that the iudgements of God are vnſearchable of the creature of it ſelfe, but by the ſpirit of Chriſt they may attaine to the knowledge of them in part: as here the Apoſtle ſaith, *Who hath knowne the mind of the Lord:* as he likewiſe ſaith, 1. Cor. 2. 16. *Who hath knowne the mind of the Lord, that he might inſtruct him?* and then it followeth, *but we haue the mind of Chriſt.* In Chriſt then the will of God is reuealed to vs; as it is ſaid Ioh. 1. 16. *No man hath ſeene God at any time, but the onely begotten Sonne hath declared him, &c.*

34. Queſt.

34. Queſt. *How theſe words muſt be vnderſtood, Of him, through him, and for him are all things, &c.*

1. The *Arrians*, as *Theodoret* here teſtifieth, doe vnderſtand all this to be ſpoken onely of God the father, to confirme their hereſie, in making the Sonne inferiour to the father, and onely as the inſtrument, not the efficient cauſe of creation; but the Apoſtle els where directly ſaith of Chriſt, *by whome are all things, and we by him*, 1. Cor. 8. 9. as here he ſaith, *of him, and through him are all things.*

2. Some doe interpret all this of God the Sonne onely, as *Baſil lib. de ſpirit.* and *Ambroſe lib. 4. de fide, c. 6.* and whereas it may be obiected, that the father knoweth the minde of the Sonne, whereas the Apoſtle ſaith, *who hath knowne his mind: Baſil* anſweareth, that the Apoſtle onely thereby ſignifieth not all to be excluded, becauſe the father knoweth the mind of the Sonne, but onely that few can attaine to it: and whereas againe it might be obiected, if this be vnderſtood onely of the Sonne, that it can not be ſaid of him, *who hath giuen vnto him firſt?* becauſe he receiued his eſſence of his father; *Ambroſe* anſweareth, that the father gaue vnto the Sonne, but not *firſt*, for one is not before the other. But, as was before obſerued out of *Origen*, the Trinitie is excepted here; the Apoſtle ſpeaketh onely of the creatures, that none of them knew the mind of God, or firſt gaue vnto him: neither is this to be reſtrained to the perſon of the Sonne, but muſt be vnderſtood of the Godhead in generall, whoſe waies are vnſearchable.

3. Some doe diſtinguiſh theſe three, and appropriate them to the three perſons of the Trinitie, as *of the father, through the Sonne, and in the holy Ghoſt* all things are ſaid to be: ſo *Origen* vpon this place, *Gregor. homil. 16. in Ezek. Hilar. lib. 8. de Trin.* ſo alſo *Haymo, gloſſ. interlin. Tolet, Gorrhan, Lyran.* but this ſeemeth to be too curious: for this phraſe *by whom*, is as well giuen vnto the Father, 1. Cor. 1. 9. as vnto the Sonne.

4. Wherefore this clauſe, *of whome, through whome, and for whome, &c.* is better referred to the whole Trinity, as *Chryſoſt.* interpreteth, *ipſe fecit, ipſo conſervat*, he made, & he preſerueth all things: ſo alſo *Auguſtine*, as the *ordin. gloſſe* citeth him, ſheweth how euery one of theſe prepoſitions, *of, through, for*, may be applied vnto euery one of the glorious perſons of the Trinitie: and ſo all things are *of God*, as the firſt cauſe, by him, as the preſeruer of all things, and in him, as the end and perfection, *Thomas*: ſo all things are *à ſeipſo nullo alio mouente*, from himſelfe, none other mouing him, *per ſeipſum nullo alio adiuuante*, by himſelfe, none other helping, and *propter ſeipſum*, onely for himſelfe, and for none other cauſe, for he made all things for his owne glorie, *Calvin.*

5. Whereas the vulgar Latin readeth in the third place, *in ipſo, in him*, in the originall the word is εἰς αὐτὸν, *in ipſum*, for him: which ſheweth that God is the ende and perfection of all, that all things were ordained for him, that is, to ſet forth his glorie; and ſo readeth *Chryſoſtome.*

4. Places of Doctrine.

Doct. 1. *Of Gods preſcience, v. 2. God hath not caſt away his people, which he knew before.*

Concerning Gods preſcience and foreknowledge. 1. It is a certaine truth, that there is in God from the beginning a preſcience of all things in the world, before they were, Act. 15. 18. *From the beginning of the world God knoweth all his workes.* 2. There is in God a double kind of preſcience, one is *cognationis*, of knowledge onely, and ſpeculatiue, whereby he foreſeeth onely things that ſhall be: or it is alſo *approbationis*, a preſcience ioyned with approbation and liking, which is alſo called *practica*, his practicall preſcience. 3. This latter kind of preſcience in God, which is ioyned with his will and approbation is the cauſe of things, the other is not. 4. The preſcience of God is certaine and infallible: for God is not as man, that he can lie or be deceaued: whatſoeuer he foreſeeth ſhall be, ſhall certainely come to paſſe. 5. Gods preſcience doth not impoſe a neceſſitie vpon ſuch things, as fall out in the world, but onely in reſpect of the firſt cauſe, which is the infallible knowledge of God: and ſo all things euen thoſe which ſeeme to happen by chaunce, are neceſſarie *neceſſitate infallibilitatis*, by an infallible neceſſitie, in reſpect of Gods preſcience, which cannot be deceiued: but in reſpect of the ſecond cauſes euery thing remaineth in it owne nature: ſuch things, as haue neceſſarie cauſes, are foreſeene of God, as neceſſarie, certaine, and definite: ſuch was the betraying of Chriſt by Iudas, before ſo decreed and determined of God, Act.

2. 23.

23. but ſuch things, as are contingent and caſuall, doe ſo remaine ſtill in themſelues, though in reſpect of Gods foreſight are neceſſarie: as 1. Sam. 23. 11. the Lord anſweareth Dauid, that if he ſtayed ſtill in *Keilah*, Saul would come downe, and the Lord of the towne would deliuer him into Sauls hands: this was a thing contingent, coniecturall onely and probable: but in reſpect of Gods foreknowledge it was certaine, that Dauid ſhould not ſtay there, and ſo neither Saul would come downe. 6. Gods preſcience and foreknowledge is thus diſtinguiſhed from election and predeſtination: either it ſignifieth the generall preſcience and foreknowledge of God of all things, both the good, which the Lord himſelfe decreed to doe, or the euill which he decreed to permit, and ſo preſcience differeth from election, as the whole from the part: for election is but a part of Gods generall preſcience and prouidence: or Gods preſcience and foreknowledge is taken for election it ſelfe, and ſo it is all one with election: as here the Apoſtle ſaith, *God hath not caſt away his people, whom he knewe before*: and thirdly, Gods foreknowledge ſignifieth his loue and approbation of thoſe whom he electeth, as S. Peter ſaith, 1. epiſt. 1. 2. *Elect according to the foreknowledge of God*: and thus Gods foreknowledge differeth from election, as the cauſe from the effect: for the loue, acceptance, and approbation of God, is the cauſe of election.

Doct. 2. *Gods generall promiſes or threatnings muſt haue a particular application.*

v. 1. *I demaund then, hath God caſt away his people? God forbid, &c.* The Apoſtle had in the ende of the former chapter, alleadged out of the Prophet a generall complaint againſt Iſrael, *All the day long haue I ſtretched out my hand to a diſobedient people:* which menacing ſpeach, though generally propounded, yet the Apoſtle would not haue generally vnderſtood of all the people, for they were not all caſt off, but onely the peruerſe and obſtinate: So likewiſe the promiſes of God made vnto Abraham and his ſeede, did not concerne all, but onely thoſe which were the true Iſrael, and children of the promiſe, as the Apoſtle ſhewed before, c. 9. 7. 8.

Doct. 3. *Againſt the old Pagane names of dayes and moneths.*

v. 4. *Which haue not bowed the knee to Baal, &c.* In the place, 1. King. 19. whence this is cited, it is added further, *nor kiſſed him with their mouth:* whereupon *Pet. Martyr* obſerueth, that they did neither honour Baal, with the kiſſes of their mouth, nor yet in naming him with their lippes; whereupon the Lord ſaith, he would not be called of the people, *Baali*, that is, *my husband or Lord*, but *iſhi, mi vir*, my man or husband: and the reaſon is added, *For I will take the name of Baalam out of their mouth*, Hoſh. 2. 16. though the Lord were indeede Baal, that is, the Lord and husband of his people, yet becauſe they gaue that name to their idoles, the Lord would none of it: and ſo *Pet. Martyr* inferreth further, that he wondreth how thoſe Pagan tearmes of the moneths, as March ſo called of *Mars*, and of the dayes of the weeke, as moonday of the moone, and twesday of Mars, which planets the heathen made their gods, were at the firſt taken vp of the Chriſtians, which might better haue beene layed downe: though nowe there is no ſuch danger, as in the beginning, when Chriſtians were newly conuerted from Pagan Idolatrie.

Doct. 4. *Of the grace of God, with the diuerſe kinds, properties, and effects thereof.*

v. 6. *If it be of grace, &c.* 1. The grace of God either ſignifieth his free loue and mercie, which is called χάρις, or the gifts of grace, which are called χαρίσματα. 2. the grace, loue, and fauour of God in the firſt ſenſe is either eternall in his election, before the world was, or temporall in the actuall vocation of the elect: and this grace, is either *præueniens*, a preuenting grace, whereby he calleth and converteth, as Pſal. 59. 10. *My mercifull God will prevent me:* or it is *ſubſequens gratia*, ſubſequent or following grace, whereby the Lord aſſiſteth thoſe which are called, as *Auguſtine* ſaith, *gratia præuenit vt velimus, ſubſequitur ne frustrà velimus*, grace preuenteth vs, that we may be willing, and it followeth vs, that our will be not in vaine. 3. the cauſe of the grace of God, is his owne mercie, the Apoſtle ſaith here, v. 35. *who hath giuen vnto him firſt:* the *internall motiue*, is the free loue of God: the *externall* impulſiue and mouing cauſe is the merit of Chriſt. 4. the effects of the grace and fauour of God, are either externall, as election, predeſtination, or ſuch as are wrought forth in time, as vocation, iuſtification, ſanctificatiõ. 5. the graces in the ſecond ſenſe

which are the gifts of the spirit, are either *salutis*, the graces belonging to saluation, as knowledge, faith, hope, or they are *vocationis*, such as appertaine vnto our vocation and calling: which are either *extraordinarie*, as were the miraculous and propheticall gifts which the Prophets and Apostles had, or ordinarie, as are the knowledge of arts, the gift of vtterance, and such like, which now are attained vnto by diligent labour and industrie.

Doct. 5. *Concerning good workes, the qualitie and kinds thereof, the causes and effects.*

v.6. *But if of workes, &c.* 1. The works of men are either *naturall*, as to sleepe, or *ciuill*, as to buy, to sell, which are indifferent, or they are *morall*, which are either good or evill. 2. the efficient cause of good works is first God mouing by his spirit: then the will of man converted and prepared by grace: the helping causes are instruction, exhortation, faithfull endeauour, prayer. 3. the matter of good works, is the internall and externall act of the will and mind, heart, and bodie: the forme is the consent and agreement with the lawe of God. 4. the effects of good works, are *toward God*, our obedience which in Christ is pleasing and acceptable to him: in our selues, the fruits and testimonie of our faith: toward our brethren their edification, they are stirred vp by our good conuersation to glorifie God.

Doct. 6. *We must compare the present state of the Church with the times past.*

v.5. *Euen so now at this present time:* As S. Paul compared the estate of the Church then present, with the times of Elias: so we are taught to comfort our selues in the afflictions of the Church of God in these dayes, with looking backe into the times past: for God doth after the same manner gouerne his Church: So *Origen* well obserueth, *sicut factum est sub Helia, &c.* as it was vnder Helias, so it was in the comming of Christ, and in S. Pauls time, &c. like as the small number of true professors was then no preiudice to the truth, no more ought it to be now.

Doct. 7. *Of the priuiledge of the seede of the faithfull.*

v. 16. *If the first fruits be holy, so is the whole lumpe:* like as the Iewes, which were descended of Abraham, were within the couenant, and so vnto them belonged circumcision the signe of the couenant, the paschal lambe, the Temple and sacrifices, vnto the which the seede of the Gentiles, which were not of Abraham had no right: so now the seede and offspring of Christians, are counted holy: vnto them belongeth baptisme, and other Sacraments and rites of Christian profession: for they are an holy seede, as the Apostle saith, 1. Cor. 7.14. *Els were your children vncleane, but now are they holy.*

Doct. 8. *How the Church or a righteous man is resembled to a tree.*

v. 16. *If the roote be holy so are the branches, &c.* 1. a iust man is resembled to a tree, 1. *propter pedis, i. fidei immobilitatem*, for the stedfastnes of his foot, that is, his faith: v. 20. *thou standest by faith.* 2. *propter stipitis, i. spei erectionem, &c.* for the erecting of the stalke or truncke, which signifieth hope: and therefore Iob saith, 19.10. *he hath remooued my hope like a tree.* 3. the roote is charitie, Eph.4. *beeing rooted and grounded in loue.* 4. The branches are his vertues, Hosh.14. 7. *His branches shall spread, and his beautie shall be as the olive tree.* 5. the bloomes and blossomes are his sweete manners. 6. the leaues his gracious words. 7. the fruit good workes. 8. the shadowe of the tree is his mercie, Hosh.14.7. *They that dwell vnder his shadowe shall returne, Gorrhan.*

Doct. 9. *The old Testament and the newe one and the same in substance.*

v. 18. *Thou beares not the roote but the roote thee, &c.* There was then the same roote both of the Iewes and beleeuing Gentiles: the same faith, the same Mediator, the same substance, efficacie, and force of the Sacraments, though the externall rites and symboles were diuerse, *Martyr:* so S. Paul, Ephes. 4. *There is one bodie, one spirit, &c. one Lord, one faith, &c.*

Doct. 10. *Of Gods omnipotencie.*

v. 23. *God is able to graffe them in againe:* The Apostle prooueth the returne and grafting in of the Iewes, by the power of God: though simply and generally this is no good argument: God can doe it, therefore it shall be; yet here is a sufficient reason, because there was no doubt of Gods will, seeing the Iewes, were his people of old: otherwise Gods powe

is not limitted to his will: for he can doe more then he will: it is contrariwiſe with man: who willeth many things that he cannot effect, and ſo his will is larger then his power. *Martyr.*

Doct. 11. *Chriſt prooued to be God, by the remiſſion of ſinnes.*

v. 27. *This is my couenant, when I ſhall take away their ſinnes, &c.* This ſheweth Chriſt to be God, who onely is able to forgiue ſinnes: men may remit the puniſhment, that it be not inflicted, but the guilt of ſinne is onely purged by God: the keyes are indeede committed to the Church in the preaching of the word, but they are the inſtruments onely whereby God forgiueth ſinnes: the Miniſters are onely the proclaymers of Gods will herein: they cannot remit ſinnes, but onely miniſterially as the inſtruments.

Doct. 12. *Of the excellencie of the knowledge of God.*

v. 33. *O the depth of the riches, of the wiſedome, and knowledge of God, &c.* Gods knowledge is excellent, 1. for the largenes of it, in knowing all things. 2. the perfection of it, he knoweth all things perfitly. 3. the manner, he needeth no meanes of his knowledge but himſelfe. 4. the celeritie of it, he knoweth all things in a moment. 5. the certaintie of it, it cannot be deceiued. 6. the eternitie, it was from the beginning. 7. the efficacie, it is the cauſe of all things. 8. the fecunditie of it, all things are lightened by his knowledge.

5. *Places of controverſie.*

Controv. 1. *That none which are elected can finally fall away.*

v. 2. Whereas the Apoſtle ſaith, *God hath not caſt away his people which he knewe before, &c.* Hence it may be obiected thus: God knewe his people before, that is, elected them vnto ſaluation; but ſome of his people are caſt off, as the Apoſtle ſheweth v. 7. *the reſt haue beene hardened, &c.* therefore ſome whom he knewe before may be caſt away.

Anſw. 1. Whereas it is ſaid, *he knewe his people before*, it muſt be vnderſtood, *in ſenſu diviſo non compoſito*, in a deuided ſenſe, and diſtributiuely, not in a compounded ſenſe: for not the whole people of God were ſo foreknowne, but onely that ſelected part of the people, which belonged to Gods election. 2. yet the vniuerſall nation was called externally to the couenant, but then the Argument concludeth not: for ſuch as belong onely to the externall and viſible couenant, may fall away. 3. But that none of the elect can fall away, it is euident by the Apoſtle here, v. 2. God hath not caſt away his people whom he knewe before, and v. 7. *election hath obtained it, and the reſt haue beene hardened:* and v. 29. *the gifts and calling of God are without repentance, &c.*

Controv. 2. *Whether the complaint of Elias of the paucitie of true worſhippers be well applyed by Proteſtants to the decay of religion vnder the Pope, at the time of the firſt reformation.*

1. *Stapleton antidot. p.* 783. taketh theſe exceptions to this application. 1. The nation of Iſrael was then no part of the Church, where Elias complaineth of that paucitie, and ſmalnes of number. 2. and thoſe 7000. reſerued, were in Iudah, not in Iſrael. 3. neither can there be the like decay of religion in the whole world, as to be brought to a fewe profeſſors, as *Wicliffe, Huſſe, Luther, Calvin*, as then, when the viſible Church was tied vnto one nation. 4. neither were there 7000. of their mind, ſcarce 7. could be found.

Contra. 1. Iſrael as well as Iudea, was a part of the Synagogue, though at that time verie corrupt, for otherwiſe the Prophets Elias, Eliſha would not haue there preached. 2. theſe 7000. are vnderſtood to haue beene in Iſrael: for otherwiſe the Prophet knewe, that there were many in Iudea, that profeſſed the true worſhip of God. 3. yea vnder the Goſpell, religion may be driuen into corners, and be found onely in a few that are knowne: this, why ſhould our Sauiour ſay, Luk. 18. *Thinke yee, that the Sonne of man ſhall finde faith in the earth.* 4. Not onely ſeuen, but many thouſands more conſented vnto them, who in the middes of Poperie miſliked their groſſe ſuperſtitions, though they were not publikely knowne, as it may appeare by thoſe which entertained and receiued the doctrine of Wickliffe in England, of Huſſe in Bohemia, Luther in Germanie: And beſide many thouſands there were in Grecia, Armenia, and other countryes, which neuer acknow-

ledged the Pope of Rome. 5. so then this example notwithstanding any thing, that can be obiected, is fitly applyed to shewe the generall decay of religion, and the paucitie of zealous professors, in those last times of reformation, as it was in the dayes of Elias and Paul.

2. Our English Papists, the Rhemists also in their annotations here, doe obiect in like manner, that this place is impertinently alleadged by Protestants to shew, that the Church of Christ, may sometime be secret and vnknowne vnto the world: for 1. at this time there were many knowne worshippers of God in Iuda, in so much that the souldiers alone were numbred to tenne hundred thousand, 2.Chron.17. 2. and yet the Church of Christ nowe resteth vpon better promises, then it then did. 3. and it were an hard matter to prooue, that Luther had 7. thousand of his opinion, or seuen, that were in all points, of the same beleefe.

Contra. 1. They may as well say, that this place was impertinently alledged by the Apostle to prooue a remnant of grace vnknowne to the world: and though in Iuda, there was at this time a visible Church, yet because the Israelites also belonged vnto the couenant, and yet the Church was driuen into corners among them, by the same reason also in other places, the visible Church might decay: and therefore this place is both pertinently alleadged by the Apostle then, and by Protestants now. 2. other times may be assigned, when the visible Church both in Israel and Iuda, was banished and driuen into corners, as in the dayes of idolatrous Ahaz, and of Ammon, Manasseh, when all Israel fell to idolatrie: what was become of the visible Church then? 3. Neither is there any such promise in the newe Testament, that the Church of Christ should alway be visible to the world: but the contrarie, as Revel.12. the woman, which signifieth the Church, is constrained to flee from the dragon into the wildernes: and yet the Iewes had as ample promises, for the continuance of the Church among them, till the Messiah came, as the Church of God hath now till the second comming of Christ. 4. It is well knowne, that there were many thousands of Luthers opinion, both then and before time, which were called by the names of *Weldenses, paperes Lugduno, Leonistæ, Lollardes*, and opprobrious names: as the *Augronians* in their supplication to the Duke of Savoy doe affirme: that they professed the religion of their auncestours for certaine hundred yeares, *Foxe Martyrolog. p.* 982. 5. and that is but a simple evasion, that in all points they were not of the same beleefe: it was sufficient that they agreed in the chiefe points of their profession: and though they differed in some small matters, yet that letteth not, but that they may be counted of the same profession: as there was difference betweene *Anicetus* and *Polycarpus, Ireneus* and *Victor, Chrysostome* and *Epiphanius, Hierome* and *Augustine, Theodoret* and *Cyril*, yet were they counted of the same Church: and in the Popish Church, much difference there is in opinion, betweene the *Scotists* and *Thomists, Dominicans* and *Franciscans, Iesuites* and *Priests*, and yet I thinke they hold them all verie sound members of their Church.

Controv. 3. *That workes are excluded both from election and iustification.*

Whereas the Apostle saith, v. 6. *If it be of grace it is no more of workes, &c. Stapleton Antid. p.* 706. thinketh thus to avoide this place by a distinction of the first and second grace: he saith that the merit of workes is excluded from election to the first grace, in our vocation and calling, but not from the second, in our sanctification and glorification, which may be merited. The Rhemists also in their annotations here exclude the workes of nature, but not Christian workes from the merit of saluation.

Contra. 1. The Apostles reason is generall: taken from the opposition betweene grace and workes and merits: *if of grace, then not of workes, for then grace were no more grace:* whereuppon this argument may be framed: the election of grace excludeth works: but the election vnto the first and second grace, and consequently vnto glorie is of grace, *Ergo:* and so *Haymo* well expoundeth these words: *els grace were no more grace: si aliter salvi facti sunt*, if they are saued any other way, which cannot be but by grace, &c. so the propertie of opposition between grace and works, remaineth as well in the election to the second grace, as to the first; if grace be admitted, works are excluded, for they cannot stand together.

2. And all kind of works are excluded from election: for good works are not the cause, but the effect and fruits of election: as *Haymo* here sheweth out of Saint Paul, Eph.1.6. *he hath chosen vs in him, that we should be holy, &c.*

Controv. 4. *Against freewill.*

Chrysostome vpon these words v. 4. *I haue reserued to my selfe, &c.* graunteth that God

attulit

attulit potiorem partem, brought the better part: but they which were called, brought their will, *volentes ſalvat*, he ſaueth thoſe which are willing: *Tolet annot.* 4. ſubſcribeth vnto *Chryſoſtome* herein, and refuſeth *Auguſtine*, who aſcribeth all vnto grace; and further he affirmeth that the nature of grace is not taken away, though ſomewhat be preſuppoſed in man, *dummodo non ſit illud meritorium*, ſo it be not held to be meritorious, or the cauſe of grace: As when a Prince doth propound ample rewards to all commers, though they that come onely haue the rewards, yet their comming is no meritorious cauſe of receiuing the reward, but the grace and fauour of the Prince: ſo God elected ſome to be iuſtified by faith, *quos prævidit libero arbitrio concurſuros*, whom he foreſawe would concurre with their free-will: to this purpoſe *Tolet*.

Contrà. 1. *Chryſoſtomes* ſpeach, that God ſaueth onely thoſe which are willing, if it be vnderſtood with theſe two cautions, that this willingnes is wrought by grace, and yet beeing ſo wrought, it is no cauſe of iuſtification, may ſafely be receiued: for true it is that none are ſaued againſt their will: But yet God *ex nolentibus volentes facit*, of vnwilling maketh them willing; if *Chryſoſtome* be otherwiſe vnderſtood, as aſcribing here ſtrength to mans freewill, it is a great error.

2. And herein I preferre *Auguſtines* iudgement, who well obſerueth, *de bon. perſeuer. c.* 18. that the Lord here ſaith not, *relicti ſunt mihi*, they were reſerued for me, or they reſerued themſelues for me; but *I haue reſerued*, to ſhewe that it was Gods grace, whereby ſome were reſerued, and not the act of their owne will: *Haymo* alſo hath the ſame note, he ſaith not, *relicti ſunt*, are left, but I haue left or reſerued, that is, *per gratiam reſeruaui*, I haue reſerued by grace, *gloſſ. interlin.*

3. If any thing be preſuppoſed in man as helping vnto his calling, it hindreth and obſcureth the worke of grace: if it be but a preparation onely, though not meritorious: and it is directly againſt the Scripture, that a man hath any will to come to God of himſelfe; as Ioh. 6. 44. *No man can come vnto me, except the father drawe him*: *Rom.* 9. 16. *it is not in him that willeth or runneth, but in God that ſheweth mercie*: *Philip.* 2. 13. *It is God that worketh in you both the will and the deede*: how then can mans will of it ſelfe, concurre with the grace of God: that example alleadged is not like: for to come to receiue the Princes reward, is a ciuill thing, wherein mans will hath ſome freedome, but in ſpirituall actions it hath no liberty at all, vntill it be freed by grace: as our Bleſſed Sauiour ſaith, Ioh. 8. 36. *if the Sonne ſhall make you free, then are you free indeede.*

Controv. 5. *That vniuerſalitie and multitude is not alwaies a note of the true Church.*

v. 4. *I haue reſerued to my ſelfe ſeuen thouſand*: Like as the paucitie and fewenes of profeſſors in Elias time was no preiudice to the truth, nor yet the multitude of idolaters a prooſe that they were the Church: ſo neither is the great number of nations, people, powers, Cardinals, Biſhops, Prieſts, Monkes, an argument for the Papall Church: for in Noahs time, the viſible Church was contained in his familie, and his Arke did beare the little barke of the Church of God: and in Sodome onely in Lots houſe was there an exerciſe of true pietie: yea our Sauiour, calleth his a little flocke; though therefore the Church of Chriſt conſiſted of ſmaller numbers, then it doth, which ſtill encreaſeth, and ſhall we truſt more and more toward the comming of Chriſt, yet the ſmalnes of the number, ſhould be no matter of exception, as it was not either in the time of Elias, or of our Bleſſed Sauiour, and his Apoſtles, when as a thouſand to one, were enemies to true godlines: ſee before *Synopſ. Centur.* 1. *tit.* 19.

Controv. 6. *Of the ſufficiencie of Scripture, and of the right way to interpret the ſame.*

v. 8. *According as it is written*: By this often allegation of Scriptures, and by collation of one with an other, as here the Apoſtle compareth Iſaias and Dauid together: we gather a double vſe of Scripture, the one, that all doctrine of faith muſt be derived from thence; as throughout this epiſtle, the Apoſtle for the prooſe of his doctrine onely alleadgeth the Scriptures: and therefore our Bleſſed Sauiour ſaith, Ioh. 5. 39. *Search the Scriptures, &c. for they are they which teſtifie of me*: Chriſt admitteth no other witneſſe of him, and his doctrine, but the Scriptures.

And in that the Apoſtle doth illuſtrate and interpret one place of Scripture by an other, we ſee that the Scripture is the beſt interpreter of it ſelfe; & that which in one place is obſcurely

insinuated, otherwhere it may be found more plainly and perspicuously expressed: See more hereof, *Synops. Centur*, 1. *err*. 10. 12.

Controv. 7. *Against the Iewes.*

Chrysostome vpon these words, *bowe downe their backes alwayes*, v. 10. sheweth how this prophesie is now verified in the perpetuall desolation of the Iewes: for whereas the Israelites were 200. yeares in Egypt, God yet in his mercie deliuered them, though they there committed fornication, and were guiltie of diuerse other sinnes: afterward beeing deliuered, after the Lord had a long time suffered and endured them with patience, at the length he punished them with 70. yeares captiuitie: beeing deliuered from thence, they were vexed vnder Antiochus three yeares; but now more then three hundred yeares are past, and yet they haue not so much, as *alicuius spei vmbram*, the shadowe of any hope, when as they neither commit idolatrie, nor some other sinnes, for the which they were before punished: Whereupon it must needes followe, that the Iewes to this day are afflicted, for not beleeving in Christ. To this purpose *Chrysostome* wrote more then a thousand yeeres since: and so he then prophetically expounded, that the Iewes backes should for euer be bowed downe and kept vnder, vntill such time as they should vniuersally be called: God open their eyes at the length, that they seeing the cause why the wrath of God is thus kindled against them may at the last with faith and repentance turne vnto him.

Controv. 8. *Whether any of the true branches may be broken off.*

v. 17. *Though some of the branches be broken off, &c.* It may seeme then, that some branches may be broken off, and so some of the elect perish. *Answ.* It followeth not, the branches may perish, therefore the elect. 1. That the elect cannot possibly fall away is shewed before, contr. 1. the Scripture saith, *they that trust in Iehovah shall be as mount Sion, which is not mooued, but standeth fast for euer, Psal.* 125. 1. not that the elect are so stable of themselues, that they cannot be mooued: for there is no creature but of it selfe is mutable and subiect to change: but the Lord vpholdeth such by his grace, as it is said, Psal. 37. 24. *Though the righteous fall he shall not be cast off, for the Lord putteth vnder his hand.*

2. We must distinguish of the branches, some are true and right branches, and they are the faithfull and elect, which cannot be broken off, some are counterfeit branches, which were neuer elected, and they may fall off: so Christ sheweth, Ioh. 15. that the vine may haue some vnfruitfull branches, which are cast off, but the fruitfull branches he neuer casteth away: so the Apostle, c. 9. 7. doth make a difference among the children of Abraham, all were not his right children, that were of his seede.

Controv. 9. *Against the heresie of Valentinus and Basilides, that held some things to be euill, some good by nature.*

Whereas S. Paul maketh mention of the wild oliue, and of the true oliue, v. 17. *Origen* taketh occasion to confute the heresie of the foresaid heretikes and their followers: whose assertion was this, that there were two natures of soules, some were made good, and they should be saued, and neuer fall away, some were euill, and they could not but perish.

1. *Origen* refelleth this hereticall paradox, out of this place: for here some branches of the oliue tree were broken off, because of their vnbeleefe, and so of good became bad, and the branches of the wild oliue were planted in, and so of bad became good: this difference was not in the diuersitie of their nature: and further he vrgeth these words of our Blessed Sauiour, Math. 12. 33. *Either make the tree euill, and the fruit euill, or make the tree good, and the fruit good.* whereupon he inferreth, *vt offenderet arborem bonam vel malam, non nasci, sed fieri*, to shewe that a tree is not borne good or euill, but is so made.

Origen confuteth one error by an other.

2. Thus farre *Origen* proceedeth well: but after going about to shew the cause, whence it commeth, that some trees are good, some bad, he falleth into other errors himselfe. 1. ascribing this difference onely to the power of free will: for these are his words, *vnusquisq; ex arbitrij potestate aut bona oliua, aut oleaster efficitur*, euery one by the power of free will is made either a true oliue, or a wild oliue: which he prooueth by the example of the creatures, which are all of one nature, but by certaine accidentall qualities bring forth diuerse kinds, as of trees, hearbs, and such like: so there is one and the same nature of reasonable creatures, the difference is out of the diuers motions of their free will: and to this ende he presseth that saying of our blessed Sauiour, *make the tree good, and his fruit good*; as though it

it were in mans power to make himselfe a good tree. 2. he addeth, that whereas God so in his prouidence disposeth, that there are outward exhortations ministred, sometime to good sometime to euill, it is in mans power *obedire si velit*, to obey if he will, him that prouoketh him vnto goodnes, and if he will to despise him. 3. and to mend the matter withall, he saith further, that by this libertie of will, he that is *ramus oliuæ*, a branch of the right oliue, may fall away to misbeleefe, and an other that is but a wild oliue, may conuert vnto the faith, and become a branch of the true oliue: Thus *Origen* playeth the Philosopher, rather then the diuine.

Contra. 1. The Apostle is contrarie to *Origen*: for he saith, v. 20. *Thou standest by faith*: therefore not by free will: for faith is not of our selues, *it is the gift of God*, Eph. 2.8. neither is the example of the creatures like, for the diuersitie of their kinds proceedeth of the seuerall properties of their different natures: whereas the difference betweene men is not from their nature, but by the grace of God, which separateth them: 1. Cor. 4.7. *Who separateth thee, and what hast thou, that thou hast not receiued*: and whereas Christ saith, *facite, make ye*: this word, as *Pet. Martyr* well sheweth, *non efficientiam, sed hypothesin significat*, doth signifie not an *efficiencie*, but a *supposition*: as if he should haue said, you must thus thinke, and imagine with your selues, that the tree must first be good, before it can bring forth good fruit: and this to be the meaning, appeareth by the words following; *how can ye speake good things, when ye are euill.*

2. Neither is it mans power, to giue eare vnto wholesome doctrine, and obey it if he will: for then why is it said of Lydia, Act. 16. 14. *whose heart God opened, that she attended to the things that Paul spake.*

3. Neither is it possible for them that were true branches of the right oliue to be broken off: they were neuer truly graffed in, that are broken off, though they so seemed: as they which are said to be blotted out of the booke of life, were neuer indeede there written at all, Rev. 17.8. and thus witnesseth S. Iohn, 1. epist. 2. 19. *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs.*

10. Controv. *That there was the same spirit of faith, and the same spirituall substance of the Sacraments, vnder the old Testament, and in the new.*

v. 17. *And made partaker of the roote.* P. *Martyr* doth well obserue out of these words, so also *Pareus*, with others; that there was *eadem substantia res spiritus, &c.* the same substance, matter, spirit, in both Testaments, though their Sacraments in respect of the outward signes and ceremonies, were diuers: for there was but one roote of faith both of the Iewes and Gentiles: we are not planted into an other oliue, but are made partakers of the sappes of the same oliue tree: this is contrarie to the doctrine of the Romanists, which denie that the Sacraments of the old Testament had the same spirituall substance with the Sacraments of the new. See further, *Synops. Centur. 2. err. 97.*

11. Controv. *That the Scriptures are the iudge of euery one in particular.*

Whereas *Gretserus* in the colloquie at Ratisbone, *sess. 9. p. 111.* denied impudently that the Scripture iudged him, because it no where said, *Thou Gretser, erreſt*: and cried out with a blasphemous mouth, *let the Scripture iudge me, iudicet me spiritus, si potest: let the holy spirit iudge me if he can: Pareus* out of this place taxeth his ignorance and impudencie: for the Apostle speaketh in particular, v. 20. *Thou standest by faith*, 21. *take heede he spare not thee:* and in like manner the commandements were propounded in particular, as speaking vnto euery one, *Thou shalt not, &c.* and therefore the Scriptures is not onely a generall iudge, but in particular doth confound all such impudent gainsayers.

12. Controv. *Against the Popish vncertentie and doubtfulnes of saluation.*

v. 20. *Thou standest by faith, be not high minded, but feare, &c. Stapleton Antidot. p. 725.* and *Bellarmine* likewise *lib. 3. de iustificat. c. 12.* doe inferre vpon this place, that faith bringeth no firme perswasion or certentie of saluation, because, where feare is, there is no certentie, but doubtfulnes: but faith is ioyned with feare, as here the Apostle sheweth, and where he saith, Philip. 2. 12. *worke out your saluation with feare and trembling.*

Ans. To remooue this sophisticall cauill, certaine distinctions must here be admitted. 1. first of faith. 2. then of those which haue faith. 3. and of feare. 4. of such as stand by

faith. 5. of the diuers respects to be had in the faithfull. 1. Faith is taken diuersly, as it sometime signifieth the externall profession of faith, which the hypocrites may haue, as *Simon Magus*, Act. 8. sometime it is taken for the bare knowledge and apprehension of faith, as it is comprehended in the articles of the faith: there is also faith of miracles; and there is a true liuely faith, which is a sure perswasion, and firme apprehension of the promises of grace in Christ. *Augustine* distinguisheth betweene *fides, qua creditur*, the faith, which is beleeued, which is onely a knowledge of the things beleeued, and *fides qua creditur*, faith whereby we beleeue: the first faith bringeth no certentie, but the second doth. 2. There are some which onely in externall profession are counted among the beleeuers, and haue a temporarie faith, as many hypocrites: and of such the Apostle speaketh here, *be not high minded but feare:* for the true beleeuers are so guided by Gods grace, that they shall not be carried away with pride, that they neede to feare finally to fall away.

lib.13.de Trin. cap.2.

But *Stapleton* here obiecteth, that the Apostle speaketh onely of true beleeuers, such as stand by faith, but hypocrites doe not stand by faith: and againe, the Apostle would not haue saide, *well*, but rather, that he had *euill* spoken, if he meant such as had onely a shew of faith. *Ans.* Yes, such as did communicate onely in the externall profession, might be said to stand by such faith, as they had, not by a true faith and beleefe of the heart, but by an outward confession of the faith with the mouth: And the Apostle might and did say *well*, that such were indeede graft in into the outward societie of the Church, in stead of the Iewes, though they were not truly by faith graft into Christ.

3. There are also two kinds of feare: there is a seruile and slauish feare, which indeede is full of doubtfulnes and perplexitie; and there is a *filiall* feare, which is nothing els but a carefulnes to please God, and to take heede not to offend; and this feare may be in the faithfull: but the other can not stand with faith.

4. And the Apostle speaketh not here of the faithfull in particular, for they are without feare of falling finally: but generally of the whole bodie of the beleeuing Gentiles, concerning the which these three things might be feared. 1. that all among them were not true beleeuers, but many hypocrites might be mingled among the rest. 2. though there is no feare of the vniuersall Church, that it can euer decay, yet particular Churches may faile; as where the seauen famous Churches of Asia sometime were, there is no visible Church now to be seene. 3. we may be afraid of our posteritie, least they should fall away from the faith of their fathers: wherefore of the generall bodie of a particular Church it may be vnderstood, *thou also shalt be cut off*, v.22. not of the faithfull in particular, who can not finally fall away.

5. A faithfull man must be considered, as consisting both of a spirituall and regenerate part, and of a carnall: then, as in respect of the goodnes of God, apprehended by faith, in our inward man we haue assurance not to fall, yet the flesh continually suggesteth doubtfull thoughts, and our carnall infirmitie putteth vs in feare, which notwithstanding is subdued by the strength of faith: like as when one is set in the toppe of an high tower, and looketh downeward, he can not but feare, but yet considering the place where he standeth, which keepeth him from falling, he recouereth himselfe, and ouercommeth his feare: so faith doth preuaile against carnall infirmitie, and maketh vs in the end to be out of doubt of our saluation. *Martyr:* And thus those sophisticall cauills are sufficiently answeared.

Now on the contrarie side, that the faithfull are sure of their perseuerance and continuance to the ende, and so are without doubt and feare of saluation, it is thus made manifest out of Scripture.

1. The gifts of God are without repentance, v.31. but faith is the gift of God, therefore, God repenteth him not, to whomsoeuer he giueth faith: faith then remaineth to the ende: if it be saide, that God repenteth him not, in taking away faith, but man, in casting away faith; I answer, that none cast away faith, but those that are forsaken of the grace of God; but the elect are neuer forsaken totally or finally: Heb.13.5. *I will not faile thee, nor forsake thee.*

2. Gods loue is immutable and vnchangeable, Ierem.31.3. *with an euerlasting loue haue I loued thee:* Ioh.13.1. *whome he loueth, he loueth to the end:* but they which are thus beloued of God can not fall, they are sure to perseuere.

3. That which God vpholdeth, is sure to stand; but God vpholdeth the faithfull, 1.Pet. 1.5. *They are kept by the power of God through faith vnto saluation:* Psal.37.24. *Though he fall,*

fall, he ſhall not be caſt off, for the Lord putteth vnder his hand.

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6. He that falleth from faith, ſinneth vnto death: but the faithfull are borne of God, and can not ſinne vnto death, becauſe their ſeede remaineth in them, 1. Ioh. 3. 9. they therefore can not fall finally from the faith.

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This doctrine of the perſeuerance of the faithfull, as it is conſonant to the Scriptures, ſo it hath the conſent of authoritie.

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Contra. 1. But the Apoſtle here maketh one and the ſame God, both bountifull and full of goodnes, and the ſame alſo ſeuere. 2. and though ſeueritie and mercie ſeeme to be contrarie, yet that is not in reſpect of the ſubiect, for the diuine nature is not capable of contrarie and repugnant qualities, but in regard of the contrarie effects, which are produced in contrarie ſubiects: like as the Magiſtrate is not contrarie to himſelfe, if he ſhew mercie vnto thoſe that are willing to be reformed, and be ſeuere in puniſhing obſtinate offenders: as the Sunne by the ſame heat worketh contrarie effects in ſubiects of a diuers and contrarie diſpoſition and qualitie; as it hardeneth the clay, and mollifieth the waxe.

14. Controv. *Againſt the works of preparation.*

v. 24. *Were graffed in contrarie to nature.* Nature can not helpe any thing at all to that, which is beſide or againſt nature: like as the wild oliue doth not prepare it ſelfe the better to be planted or graffed in to the right oliue: this then is an euident place to conuince the Pelagians of theſe daies the Papiſts, whereby a man euen before grace, may make himſelfe more fit and capable of grace: but this is contrarie to that ſaying of our bleſſed Sauiour, Ioh. 15. 5. where he vſeth the like compariſon, which the Apoſtle doth here, making himſelfe the vine, and vs the branches; *without me ye can doe nothing.*

15. Controv. *Againſt the erroneous opinion of Origen concerning the purgatorie of hell.*

Origen treating here of theſe words, v. 26. *he ſhall turne away vngodlines from Iacob*; ſheweth how two waies men are purged from their ſinnes: in this life they are purged by the preaching of the word, Ioh. 15. 3. *you are cleane through the word, that I haue ſpoken vnto you:* in the next world, *ignis Gehennæ incruciatibus purgabit, &c.* the fire of hell ſhall purge thoſe, whome the Apoſtolicall doctrine could not purge: *verum hæc ipſa purgatio, quæ per pœnam ignis adhibetur, &c.* but this purgation, which ſhall be made by fire, how long it ſhall laſt, it he onely knoweth, to whome the father hath committed all iudgement, &c.

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faith. 5. of the diuers respects to be had in the faithfull. 1. Faith is taken diuersly, as it sometime signifieth the externall profession of faith, which the hypocrites may haue, as *Simon Magus*, Act. 8. sometime it is taken for the bare knowledge and apprehension of faith, as it is comprehended in the articles of the faith: there is also faith of miracles; and there is a true liuely faith, which is a sure perswasion, and firme apprehension of the promises of grace in Christ. *Augustine* distinguisheth betweene *fides, quæ creditur*, the faith, which is beleeued, which is onely a knowledge of the things beleeued, and *fides qua creditur*, faith whereby we beleeue: the first saith bringeth no certentie, but the second doth. 2. There are some which onely in externall profession are counted among the beleeuers, and haue a temporarie faith, as many hypocrites: and of such the Apostle speaketh here, *be not high minded but feare:* for the true beleeuers are so guided by Gods grace, that they shall not be carried away with pride, that they neede to feare finally to fall away.

lib.13.de Trin. cap.2.

But *Stapleton* here obiecteth, that the Apostle speaketh onely of true beleeuers, such as stand by faith, but hypocrites doe not stand by faith: and againe, the Apostle would not haue saide, *well*, but rather, that he had *euill* spoken, if he meant such as had onely a shew of faith. *Ans.* Yes, such as did communicate onely in the externall profession, might be said to stand by such faith, as they had, not by a true faith and beleefe of the heart, but by an outward confession of the faith with the mouth: And the Apostle might and did say, *well*, that such were indeede graft in into the outward societie of the Church, in stead of the Iewes, though they were not truly by faith graft into Christ.

3. There are also two kinds of feare: there is a seruile and slauish feare, which indeede is full of doubtfulnes and perplexitie; and there is a *filiall* feare, which is nothing els but a carefulnes to please God, and to take heede not to offend; and this feare may be in the faithfull: but the other can not stand with faith.

4. And the Apostle speaketh not here of the faithfull in particular, for they are without feare of falling finally: but generally of the whole bodie of the beleeuing Gentiles, concerning the which these three things might be feared. 1. that all among them were not true beleeuers, but many hypocrites might be mingled among the rest. 2. though there is no feare of the vniuersall Church, that it can euer decay, yet particular Churches may faile; as where the seauen famous Churches of Asia sometime were, there is no visible Church now to be seene. 3. we may be afraid of our posteritie, least they should fall away from the faith of their fathers: wherefore of the generall bodie of a particular Church it may be vnderstood, *thou also shalt be cut off*, v.22. not of the faithfull in particular, who can not finally fall away.

5. A faithfull man must be considered, as consisting both of a spirituall and regenerate part, and of a carnall: then, as in respect of the goodnes of God, apprehended by faith, in our inward man we haue assurance not to fall, yet the flesh continually suggesteth doubtfull thoughts, and our carnall infirmitie putteth vs in feare, which notwithstanding is subdued by the strength of faith: like as when one is set in the toppe of an high tower, and looketh downeward, he can not but feare, but yet considering the place where he standeth, which keepeth him from falling, he recouereth himselfe, and ouercommeth his feare: so faith doth preuaile against carnall infirmitie, and maketh vs in the end to be out of doubt of our saluation. *Martyr:* And thus those sophisticall cauills are sufficiently answeared.

Now on the contrarie side, that the faithfull are sure of their perseuerance and continuance to the ende, and so are without doubt and feare of saluation, it is thus made manifest out of Scripture.

1. The gifts of God are without repentance, v.31. but faith is the gift of God, therefore, God repenteth him not, to whomsoeuer he giueth faith: faith then remaineth to the ende: if it be saide, that God repenteth him not, in taking away faith, but man, in casting away faith; I answer, that none cast away faith, but those that are forsaken of the grace of God; but the elect are neuer forsaken totally or finally: Heb.13.5. *I will not faile thee, nor forsake thee.*

2. Gods loue is immutable and vnchangeable, Ierem.31.3. *with an euerlasting loue haue I loued thee:* Ioh.13.1. *whome he loueth, he loueth to the end:* but they which are thus beloued of God can not fall, they are sure to perseuere.

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In this sentence of *Origen* diuers errors may be obserued. 1. he appointeth a meanes beside the word of God and faith in Christ, for those which die in vnbeleefe, to be purged by: whereas the Scripture teacheth, that Christ by himselfe hath purged our sinnes, Heb.1. 3. there is no other way. 2. he giueth a purging force vnto hell fire, which is appointed for the punishment of the wicked, not for their purgation and amendement: they are not as gold and siluer, which are purged by the fire, but as stubble, that is burnt & consumed. 3. he thinketh that the flames of hell, shall not alwaies burne, but onely for a time: whereas the Scripture maketh hell fire euerlasting, Matth.35.46. *Those shall goe into euerlasting paine.* If now the Papists will make *Origen* one of their patrons of Purgatorie, as he is one of the most auncient that maketh mention thereof, they must also subscribe vnto these errors, which I thinke they will be ashamed of: for to embrace his inuention, and yet to refuse his sense, is not reasonable.

16. Controv. *Against the Papists, concerning the right vse of the keyes of the Church.*

v27. *When I shall take away their sinnes*] It is then peculiar and proper to God onely to forgiue sinnes: the keyes are indeede committed to the Church, not as giuing an absolute power of binding and loosing, as the Rhemists hold, that the *Priests of the Church of right doe remit sinnes, Ioh.*20. *sect.*3. but the office of the Pastors and Ministers of the Church is to declare the will and pleasure of God out of his word concerning the remission of sinnes, and so accordingly to pronounce binding or loosing, as they see men to be penitent or impenitent: for there are two keyes in the Church, the one is the word of God, whereby remission of sinnes is preached; as Matth.28.19. our blessed Sauiour giueth his Apostles commission to goe preach and baptize, which was for remission of sinnes: the other key is faith, which is in the hearer: Mark. 16. 16. *he that beleeueth and is baptized, shall be saued:* there must be a concurrence of these two keyes together, or els there can be no remission of sinnes, *Mart.* See further hereof *Synops.Centur.*1.*err.*71.

17. Controv. *That the certentie and assurance of saluation is prooued by this saying of the Apostle,* v.29. *The gifts and calling of God are without repentance.*

*Staplet.Antidot.p.*750. and *Pererius* concurring with him, *disput.*2.*numer.*10. vpon this chapter doe thus obiect.

1. The Apostle speaketh not here of the particular election of any, but of the generall vocation and adoption of a whole nation of the Iewes: and this *Pererius* vrgeth as confessed by *M. Calvin* in his commentarie: but this generall adopting of a nation, is mutable and changeable: for we see that where many famous Churches were in time past, there is now no face of a Church to be seene.

2. The Lord is said not to repent him of his gifts and calling; not because the gifts once bestowed vpon the righteous, *non queant amitti,* can not be lost: but because it repenteth not the Lord so to haue bestowed them, *Perer.* for though one doe loose the crowne, another receiueth it: as here the ruine of the Iewes, was the saluation of the Gentiles.

Contra. 1. The argument followeth not, because the Apostle speaketh of a generall calling and adoption, therfore this sentence can not be applied vnto particular election: nay it followeth more strongly; if the common adoption be immutable, much more the particular vocation of the elect. 2. it is true, that many visible Churches are now extinguished: but we must distinguish betweene the externall and internall calling: they which haue the first without the second, may fall away, but where the externall and internall are ioyned together, as they shall concurre in the conuersion of the Iewes, there they are vnchangeable.

3. If that were the Apostles meaning, that God repenteth not of his gifts bestowed vpon any, because, if they refuse them, they may redound to the benefit of others: this had bin very impertinent to the Apostles purpose, who hereby intendeth to proue the vocation of the Iewes; because the Lord had so promised, and purposed, whereof he vseth not to repent.

4. Wherefore I preferre herein the iudgement of *Tolet* a more worthie man, both for his iudgement and dignitie in the Papall Church, who thus interpreteth, *these gifts not to be repented of, quia quos Deus his semel prosequi decreuit, non deserit;* because whome God once decreed to bestow them vpon, he forsaketh not: so likewise *Lyranus* expoundeth this place, *the gifts and calling of God, are without repentance,* that is, *sine mutabilitate, &c. without*

change

change or mutabilitie, for with God there is no changing, &c. ſo alſo *Haymo, pœnitentia pro mutatione accipitur, &c. repentance is taken in the Scripture for change, as the Lord ſaid to Samuel, It repenteth me, that I haue made Saul king, &c. igitur ſine mutatione, &c. therefore without change are the gifts and calling of God in thoſe things, whereof we read before, whome he hath predeſtinate, he hath called, &c. not in them of whome it is ſaid, many be called, few be choſen, &c.*

18. Controv. *Againſt election vpon the foreſight of works, and againſt merits.*

Whereas the Apoſtle ſaith, v. 35. *who hath giuen vnto him firſt*, *Calvin* vrgeth this place againſt merits: for if God ſhould giue ſaluation vnto man for his good works, *homo prior daret bona opera Deo, &c.* it would follow, that man ſhould firſt giue good works vnto God: likewiſe *Beza* prooueth by this place, that election is not vpon the foreſight of faith or works, for then we ſhould giue vnto God firſt: *Pet. Martyr* alſo doth applie this place both againſt merits, and election by works.

But *Pererius diſput. 4. numer. 15.* vpon this chapter, chargeth Calvin and *Beza* either with ignorance or malice, for this collection: and to make his matter good, he bringeth in this diſtinction; that there is *duplex ſalus hominis*, a twofold ſaluation of man; one is begunne in this life, the other is perfected in the next: the firſt is conferred onely by the franke mercie and goodnes of God; the other is giuen vpon reſpect of merits: and yet though life euerlaſting be merited, man can not be ſaid to giue vnto man firſt, *quia prior Deus gratiam dedit, &c.* becauſe God gaue vnto him grace firſt, whereby he might merit: likewiſe he diſtinguiſheth of election; there is one election *ad primam gratiam*, to the firſt grace, and that is without reſpect vnto works; there is an other election vnto eternall life, and thereof *cauſaeſt præviſio bonorum operum*, the cauſe is the foreſight of good works.

Contra. 1. If good works are the gift of God, and God muſt firſt giue grace to doe good works: then can they not merit: for he that meriteth, muſt doe it *ex proprio*, of his owne: if it be not his owne, then he can not challenge any merit: as the Apoſtle ſaith, 1. Cor. 4. 7. *what haſt thou, which thou haſt not receiued: if thou haſt receiued it, why reioyceſt thou, as though thou hadſt not receiued it, &c.* 2. though God giue grace at the firſt, yet if man after doe bring merits, and then eternall life followeth; he doth giue vnto God firſt in reſpect of the finall reward, though not in reſpect of the precedent grace. 3. The Apoſtle acknowledgeth but one kind of predeſtination, whereupon vocation followeth, and then iuſtification, and laſt of all glorification, Rom. 8. 30. whence this argument may be framed; that predeſtination which is vnto ſaluation, is alſo vnto glorification, but predeſtination vnto vocation, which is vnto the firſt grace, is by our aduerſaries owne confeſſion without reſpect of works, therefore ſo is the predeſtination vnto glorification.

19. Controv. *Againſt vniuerſall grace.*

Whereas the Apoſtle ſaith, v. 32. *God hath ſhut vp all in vnbeleefe, that he might haue mercie on all, &c.* the Patrons of vniuerſall grace doe thus reaſon againſt particular election onely of ſome: they, whome God hath mercie on, are elected, not damned, but God hath mercie vpon all, therefore all are elected, and none decreed to be damned.

Anſ. 1. That all are not elected, but onely a certaine number, and the reſt are reiected, it is euident out of the Scriptures, Rom. 9. 18. *He hath mercie on whome he will, and whome he will, he hardeneth:* therefore he hath not mercie on all: and Rom. 11. 7. *Election hath obtained it, and the reſt haue beene hardened:* and againe, *many are called, few choſen:* all then are not choſen: for if God had elected all to ſaluation, and yet all not ſaued, it would argue either a change in Gods will, or a want of power in God, that he can not bring his purpoſe to effect; and that the goodnes of his will ſhould be ouercome by the malice of mans will: but none can reſiſt the will of God, Rom. 9. 19.

2. Concerning the argument, firſt the propoſition is not true: for there are certaine common mercies, which God may ſhew euen toward thoſe that are excluded from ſaluation: it is true onely of thoſe ſpeciall mercies which belong vnto ſaluation, but thoſe are not extended vnto all.

3. Neither is the aſſumption true in their ſenſe: God doth not ſhew mercie indifferently vpon all, in calling them to ſaluation: but this particle (*all*) muſt be vnderſtood here *diſtributiue*, by way of diſtribution: by *all*, the Apoſtle meaneth both Iewes and Gentiles, all kinds and ſorts of men.

6. *Morall*

6. Morall obseruations.

1. Observ. *Ministers must not leaue their calling.*

v. 4. *What saith the answer of God. P. Martyr* here noteth, how the great Prophet Elias herein shewed his infirmitie, that beeing wearied with the incredulitie and obstinacie of the people, he desired to die, and so would shake off his calling: which infirmitie the Lord here correcteth in the Prophet: whereby Ministers are taught, that they should not be dismaied and discouraged to leaue their places, notwithstanding the obstinacie of the people, as long as there be any which will heare them. *Theodoret lib. 2. c. 31.* maketh mention of one *Melitius*, who did leaue a certaine Church in Armenia, beeing offended with the frowardnes and disobedience of the people; who afterward was chosen Bishop of Antioch, and for defending the orthodoxall faith against the Arrians was banished: which might be thought to haue happened vnto him as a chastisment from God, because he forsooke his former charge: *Martyr.*

2. Observ. *That we must wholly be addicted to the seruice of God.*

v. 4. *I haue reserued vnto my selfe seuen thousand, &c.* The faithfull then are separated from the world, and reserued vnto God: wherein appeareth both the loue of God toward the elect, in sequestring them from the rest of the world, and in his speciall protection of them; as also what our dutie is againe toward God, to deuote our selues wholly to his seruice, seeing we are his, and not our owne: as the Apostle saith, Rom. 14.7. *none of vs liueth to himselfe, neither doth any die to himselfe, &c.*

3. Observ. *Of our thankefulnes to be rendred to God for his election of grace, both in our life and death, especially in the charitable disposing of our last will and testament.*

v. 5. *There is a remnant thorough the election of grace. Chrysostome* by occasion of these words, and the next which follow, *if it be of grace, it is no more of works*, falleth into a vehement exhortation vnto thankfulnes to God againe, because when we could not be saued by works, *dono Dei gratis salvati sumus*, we were saued by the franke gift of God: and this our thankfulnes must first be shewed in our life: *temporis commoditate, vt oportet, vtere*, vse the opportunitie of thy life and time, before death commeth, when all opportunitie of working is taken away: *nondum solutum est theatrum, sed adhuc in ipsa intrò stas cavea, &c.* the stage or theatre is not yet dissolued, but thou standest yet in the lists, thou maist play thy prices at the last. But if a man haue beene forgetfull of his dutie, while he liued, yet there is a way to make some part of amends at his death: and how is that? *si Christum in testamento cum heredibus tuis conscripseris*: if thou in thy will appoint Christ among thine heires: for what excuse canst thou haue, if thou make not Christ coheire with thy sonnes, seeing he maketh thee his coheire in heauen: *contribuas illi pecunias tibi iam deinceps inutiles, &c.* commit thy money to him, which is now like to be vnprofitable to thee, neither canst thou any longer be master of it. And if Christ be left coheire with thy sonnes, *orphaniam illorum alleviabit, &c.* he will releeue their orphancie, and keepe them from violence and wrong: how miserable then are they, which hauing no children, *parasitis potius & adulatoribus sua distribuenda relinqunt, &c.* do rather deuide their goods to parasites and flatterers, then to Christ: Consider how it is the mercie of God, that giueth thee time to dispose of thy estate, whereas many *subitaneo raptu decesserint*, are taken away by sodaine death. Nay if thou wilt not make Christ coheire with thy children, *numera Dominum eum servis*, yet count thy Lord among thy seruants: thou at thy death setteſt thy seruants free: free then Christ in his members from famine, hunger, necessitie: thus excellently *Chrysostome* handleth this matter of wills and testaments.

4. Observ. *Against rash iudgement.*

v. 4. *I haue reserued seuen thousand. Calvin* here obserueth well, that like as there were many true worshippers in Elias time, though he knew them not: so, *ne temerè omnes adiudicemus diabolo*, we should not rashly send all to the deuill, that are not knowne vnto vs, neither yet appeare to be the seruants of God: so the Apostle, c. 14.4. *who art thou, which condemnest an other mans seruant, he standeth or falleth to his owne master.*

5. Observ.

5. Obſerv. *All things fall out for the beſt vnto the faithfull, and to the wicked all things are accurſed.*

v.9. *Let their table, be made a ſnare, &c.* As vnto the wicked, their proſperitie, here vnderſtood by the table, becommeth a ſnare; ſo vnto the godly, things which are in themſelues heauie and hard, are turned to be eaſie and pleaſant: the treacherie of Ioſephs brethren turned to his aduancement: the afflictions of the Iſraelites in Egypt, haſtened their deliuerance: euen in the wildernes the Lord ſpread a table for them: and ſo it falleth out, as the Apoſtle ſaith, c.8.28. *All things worke together for the beſt, to thoſe which loue God, &c.*

6. Obſerv. *Not to envie at the proſperitie of the wicked.*

v.9. *Let their table be made a ſnare:* this teacheth vs, not to be grieued, when we ſee the wicked to flouriſh: for their proſperitie will turne to their ruine; as Pharaohs pride brought him to his deſtruction, while he followed the Iſraelites in the red ſea: ſee to this purpoſe the 73. Pſalme, where the Prophet Dauid confeſſeth his infirmitie, how he fretted at the proſperitie of the wicked.

7. Obſerv. *To take heede that the word of God be not a ſnare.*

Origen further obſerueth vpon this text, how euen the table of Gods word, which men ſit to heare, as at a table, is turned to a ſnare to thoſe, which doe not heare it with vnderſtanding, and gather ſpirituall meate out of it: to ſuch, it is, as S. Paul ſaith, the ſauour of death vnto death, 2.Cor.2.

8. Obſerv. *How we may profit by the fall of others.*

v.11. *To prouoke them to follow them, &c.* Like as by the fall of the Iewes ſaluation came vnto the Gentiles; ſo by the ſinne of others we are admoniſhed to take heede vnto our ſelues; to giue warning vnto others, and to take occaſion to reforme and amend ſuch as haue offended: ſee Galat.6.1.

9. Obſerv. *How the Miniſterie is truly honoured and magnified.*

v.13. *I magnifie mine office:* The honour of the miniſterie conſiſteth not in riches or pompe, which are but accidentall things, but in the conuerting of many vnto Chriſt; as the Apoſtle ſaith in the next verſe, *that I might ſaue ſome.* It is peculiar vnto God to ſaue, but the Lord communicateth this excellencie to the Miniſters which are the inſtruments, to ſhew the neceſſitie of preaching, and the reuerence thereunto belonging.

10. Obſerv. *How the faithfull comfort themſelues in the power of God.*

v.23. *God is able to graffe them in againe.* Thus the children of God in all their afflictions are taught to comfort themſelues; that God is able to deliuer them: as our bleſſed Sauiour ſaith, *my Father is greater then all, and none are able to take you out of my fathers hand,* Ioh.10.29.

11. Obſerv. *How we ſhould be affected toward the Iewes.*

v.28. *Beloued for the fathers ſake. Beza* well obſerueth, that Chriſtians ſhould not neglect or deſpiſe the Iewes, but pray for their conuerſion, and prouoke them by their godly conuerſation: not by our ſuperſtitious vſages, and corrupt manners to hinder their calling, for the which the Papiſts, and carnall profeſſors haue much to anſwer to God.

12. Obſerv. *The comfort of the faithfull in the vnchangeable gifts of grace.*

v.29. *The gifts and calling of God are without repentance.* This is much for our comfort, that our faith can not faile: for God repenteth him not of his gifts: neither can the faithfull looſe their faith, which God by his ſpirit preſerueth: as S. Peter ſaith, 1. epiſt.1.c.5. *which are kept by the power of faith vnto ſaluation.*

The ende of the firſt Booke.

THE SECOND

BOOKE OF THIS COMMENtarie vpon the ſecond generall part of the Epiſtle contained in the five laſt Chapters, which concerneth exhortation to diuerſe Chriſtian duties generall and particular.

Wherein among other queſtions and controverſies of great waight and moment, theſe are ſpecially handled:

Of the diuers offices in the Church,c.12.

Of the obedience wherein,and how farre to be yeelded to the Ciuill Magiſtrate,c.13.

Of the vſe of things indifferent,c.14.

Whether S.Paul were euer in Spaine,as he purpoſed,c.15.

Whether S.Peter were euer at Rome, and ſate as Biſhop there,c.16.

Printed by CANTRELL LEGGE, Printer to the Vniverſitie of *Cambridge*. 1611.

REVERENDISSIMIS IN CHRISTO PATRIBVS ac Dominis, D. GEORGIO Archiepiscopo Cantuarienſi, & D. LANCELETO *Epiſcopo Elienſi*,

Dominis ſuis colendiſſimis, ſalutem & pacem in *Chriſto ſempiternam.*

DE Divo Paulo eiuſq; ſcriptis diviniſſimis, veſtræ dignitati paucis mihi præfari cogitanti, occurrit Ambroſianum illud, quo vtrumq; veſtrum, ſi veſtrâ pace liceat, affari & compellare lubet: beati Petrus & Paulus inter vniuerſos Apoſtolos, & peculiari quadam prærogativâ præcellunt, verùm inter ipſos quis cui præponatur, incertum eſt: *Ita & vos cæteris veſtri ordinis prælucetis omnibus, alter ſummæ dignitatis eccleſiaſticæ apud nos acceſſione, alter eruditiſſimæ fidei deſenſionis apud exteros laude: Vtriq; Paulo & Petro Ambroſius inter Apoſtolos primatum concedit:* Paulus (*inquit*) gratiam primatus ſibi ſoli vendicat conceſſum à Deo, ſicut & ſoli Petro conceſſa eſt inter Apoſtolos: *& vtriq; veſtrum omnes merito palmam deferunt.* Sermon. 66. Commentar. ad Galat. 2. loquitur Ambroſ. de primatu ordinis non poteſtatis.

Sed Hieronymus *hic mihi aurem vellit:* vereor ne officium putetur ambitio, & videamur ſub occaſione ſermonis amicitias potentium quærere: *redeo ego ad Paulum, illud σκεῦος ἐκλογῆς, electionis vas, vt Chriſtus ipſe vocat, Act. 9. 15. lampadem eccleſiæ, vt* Chryſoſt. *doctorem & magiſtrum gentium, vt* Hieronymus, *ſapientem illum architectum, vt* Ambroſius, *nutritorem eccleſiæ, vt* Auguſtin. Paulum cum Petro geminum lumen oculorum *appellat* Bernardus: *Sed* Chryſoſtomus *totus in tanti Apoſtoli laudes reſoluitur:* pulverem oris illius videre vellem, per quod Chriſtus locutus eſt, &c. immo non oris ſolum illius, ſed & cordis pulverem videre vellem, quod ſi quis totius orbis cor dixerit, &c. non peccaverit: adeo enim iſtud cor latum fuit vt vt in ſe ſuſceperit integras gentes: videre rurſus vellem pulverem manuum, quas cum tetigit vipera, in rogum decidit, &c. vellem & oculorum pulverem videre, excæcatorum primò, deinde ad orbis ſalutem reſpicientium: vellem & pedum illorum videre pulverem, qui per orbem currentes non laborarunt, &c. & quid opus eſt ſingula recenſere? vellem videre ſepulchrum illud, quo recondita ſunt arma illa iuſtitiæ, arma lucis: *Iſto modo aureum illud Chryſoſtomi os, diviniſſimi Apoſtoli digniſſimas laudes decantat.* Ad Salvinam. In 16. c. ad Rom. In catalog. In 2. ad Spir. c. 16. De ſanct. ſer. 26. In 16. c. ad Rom. moral. vltim.

Verùm licet Paulus totus ſit veluti ſacratiſſimus omniũ rerum pretioſarum theſaurus, & virtutum promptuarium quatuor tamen præcipuè de eo prædicantur admiratione digna, converſio miraculoſa, *ædificatio eccleſiæ* fructuoſa, *diligentia* laborioſa, *paſſio* gloriоſa. *De converſione Pauli ſic meditatur* Auguſtinus, Ananias baptizavit lupum, & fecit agnum: Saulus vinxit, Paulus vinctus eſt; dum Saulus quærit minuere numerum Chriſtianorum, ipſe etiam ad numerum acceſſit confeſſorũ. *Zelum Apoſtoli, & docendi peritiam, ſic deſcribit Chryſoſtomus:* ad ſplendorem A- De diuerſ. ſerm. 41.

postolicorum verborum oculos aperiamus: lingua siquidem illius supra solem emicuit, doctrinæq; sermone supra reliquos omnes exuberavit: *sic Apostolus*
1. Cor. 15.10. *de se testatur*, gratia eius, quæ in me collata est, nõ fuit inanis, sed amplius, quàm illi omnes, laboravi: *Quam vero præstiterit diligentiam, & quanto labore in Evangelio promulgando desudaverit*, ipse etiam testis est, ita vt à Ierusalem per circuitum vsq; ad Illyricum repleverim Evangelium Christi: *vnde* Chrysostomus, virtute dilectionis võlantis instar factus, omnes circumvolitabat: *de passione*
Philip. 2. 17. *vero sua & Martyrio sic vaticinatur:* si immoler super sacrificium fidei, &c. *sic enim Paulus sacrificij instar gladio decollatus creditur: vt præclare Augustinus:* Pe-
De sanct. ser. 28. trus patitur crucem, Paulus sentit pugionem: piscatorem suspendit hamus cru-
epist. 243. cis, persecutorem mucro minuit persecutoris: *& vt* Bernardus, alter amisso, alter submisso in cruce capite, triumphum extulerunt.

Ex istis quatuor Pauli encomijs, duo vires nostras longè superant, nec conversionis modo illi adæquari, nec martyrij fortitudine illi pares esse possumus: in duobus reliquis omnibus fidelibus pastoribus D. Pauli exemplum præponitur, vt eius in docendo fidelitatem, & in labore tolerantiam imitemur: ad reliquas Apostoli imitationes, (*vt*
Cyprian. de singularit. Cleric. *bene Cyprianus*) infirmi sumus: *Atq; vtrinq; hoc verè Episcopalis muneris specimen, à vestrâ gravitate tam docendi, quàm scribendi exhibitum, libenter omnes agnoscimus, & alijs omnibus Episcopis & Pastoribus vestro exemplo fæliciter præitis: quid non audebunt milites cum tales habeant duces? & nautæ alacriter proculdubio incumbent remis, cum ipsos navarchos & naucleros, non solum cohortatores, sed cooperatores, & συνέργους habeant.*

Sed vnum est præ cæteris, in quo Paulus animum verè Apostolicum ostendit: Ro-
cap. 14. *manos de rebus adiaphoris altercantes summo artificio ad pacem revocare studet: & vos pro vestra pietate, Ecclesiæ nostræ non dissimili dissidio laboranti, succurrite, & veluti nutantibus & suo loco motis columnis, humeros supponite: Duo sunt quæ nostram Ecclesiam beare possunt, pax externa, & domestica: illam nobis attulit Serenissimus noster Rex, de quo verius illud prædicari potest, quàm quod olim de Pericle sua*
μηδεὶς ἀθηναίων μᾶλλον ἱματίων διὰ αὐτὸν ἐνεδύσατο. *iactabant Athenienses*, quod nemo Atheniensium illius causa vestem atrã vnquã
Συμβάσεσθαι ὑπὸ τῆς τῶν ῥητόρων δίχοστασίας. induerit: *alteram vestra humanitas conciliabit: Melanthius inter Athenienses dicere*
solebat, civitatem servari oratorum dissidijs: *Sed Pastorum concordia res nostras*
crescere facile intelligit vestra prudentia: quam vos promovere, & pro authoritate vestra potestis, & pro pietate vultis: Isto modo, si non solum Paulum admiremur,
Comment. in 16. ad Roman. sed imitemur, (vt *suauiter suo more Chrysostomus*) possumus hinc migrantes, & illum videre, & ineffabilis ipsius gloriæ participes esse, id quod nos omnes assequi contingat gratiâ & benignitate Christi, cui gloria in secula.

Vestræ reverentiæ obseruantissimus

ANDREAS WILLET.

CHAP. XII.

1. The text with the diuerſe readings.

1 I beſeech you therefore brethren, by the mercies of God, that ye preſent (*giue vp B. G.*) your bodies a liuing ſacrifice, holy and acceptable vnto God, *which is* your reaſonable ſeruice (*of God. G. ad.*)

2 And be ye not faſhioned like to this world (*faſhion not your ſelues, G.*) but be ye transformed. *Be Gr.* (not *reformed. L.* or *changed. G.*) the renewing of your mind (*ſenſe. L.* νοὸς, *minde. Gr.*) that ye may prooue what the good, and acceptable, and perfect will of God is.

3 For thorough the grace that is giuen vnto me, I ſay to euerie one beeing among you, that no man vnderſtand (*thinke. S. eſteeme of himſelfe. V. B. be ouerwiſe. L. Be.* ὑπερφρονεῖν, *ſignifieth, to haue an ouerweening opinion, as though one knewe more then indeede he knoweth*) aboue that which is meete to vnderſtand: but that he vnderſtand (*behaue himſelfe diſcreetly, B.*) according to ſobrietie, as God hath dealt to euery one the meaſure of faith.

4 For as in one bodie we haue many members, but all members haue not the ſame office. (*action*, πρᾶξιν, *Gr.*)

5 So we beeing many, are one bodie in Chriſt, and euery one one anothers members.

6 Seeing then that we haue (*hauing then. Gr.*) gifts, according to the grace giuen vnto vs, diuerſe: whether propheſie, let vs propheſie, according to the proportion, *Be.* (*portion. G. V. meaſure. B. reaſon. L. analogie. Gr.*) of faith.

7 Or an office, (*or miniſtrie. Gr.*) *let vs be occupied* in miniſtring: or he that teacheth, in teaching.

8 Or he that exhorteth, in exhortation: he that diſtributeth, let him doe it with ſinglenes, *B.* (*ſimplicitie*, ἐν ἁπλότητι,) he that ruleth with diligence, he that ſheweth mercie with chearefulnes.

9 Let loue be without diſſimulation: abhorre (*be abhorring or hating. Gr.*) euill, and cleaue vnto good.

10 Be louingly affected with brotherly loue one toward an other: in giuing of honour goe one before an other.

11 Not ſlothfull in endeauour: (*to doe ſeruice, G. in buſines, B.* τῇ σπουδῇ, *in care, ſtudie, endeauour*) feruent in the ſpirit, ſeruing the Lord,

12 Reioycing in hope, patient in tribulation, continuing (*inſtant, L. V. B. but* καρτερέω *ſignifieth rather to continue with ſtrength*) in prayer,

13 Communicating, *Gr.* (*diſtributing, G. B.*) to the neceſſities (*or vſes, Be.*) of the Saints: following hoſpitalitie. (*giuen to hoſpitalitie, G. B.*)

14 Bleſſe them, that perſecute you: bleſſe, *I ſay*, and curſe not.

15 Reioyce with them that reioyce, and weepe with thoſe that weepe.

16 Be like affectioned: *G. B.* (*thinke the ſame thing, L. A.* φρονοῦντες *is vnderſtood here of the affection, rather then of the minde and iudgement: ſee qu. 25. following.*) be not high minded: (*thinke not on high matters, Gr.*) ſubmitting your ſelues (*conſenting, L. A. applying your ſelues, V. cleauing vnto, S. making your ſelues equall, G. B. the word is* συναπαγόμενοι, *which properly ſignifieth to be caried away together*) to them of the lower ſort: be not wiſe in your ſelues. (*arrogant in your ſelues, V.* φρόνιμοι, *Gr.*)

17 Recompence to no man euill for euill: prouide (*procure, Be. G. B. the word is* προνοῦμεν, *prouiding*) things honeſt in the ſight of all men.

18 If it be poſſible, as much as in you is, haue peace (*liue in peace, V. B.* εἰρηνεύοντες, *be peaceable, Gr.*) with all men.

19 Auenge not your ſelues, dearely beloued, but giue place vnto wrath: for it is written, Vengeance is mine: (*doe not iudge iudgement to thy ſelfe, S.*) I will repay, ſaith the Lord.

20 Therefore if thine enemie hunger, feede him: if he thirſt, giue him drinke: for *in* ſo doing, thou ſhalt heape coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with good. (*goodnes, B. G.*)

2. *The Argument, method, and parts.*

The Apostle hauing hetherto insisted vpon the doctrinall points of faith, as concerning iustification, sanctification, predestination, and such other, now commeth to matter of vse and exhortation. And in this chapter he exhorteth 1. generally to the seruice of God: 2. to the right vse of gifts, and administration of Ecclesiasticall offices: 3. to the mutuall duties of charitie.

1. The seruice of God is set forth, 1. affirmatiuely, what we should doe, and why, v.1. 2. negatiuely, what we should auoid and shunne, and the reason thereof, v.2.

2. The exercising of the gifts and offices which God hath distributed, is set forth, 1. generally, that no man carrie himselfe proudly in respect of his gifts, v.3. which is strengthened by these reasons, 1. from the efficient, God is the author. 2. and they are giuen in a certaine measure to euery one, not all to one, v.3. 3. from the ende, they are giuen for the good one of an other: which is set forth by a similitude of the bodie, and the members thereof. 2. particularly he toucheth the Ecclesiasticall offices, which concerne either prophesying, or ministring, v.6,7. the propheticall function is exercised either in teaching, v.7. or exhorting, v. 8. the ministeriall office consisteth in the ordering of the goods of the Church, in ruling, or in taking care for the poore, v.8.

3. Then followeth the particular exhortation to the seuerall duties of charitie, as of loue and following of good, v. 9. of brotherly kindnes and ciuilitie, v.10. of cheerefulnes and zeale in Gods seruice, v.11. of constancie in tribulation, and continuance in praier, v.12. of distribution to the poore, v.13. of blessing persecutors, v.14. of sympathie and like affection in prosperitie and aduersitie, v.15. of concord, v.16. of gentlenes and studie of honestie, v.17. of the desire of peace, v.18. of refraining from anger and reuenge, v.19. of beneficence toward our enemies, v.20. of strife against euill, v.21.

3. *The questions and doubts discussed.*

1. Quest. *Why the Apostle vseth entreatie, saying, I beseech you brethren, by the mercies*, v.1.

1. *Tolet* giueth two coniectures, why the Apostle, which by his authoritie might command, entreateth: the one is, because diuers precepts which he deliuereth afterward, were the commandements of Christ, and he would not adde his commandement to Christs: and the other is, because diuers things, he doth not enioyne as precepts, but onely aduiseth as counsels, and therefore he commandeth not: but these are idle coniectures: as though all the Apostolicall precepts, were not also the precepts of Christ: neither are there any counsels giuen in Scripture, but the same also are prescribed in some respect as binding precepts: for we are commanded to loue the Lord with all our strength, Luk. 10.27. euery part then of our dutie and loue toward God is commanded: but all counsels of perfection, as they call them, tende vnto the loue of God.

2. *Chrysostome* thinketh, that Paul beseecheth them by the mercies of God, *quasi pudore suffundi volens*, as when one bringeth in the benefits entreating, he that hath receiued the benefit can not be but ashamed: but the Apostle intendeth not by shame, but by loue and gentlenes here to perswade.

3. *Origen* giueth this reason, *nihil proficit legis imperium*, the commandement of the law preuaileth not: shewing this to be the difference betweene the law which commandeth, and so doe the Prophets, the interpreters of the law, they vse not to entreat: but it is peculiar to the Gospel to beseech and entreat: to this purpose also *Pet. Martyr:* but this is not alwaies so: for in the Gospel and Apostolicall writings, we shall finde many precepts and straight charges.

4. *Pet. Martyr* further alleadgeth, that as it is said in the Proverbs, The poore man speaketh by entreatie, but the rich answereth roughly, Prov. 18. so the Apostles beeing as it were abiects, and of small account in the world, vse perswasions by entreatie: but S. Paul contrariwise there standeth most vpon his Apostolike authoritie, where he was most despised: as Act. 13. where he censureth Elymas the sorcerer.

5. But this was the Apostles reason, why he entreateth that he might winne them rather by loue: as he saith to *Philemon*, v. 8. *Though I be very bold in Christ to command thee, yet for loues sake I rather beseech thee:* and as *Seneca* well saith, *generosus est animus hominis facilius*

facilius ducitur, quam trahitur, the minde of a man is generous, it is more eaſily lead, then drawne: and therefore the Apoſtle entreateth, rather then commandeth, the more eaſily by gentlenes to perſwade them, *Lyran. Par.*

2. Queſt. *Why the Apoſtle addeth, By the mercies.*

By the mercies. 1. As the Apoſtle before had ſhewed how the Gentiles had receiued mercie of God, in that they were receiued to grace, while the Iewes the auncient people of God were reiected: ſo now he entreateth them by that mercie, which they had receiued. 2. and he beſeecheth them, *per miſerationes*, by the mercifulnes of God, rather then *per miſericordiam Dei*, the mercie of God: for this ſheweth onely the merciſull inclination of God in himſelfe, the other betokeneth his actuall compaſſion, extended to others, *Tolet.* 3. and the Apoſtle vſeth the word in the plurall number (*mercies*,) to amplifie and ſet forth the manifold mercies of God, *Beza*: in our election, redemption by Chriſt, iuſtification, ſanctification. 4. *Origen* here more curiouſly obſerueth, that by *mercies* Chriſt is to be vnderſtood, as God is called the *father of mercies*, 2. Cor. 1. 3. that is of Chriſt: as he is called the father of wiſdome, and of righteouſnes, becauſe Chriſt is both the wiſdome and righteouſnes, and ſo alſo the mercie of God. 5. ſome haue ſpeciall relation here to Pauls Apoſtleſhip, to the which he was in Gods mercie called, and appointed, *gloſſe ordinar. Gorrhan*: but then the exhortation had not beene ſo forceable, to mooue them by the mercies ſhewed to him: he rather vrgeth the mercies, which they themſelues had receiued. 6. *Lyranus* vnderſtandeth the mercie of God, *peccata relaxantem*, which remitted and releaſed their ſinnes: but the Apoſtle ſaying in the plurall *mercies*, vnderſtandeth not that mercie onely, but all other mercies in Chriſt, their election, vocation, iuſtification by faith, &c. 7. And this is of all other the moſt forcible motiue by the mercies of God: *per illas obſecro, per quas ſalvati*, I entreat you by thoſe mercies, by the which ye are ſaued: *Chryſoſt.* who is ſo ſtonie hearted, as not to be perſwaded vnto his dutie by the mercies of God, vnto whome he oweth himſelfe, and whatſoeuer he hath: as mothers vſe to entreat their children by the wombe that bare them, and the pappes that gaue them ſucke: which kind of perſwaſion is moſt effectuall.

3. Queſt. *Of ſacrifices in generall*, v. 1. *vpon theſe words, A liuing ſacrifice, &c.*

1. *Haymo* here maketh a queſtion, why the law preſcribeth the ſacrifices of beaſts and other creatures, if they were not acceptable vnto God, and auaileable to the forgiuenes of ſinnes: and he giueth two reaſons hereof; both becauſe the Iſraelites were prone to idolatrie, and therefore leaſt they ſhould haue ſacrificed to idols, the Lord would rather that his creatures ſhould in that externall manner be offered to himſelfe; as alſo that thereby might be ſhadowed forth the ſacrifice of Chriſt, by whom we ſhould obtaine remiſſion of ſinnes.

2. *Ambroſe* likewiſe here mooueth this queſtion, why God would haue the ſacrifices, which were offered vp, to be ſlaine: whereupon he anſweareth, that it was ſo done for theſe two reaſons, both that they which offred the ſacrifice might thereby ſee what they themſelues had deſerued, and that thereby alſo the death of Chriſt might be ſhadowed forth.

3. But whereas they had two ſpeciall kind of ſacrifices in the law, εὐχαριστικὸν, of thankſgiuing, and ἱλαστήριον, for expiation and remiſſion of ſinnes: the Apoſtle alludeth here onely to their euchariſticall ſacrifices, (for Chriſts ſacrifice is onely expiatorie for ſinne) which were of diuerſe ſorts, according to things which they offred, as either prayers, or firſt fruites, or ſome order of life, as was the vowe of the Nazarites, or ſome oblation: but here the Apoſtle hath reference to the laſt kind, in bringing ſome oblation, which ſhould be themſelues.

4. Concerning the name of ſacrifice: the Greeke word is θυσία, which is deriued of θύω, which ſignifieth *mactare*, to ſlay a ſacrifice: the Latine word *victima*, and *hoſtia*, *Haymo* thinketh to haue this derivation: the firſt is ſo called *à vinciendo*, of binding, becauſe the ſacrifices were firſt bound to the altar: the other, *ab oſtio*, becauſe they were ſlaine at the doore of the tabernacle: But he hath two other derivations taken from the rites of the Pagans: that was called *hoſtia*, which was offred vp to their gods, when they went againſt their enemies, that *victima*, which was offred vp for the victorie obtained: and thus much *Ovid* inſinuateth in theſe verſes, *lib. 1. Faſtor.*

Victima, quæ dextra cecidit victrice vocatur:
Hoſtibus à victis, hoſtia nomen habet, &c.
By the victors hand the *victima* doth fall:
For foes ſubdued, they *hoſtia* it doe call.

4. Queſt.

Queſt. 4. *The generall obſervations of the ſacrifice, which the Apoſtle here requireth.*

1. *Lyranus* thinketh that the Apoſtle here requireth ſeuen conditions or properties in this ſpirituall ſacrifice. 1. it muſt be *voluntaria*, of a free and willing mind, *preſent, or giue vp*. 2. it muſt be *in carne propria*, in their owne fleſh, not in an others, *your bodies*. 3. it muſt mortifie concupiſcence, in that he calleth it a ſacrifice. 4. it muſt bring forth good workes, and therefore is called *living*. 5. it muſt be continuall, therefore it is called *holy*, that is, firme. 6. it muſt be *bene ordinata*, well ordered, and diſpoſed to no other ende, then to the praiſe of God, and therefore he ſaith, *pleaſing vnto God*. 7. it muſt be *diſcreta*, done in diſcretion, and ſo he addeth, *which is the reaſonable ſeruice of God*.

2. *Tolet* onely obſerueth three things here required in this ſpirituall ſacrifice, all which were ſeene in the externall: there was the oblation, the beaſt which was offred, and the ſlaying or ſacrificing of it: ſo here the Apoſtle ſaith, *exhibite or giue vp*, there is the oblation: then the thing offred is their bodies: and they muſt make it a ſacrifice, not by ſlaying it, but by mortifying their luſts.

3. *Pererius* obſerueth fowre things in this ſacrifice, which were obſerued in the legall oblations. 1. the ſacrifice muſt be entire and perfect without ſpot: ſo here it muſt be a liuing ſacrifice. 2. it was holy, and for euer ſeparated frō prophane and common vſes: ſo it is here preſcribed, to *be holie*. 3. The ſacrifice was conſumed vpon the altar, and ſo was a ſweete ſauour vnto God: here it is ſaid alſo, acceptable vnto God. 4. they put to their ſacrifices ſalt, which ſignified ſpirituall vnderſtanding: and here it is added, *which is your reaſonable ſeruice*.

4. But *Gorrhan* more diſtinctly thus ſetteth forth the parts and cauſes of this ſpirituall ſacrifice: we haue 1. the efficient, in this word *giue vp*, it muſt proceed from a true and ſincere devotion. 2. then the materiall cauſe, *your bodies*. 3. the forme, it muſt be *liuing, holy, reſonable*. 4. then the ende, it muſt be to pleaſe God, *acceptable vnto God*.

Queſt. 5. *Of the conditions of this ſpirituall ſacrifice in particular.*

1. The Apoſtle exhorteth παραστῆσαι, to exhibite, preſent, giue vp themſelues. 1. herein alluding to the rite of the ſacrifices, which were firſt exhibited and preſented vnto God at the altar, *Beza*: this word is vſed of our bleſſed Sauiour, how they brought him into the temple, and preſented him before the Lord, Luk. 2. 23. 2. we are ſaid alſo to exhibite that, which was before promiſed; and ſo we exhibite our ſelues vnto God, by the holines of life, to whoſe ſeruice we were promiſed, and deuoted in baptiſme, *Eraſm.* 3. *Chryſoſtome* further noteth in this word, that we muſt ſo giue vp our ſelues, no more to be our owne, as they *qui donant alijs bellicoſos equos, &c.* which doe yeeld vnto others warlike horſe for ſeruice, doe challenge no more propertie in them: ſo *debemus membra noſtra Deo, tanquam Imperatori*, we doe owe our members vnto God, as our Emperour, *Theophyl.* 4. and hereby is ſignified, that they ſhould *ſponte offerre*, offer vp willingly: as in the lawe they muſt offer all their offrings with a willing heart, *Gorrh.* 5. and whereas it was peculiar vnto the Prieſt to offer externall ſacrifices, all Chriſtians are admitted to offer this ſpirituall ſacrifices as S. Peter ſaith, *Ye are an holy prieſthood to offer vp ſpirituall ſacrifices acceptable to God thorough Ieſus Chriſt, Tolet*.

2. *Your bodies*. 1. by bodies he vnderſtandeth (by a ſynecdoche of a part for the whole) whole man both bodie and ſoule: and by an other figure (called a *Metonimie*) he putteth the ſubiect for the adiunct, the bodie for the affections in the bodie, or which ſhewe themſelues moſt in and by the bodie: ſo that the bodie here *non tam nomen naturæ eſt, quàm vitij*, is not ſo much the name of nature as of vice, *Mart.* as els where the Apoſtle ſaith, Col. 3. 5. *mortifie your earthly members, Par.* 2. we muſt then offer vp vnto God not our ſoules onely: and ſo as we haue receiued both our bodies and ſoules from God, we muſt render them vnto him againe: contrarie to the opinion of the Platoniſts, who held that the ſoule onely came from God, the ſubſtance of the bodie from the elements, the complexion from the celeſtiall ſpheres, the affections from the ſpirits: and therefore they thought it ſufficient, if the minde onely and ſoule were rendred vnto God: *ex Martyro*. 3. now our bodies two wayes are offred to God: one is, as *Origen* and *Chryſoſtome* here obſerue, by mortifying of the carnall affections: as he which mortifieth pride, doth ſacrifice a bullock: he which bridleth his anger, a ramme: he which keepeth vnder his luſt, a goate: *Origen*: ſo the Apoſtle ſaith, 1. Corinthians. 9. 27. *I doe chaſtice or tame my bodie:*

the

the other way is, in making the bodie an inſtrument of euery good worke, as *Auguſtine* obſerueth *lib. 10. de ciuit. c.6.* and ſo the Apoſtle exhorteth, *Giue your members ſeruants to righteouſneſſe*, Rom.6.19. 4. *Lyranus* addeth further, the Apoſtle ſaith, *your bodies, non aliena*, not the bodies of others, againſt thoſe which thinke to be ſaued by other mens repentance.

3. *A liuing ſacrifice.* 1. which is added not to ſignifie, that they ſhould not thinke to kill themſelues, and ſo ſacrifice their bodies, as *Chryſoſtome*, *Theodoret:* for the Romanes were not ſo abſurd, to collect any ſuch thing out of S. Pauls words. 2. nor yet ſaith the Apoſtle *liuing*, to note a difference betweene the ſacrifices of the law, which were firſt killed, and then ſacrificed, and the ſacrifices of liuing Chriſtians, *gloſſ. ordin. Tolet, Oſiand. Perer.* 3. Neither is there a relation to the vſage of the lawe, which counteth all dead things vncleane, *Hyper.* it ſheweth a difference rather from the legall vſages. 4. neither as *Caietan* obſerueth, doth the Apoſtle by this tearme diſtinguiſh this ſpirituall ſacrifice from martyrdome, which was performed by death: for as *Tolet* well obſerueth, the Apoſtle exhorteth generally Chriſtians, to ſacrifice themſelues in holy obedience vnto God, which not onely, though principally is ſeene in Martyrdome, which none can vndertake, that haue not firſt mortified their bodies with the affections thereof. 5. *Pet. Martyr* by this liuing ſacrifice vnderſtandeth a willing ſacrifice, which is not *vi, ſed ex animo*, by force, but from the heart. 6. but it ſignifieth more, namely the ſpirituall life of the ſoule, which is by faith in Chriſt, Galat.2.20. *Mart.* as *Origen* well obſerueth, he calleth it *a liuing ſacrifice, qua Chriſtum, ideſt vitam, in ſe gerit, which beareth Chriſt the true life:* as the Apoſtle ſaith, Eph.2.1. *who hath quickned vs, &c. Gryneus:* which life of the ſoule is neuer idle, but continually bringeth forth good workes: for idlenes is a kind of death of the ſoule, as *Seneca* paſſing by the houſe of one *Vacia*, who liued in pleaſure and idle, ſaid, *hic ſitus eſt Vacia*, here lyeth *Vacia*, as though it were rather his ſepulchre, then his habitation: ſo alſo *Haymo*, he is a liuing ſacrifice, *qui viuit virtutibus, moritur vitijs*, who liueth vnto vertue, and is dead vnto ſinne: and *Chryſoſtome* vpon this place ſheweth at large, how all the members muſt be mortified, that they may liue vnto the ſeruice of God, *neq; offerri poterit oculus, &c.* for neither can an eye be offered that ſeeketh fornication, nor an hand that oppreſſeth, *neq; lingua turpia loquens*, nor a tongue ſpeaking filthie things, nor feete *theatra viſitantes*, that runne to theatres and playes. But this outward conformitie of the members, is rather ſignified in the next word, *holy.*

4. *Holy.* 1. Which ſome thinke is added by way of diſtinction, from the legall ſacrifices, which beeing corporall were not holy, *Greek. catena.* 2. ſome note a difference betweene the ſacrifices of the Pagans, which were not holy, and of Chriſtians: they many times offered their bodies, ſuffring hunger, thirſt, much trauell, but it was not to a right end, to the glorie of the true God, and therefore it was not an holy ſacrifice: *Tolet annot.* 3. 3. ſome giue this ſenſe, *holy*, that is, *congruens præſcripto diuino*, agreeable to the diuine preſcript, as therefore *Nadab* and *Abihu* offended God, becauſe they offered with ſtrange fire, not appointed by God, *Gryneus:* but this is too particular, neither comprehendeth all the points of holineſſe. 4. *Lyranus* following *Vlpianus de verbor. ſignificat.* ſaith, that is called *ſanctum, holy*, which is *fixum & ſtabile*, ſure and permanent. 5. *Pet. Martyr* alleadgeth two other ſignifications of this word, as out of *Seruius* vpon the 12. booke of the *Æneides*, that *ſanctum* is, *quaſi ſanguine conſecratum*, as conſecrate with blood, and ſo this ſacrifice of Chriſtians is conſecrate by the blood of Chriſt: the other from *Martianus in tit. de rerum diuiſion.* that *ſanctum*, is deriued of the hearb called *ſanguina*, which is the ſame with *verbena*, vervin, which the Romane Embaſſadors carried in their hands, and by that ſigne were protected from the violence of their enemies: but neither of theſe ſignifications are ſo fit. 6. Wherefore *ſanctum*, the Latine word, which ſignifieth *holy*, is the ſame that the Greeke word ἅγιον, which is ſo tearmed, as ſeparate from all earthly and terrene qualitie, pure and purged from all droſſe: the ſacrifices of the lawe had theſe two parts of holineſſe: 1. they muſt be without ſpot or blemiſh, then they were holy conſecrate vnto God, and ſeparate from all profane vſe: this ſpecially was a type of the moſt holy and perfect high Prieſt Chriſt Ieſus: who was *holy, harmeles, vndefiled, ſeparate from ſinners*, *Hebr.* 7. 26. which properties muſt in ſome ſort alſo be ſeene in the ſpirituall ſacrifices of Chriſtians, as S. Peter ſaith, *as he which hath called you is holy, ſo be you holy in all manner of cõuerſation:* they therefore which remayne in their ſinnes, and are therewith defiled, cannot offer vp an

holy

holy sacrifice to God, *Pareus*: to this purpose *Origen*, *sanctum dicit, &c.* he calleth it holy, *wherein the spirit of God dwelleth: as the Apostle saith, Know ye not, that your bodies are the temples of the holy Ghost*: to the same purpose *Haymo*: so then as this sacrifice must be *living*, in respect of the inward life of the soule, wherein it liueth by faith vnto God, so it is holy in regard of the sanctitie of the inward affections, and externall actions of the life.

5. *Pleasing vnto God, &c.* 1. Some make this the third propertie of this sacrifice, that it must be pleasing vnto God: as *Tolet* sheweth how the sacrifices of the Iewes, were holy in themselues, yet not pleasing vnto God, when they were offered by such as were of an vncleane life, and therefore the Lord abhorred their sacrifices: so *Origen* interpreteth, *pleasing vnto God*, that is, *separatum à vitijs, separate from sinnes*: so also *Haymo*: *Gryneus* vnderstandeth it of the sacrifices offered by faith, whereby they are made acceptable: so also *Pareus*, likewise *Faius*, they must be offered with a sincere affection without all hypocrisie. 2. But I rather encline to their opinion, which thinke that this is rather the effect, which followeth vpon the other properties, that if they be liuing and holy sacrifices, they must needs be pleasing also vnto God, then a newe propertie: so *Calvin*, *Pet. Martyr*: and hereof these reasons may be alleadged. 1. from the resemblance of the legall sacrifices, which beeing offered according to the will of God, were accepted: as when Noah offered a sacrifice, it is said, *God smelled a sauour of rest*, *Gen.* 8. this was not a propertie in the sacrifice, but an effect following. 2. from the nature of that which is holy, to be accepted of God: as *Martyr* alleadgeth out of *Plato in Euryphrone*, who though he would not haue this a perfect definition of sanctitie, to be accepted and loued of God, yet he graunteth it to be an inseparable qualitie; that which is holy is alway accepted of him. 3. Because faith whereby this sacrifice is made acceptable to God, is included in the former properties: for without faith it can neither be liuing nor holy. 4. so S. Peter sheweth, that spirituall sacrifices are acceptable to God through Christ, 1. epist. 2.5. and the Apostle to the Hebrewes saith, c. 13.16. *with such sacrifices God is pleased*: it is the sequele or effect of the sacrifice to be pleasing vnto God, rather then the propertie in the sacrifice: as *Lyranus*, *Gorrhan*, the *interlinear gloss.* referre it to the *good intention*, that all things should be referred to the praise of God.

6. *Which is your reasonable serning of God, &c.* 1. *Origen* thinketh the Apostle calleth it λογικὴν λατρείαν, reasonable seruing: because it was such, as whereof a reason might be rendred, which could not be giuen of the sacrifices of the lawe, why they offered some kind of beasts rather then others; *Anselme* to the same purpose, *Men must so doe their good workes, as that they may giue a reason of them.* 2. *Tehodoret* thinketh this is added to shewe a difference betweene these sacrifices of Christians, and those of the Iewes of vnreasonable beasts: so also *Erasmus*, *Osiander*: here is indeede such a secret difference insinuated; but yet more is meant, then that onely. 3. *Lyranus* by *reasonable* vnderstandeth *discretion*, that which is discreete, temperate: as when one doth sacrifice his bodie by abstinence, it must not be out of measure, but in discretion, as that he be not thereby made vnfit for his calling: so also *Caietan*, *Gorrhan*, and before them *Thomas Aquinas*: but this were too particular a restraint of this description: for in this last part all is summed together, and included, before required in this sacrifice: for these words are added by way of opposition; this is your *reasonable seruing of God*, namely, this your liuing and holy sacrifice. 4. Wherefore by *reasonable*, the Apostle vnderstandeth nothing, but *spirituall*, as S. Peter expoundeth, 1. Pet. 2.5. and there he calleth the word of God, λογικὸν γάλα, the reasonable, that is, spirituall milke, v. 2. the reasonable service of God, is that which is of the minde and spirit, for so will God be worshipped in spirit and truth, Ioh. 4. 23. so *Chrysostome* calleth it *spiritualem cultum*, spirituall seruice: that is, *vt mens offeratur*, the minde should be offered to God, *Haymo*: this spirituall seruice consisteth of faith, hope, charitie, *Vatablus*, *Gryneus*, *Bucer*, *Pareus*: and *Faius* here well obserueth a secret opposition betweene this reasonable seruice, and ἐθελοθρησκεία, will worship, as S. Paul calleth it, Coloss. 2. 23. when men according to their owne fansies doe inuent a religion and service fitting their owne humors: but that is the reasonable seruice of God, which is agreeable to his will: as *Basil in regul. breviorib. interrog.* 230. thus well interpreteth, *Qui ea assiduè facit, qua ex Dei voluntate sunt, he which by reason and good counsell doth those things continually, which are agreeable to the will of God, he performeth this reasonable service, &c.* *Beza* misliketh here this exposition of *Basil*, but it may verie well be receiued, and is agreeable to the Apostles minde, as in the next verse he saith, that you may proone, what is the *good will of God, &c.* he then doth follow this reasonable

able service of God, that prooueth what Gods will is, and conformeth himselfe thereunto.

Quest. 6. *How we must not fashion our selues to this world*, v. 2.

1. Concerning the occasion of these words: some thinke, that as the Apostle spake before of the sacrifice of the bodie, so now he sheweth how the minde should be reformed, *Lyran. Gorrhan, Tolet:* but the Apostle speaking of the reasonable seruice of God, v. 1. comprehendeth both the seruice of the soule and bodie: therefore here rather the Apostle now more plainely expresseth, that which before he figuratiuely set downe, *Hyper. Martyr* maketh this the connexion, as the Apostle shewed before, *quid curandum*, what was to be cared for in this spirituall sacrifice, so here *quid cauendum*, what is to be taken heed of: *Beza* maketh it a second precept, that in the seruice of God, we should not conforme our selues to the opinion or fashions of the world: *Grynæus* maketh it a *consectation*, a consequent necessarily inferred vpon the former exhortation: But I insist vpon the former sense: *planius explicat rationalem cultum*, the Apostle more plainely expresseth this *reasonable seruice*, *Par.*

2. *Fashion not your selues*, or *be not fashioned*. 1. *Chrysostome* here obserueth a difference betweene σχῆμα, and μορφὴ, the figure of the world, to the which we must not fashion our selues, which is *tanquam scenica persona*, as a person counterfeited vpon the stage, which is in shewe, not in truth, but afterward he biddeth vs be transformed in the minde: the forme hath substance, whereas a figure is no permanent or existent thing: but this distinction seemeth to be too curious, neither is it perpetually obserued: for Phil. 2.7. S. Paul attributeth σχήματι, *figure*, vnto Christ, *he was found in figure or shape as a man*. 2. But this is better obserued, that the Apostle forbiddeth vs not, either not to be in the world, nor to vse the world, for neither of these are possible, so long as we are in the world, but we must not fashion our selues to be like vnto the word. 3. for it is the propertie of the soule, to beare the image of that thing to the which it turneth it selfe, as we see in a glasse: he then fashioneth himselfe to this world, that doth seeke onely or chiefely for the things of the world, who followeth the corruptions thereof with greedines: and what the fashion of this world is, S. Peter sheweth, *It is sufficient for vs that we haue spent the time past of the life after the lust of the Gentiles, walking in wantones, lusts, drunkennes, gluttonie, &.*

3. *To this world*. 1. *Origen* hereupon obserueth this difference, *aliam esse formam seculi præsentis, aliam futuri, that there is one forme or fashion of this present world, an other of the world to come:* they which loue things present fashion themselues to this world, but they which set their minds on spiritual and inuisible things, do conforme themselues to the world to come. 2. by the world we vnderstand not, as *Haymo* noteth, the outward state and condition of the world, as it consisteth of dayes, moneths, yeares, but men *carnali conuersatione seculo deditos*, which by their carnall conuersation, are giuen to the world.

Quest. 7. *Of our transforming by the newenes of mind.*

1, *Be ye transformed*. 1. there is a transformation of the bodie, as Christ was transformed in the mount: and our bodies shall be in the resurrection, Philip. 3. 20. but here the Apostle speaketh of the transformation of the minde. 2. and it must be transformed not in the substance thereof, but onely in the condition and qualitie, *Faius*. 3. man was *formed* by his creation, *deformed* by sinne, *reformed* by grace, *informed* by the word, *conformed* and made like to Christ by the spirit, *transformed* in the newenesse of the minde, *Gorrhan*.

2. *By the newnes*. 1. the oldnes of man is his sinne and corruption of nature deriued frō Adam: that is called newnes, which is wrought by grace, as faith, hope, charitie: hereof the one is called the old man, which is after Adam, the other the newe man, which is created a newe by grace: this renouation is sometime called the *newenesse* of life, Rom. 6.4. from the effects, which shewe themselues in the life: sometime the *newnesse of* the spirit, Rom. 7. 6 from the author and efficient cause, which is the spirit; sometime, the *newenes* of the mind, of the subiect and place where this renouation beginneth. 2. *Chrysostome* vseth this fit resemblance; *quod in ædibus facimus subinde reformantes inueteratum, ita in te ipso facias*, that which we vse to doe in our houses, repayring that which is decayed, the same doe in thy selfe; thou art decayed and waxed old by sinne, be renewed by repentance, &c.

3. *Of the mind*. 1. not of the sense, as the vulgar Latine; whom *Gorrhan* followeth, vnderstanding here the reforming of the affections; and hereupon that common error was grounded, that sinne had the seat & place in the affections, whereas the very mind hath need to be reuiued, as S. Paul saith, be renewed in the spirit of your mind. 2. *Faius* here noteth Ephes. 4.23. that a naturall man ψυχικὸς, hath but a soule and a bodie, but a spirituall man hath a spirit,

soule, and bodie, as S. Paul saith, *I pray God that your whole spirit, soule, and bodie, may be kept blameles, &c.* 1. Thess. 5. 23. not that any newe part is added to the soule in the regenerate: but a newe spirituall qualitie is wrought in it. 3. *Haymo* following *Origen*, by the minde thinketh the vnderstanding to be signified, which must be exercised in the Scriptures: but this is too particular: by the minde rather is vnderstood all the faculties of the soule, the intellectual part, and the will, where this renouation must take beginning.

Quest. 8. Of these words, *That ye may proue, what the good will of God is, acceptable and perfect, &c.* v. 2.

1. *That ye.* 1. which some thinke is put τελικῶς, to shewe the ende of this their renouation, *Mart. Pareus.* 2. *Theodoret* will haue it the effect: and that the Apostle sheweth *cui rei conducat, &c.* to what purpose this renouation of the minde is profitable. 3. *Chrysostome* maketh it to be the cause, *sic poteritis renouari, &c.* by this meanes ye may be renewed, if ye learne what Gods will is, so also *Tolet annot. 6.* 4. *Gryneus* maketh it an adiunct and propertie of renouation: for they which are not renewed, cannot vnderstand what the good will of God is: and *Melanthon* maketh it a part of our renouation: *hac vera est, &c.* this is the true renouation of the minde, to preferre the will of God before our owne, &c. and *Beza* maketh it a part of the exhortation, *be ye transformed, &c.* and doe your endeauour to proue, what Gods will is, &c. that like as they which fashion themselues to the world, followe the will thereof, so you should transforme your selues, by the newenes of your minde to the will of God: and this sense is most agreeable: so this is added both as a principall part and cause of our renouation, and it is a fruit also thereof, a further degree of more perfect knowing the will of God: as our Sauiour saith, Ioh. 9. 17. *If any man doe his will, he shall know of the doctrine, whether it be of God.*

2. *May proue,* εἰς τὸ δοκιμάζειν. 1. he neither meaneth a curious probation, to trie whether a thing be so or not, for this were to doubt of the will of God, whether it were good and perfect. 2. neither is it taken onely for to search and consider: for a man cannot be renewed at all, that hath not alreadie searched out the good will of God. 3. nor yet doe we vnderstand a bare knowledge of the will of God: for many which are not regenerate doe knowe Gods will, and yet doe it not, as the Apostle, c. 2. reproued the Iewes for teaching the lawe to others, and not knowing it themselues. 4. nor yet doth it signifie onely an experimentall knowledge, as the *interlinearie gloss.* and *Lyranus*, for he that is renewed cannot but haue experience of the will of God. 5. but this *probation* signifieth, a discerning with iudgmēt, of those things which are good, as S. Paul saith, Phil. 1. 10. *that ye may discern things that are excellent:* as he that hath a perfect tast discerneth of the goodnes of meates.

3. *What is the good will of God, and acceptable, and perfect.* 1. Concerning the reading of these words: some will not haue these *epithets, good, perfect, acceptable*, to be ioyned vnto *the will of God*, but to be referred to all the cause before going, as to the offring vp of their bodies a liuing seruice, not to fashion themselues to this world, and to be renewed in the mind, all this is good, acceptable, and perfect, so *Augustine epist.* 85. and *Ambrose*: some doe make it an absolute sentence by it selfe, adding the coniūction, *and, and what is good, acceptable, perfect, &c. Bucer:* But the vsuall reading is the best, which the vulgar Latine followeth: to make these three epithets and attributes of the will of God: thus also reade *Clemens lib. 2. Stromat. Basil regul. brev. resp. 276. Chrysost. serm. 12. Cyprian epist. 77.* 2. by the *will of God*, we vnderstand not here that facultie and power in God whereby he willeth, but the thing which he willeth: in which sense, we say in the Lords prayer, *thy will be done*, Matth. 6. and Matth 12. 50. *Whosoeuer doth the will of my father, &c.*

4. *The good will, &c.* 1. *Origen* here distinguisheth betweene the will of God simply so called, and his good and acceptable will: for it is the will of God when he inflicteth punishment: but that is his good and acceptable will when he doth any thing in mercie. 2. *Chrysostome* also will haue the old lawe to be the good will of God, but the acceptable and perfect will of God, is his will reuealed in the new testament. 3. *Basil regul. brev. 276.* make three degrees of things agreeable to Gods will: some good, some are better, some best of all, which are called perfect: as *Tolet* giueth this instance, to loue our friend is a good thing, to doe well vnto him is better, to loue our enemie, is the best and most perfect. 4. *Anselme* referreth it to the three states *incipientium, proficientium, perfectorum*, of beginners, of those that goe forward, and of such as are perfect: or to three conditions of life, of the married, the continent, and virgins. 5. *Lyranus* vnderstandeth the first, of *bona natura*, the good

good things of nature, the ſecond, of the good things of grace, the third, of the good things appertaning to glorie: But all theſe obſervations are curious, neither to the Apoſtles minde: who doth here commend vnto vs the will of God, reuealed in the old and newe teſtament, as a perfect rule of all our actions: which is called *good*, becauſe the word of God preſcribeth nothing, but that which is good; and it is acceptable, becauſe nothing is pleaſing vnto God, but that which he himſelfe preſcribeth, and is agreeable to his will: this rule alſo is perfect, becauſe the word of God containeth all things, which tend to the perfection of the creature: ſo that all other helpes are vaine, idle, and ſuperfluous.

Queſt. 9. *What the Apoſtle vnderſtandeth by grace, I ſay by grace, &c.*

1. *Origen* by grace vnderſtandeth *virtutem ſermonis*, the vertue and power of ſpeach, which was giuen to the Apoſtle; one may ſpeake eloquently and learnedly, and yet not with grace to edifie the hearers. 2. *Ambroſe* interpreteth *grace*, of the gift of wiſedome giuen to the Apoſtle: this ſenſe *Haymo* alſo followeth: as S. Peter giueth this teſtimonie of S. Paul how he wrote according to the wiſedome of God giuen vnto him: but *Chryſoſtome* refuſeth this: the Apoſtle ſaith not, *I ſay by the wiſedome giuen vnto me*. 3. he therefore as alſo *Theodoret*, vnderſtandeth the grace of the ſpirit. 4. but more particularly the Apoſtle vnderſtandeth the ſpeciall grace of his Apoſtleſhip, which was committed vnto him: in which ſenſe the Apoſtle ſaith, Rom. 11. 16. *Thorough the grace that is giuen me of God, that I ſhould be the miniſter of Ieſus Chriſt*: ſo here is a *metonymie*, the cauſe is put for the effect: and that the Apoſtle aſcribeth his calling vnto grace, he thereby both freeth himſelfe from all ambition, that he intrudeth not himſelfe, as alſo preſſeth his Apoſtolike authoritie, that they might more readily obey, *Mart. Calv.*

I ſay: which ſome thinke to be an expoſition of the former words, that now the Apoſtle beginneth to ſhew what the good and perfect will of God is, *Tolet*: but the Apoſtle rather entreth into a newe matter, that as hitherto he had generally exhorted to common duties, ſo now he deſcendeth to ſpeciall, *Mart.* and here *dicere*, to ſay, is taken for *iubere*, to commaund; *Calvin*: *Gorrhan* taketh it for *prohibeo*, I forbid: but there followe many precepts, as well as prohibitions, to the which this preface of the Apoſtle hath reference.

To everie one among you: the Latine tranſlator readeth to *all*, but not ſo fitly: for now the Apoſtle in ſaying *to euerie one*, ſpeaketh to all in generall, and to euerie one in particular: *Origens* obſeruation here is ſomewhat curious, *all among you*, that is, *they which are in God*; that is, the faithfull, for they onely are ſaid to be: the Apoſtle noteth all indifferently, noble, vnnoble, high or lowe, which were among them, *Chryſoſtome*.

Queſt. 10. *What it is to vnderſtand aboue that which is meete to vnderſtand. v. 3.*

1. This word φρονεῖν, to ſauour or vnderſtand, is ſometime taken in the worſt part, as Matth. 16. 23. to ſauour the things which are of men, not the things which are of God: ſometime it is vſed in the better ſenſe, as in this place, *to vnderſtand according to ſobrietie*.

2. Here diuerſe interpretations are brought of this word ὑπερφρονεῖν, to vnderſtand aboue or beyond that which is meete to be vnderſtood: and what it is to vnderſtand according to ſobrietie. 1. *Origen* vnderſtandeth here the generall vertue of temperance, that a meaſure is to be kept in euerie vertue, as if a man exceede in iuſtice, he becommeth cruell; if in fortitude, he is audacious and raſh: and thus a temper and meaſure muſt be kept in euerie action: but the words following, *as God hath dealt to euerie one the meaſure of faith, &c.* doe not ſauour this interpretation. 2. and *Hierome* likewiſe is more deceiued, who *lib.* 1. *contra Iouinian.* doth apply this place to the commendation of virginitie: and ſo he readeth here, *ſapere ad pudicitiam*, to be wiſe vnto chaſtitie: but the words following do ouerthrow this ſenſe alſo.

3. *Ireneus lib.* 5. *c.* 20. doth vnderſtand this place of the curious enquirie and ſearch after the myſteries of religion: ſo alſo *Hilarie de Trinitat. l.* 10. *Eraſmus* miſliketh this ſenſe, becauſe he thinketh the Apoſtle here ſpeaketh not of the knowledge, but of that opinion which a man hath of himſelfe: but this may verie well be here comprehended, as a part of the Apoſtles meaning to condemne curioſitie: ſo *Martyr*, *Pareus*: this fault is committed, when men doe vpon confidence of their owne wit, ſeeke out thoſe things, *quæ inueſtigari nequeant*, which cannot be ſought out.

4. *Tolet* moſt approoueth *Baſils* ſenſe, *regul. brev. reſponſ.* 264. then a man doth vnderſtand more then is meete, when he doth leaue his owne calling, *& ſe ingerit rebus alienis*, and doth intermeddle with things belonging to other callings: as *Vzzia* the king of Iudah, that would haue vſurped the Preiſts office: ſo that here the fault, called πολυπραγμοσύνη, which is to be a buſie-bodie in other mens matters, ſhould be touched by the Apoſtle.

5. *Chryſoſtome* vnderſtandeth the Apoſtle to ſpeake againſt the elation and arrogancie of the minde, when men doe arrogate all to themſelues and detract from others: this beſt liketh *Eraſmus, Beza, Oſiander:* and this arrogancie is of two ſorts, when men doe either arrogate to themſelues that they haue not, or are proude of that which they haue, *Beza:* this pride and ſelfe loue hath beene the mother of all hereſies, when men not content with the ſimplicitie of truth, nor to keepe in the beaten tract, haue invented new doctrines, *Haymo, Faius.*

6. All theſe then may well be receiued: that exceedeth the bounds of ſobrietie, who either diueth curiouſly into Gods ſecrets, or is drunken with an ouerweening conceit of himſelfe: or intrudeth into other mens gifts and office: which laſt ſeemeth to be moſt agreeable to that which followeth: becauſe euerie man hath receiued a certaine meaſure of faith, a portion of gifts, wherewith he muſt reſt contented: by ſobrietie then as *Chryſoſtome* ſaith, the Apoſtle vnderſtandeth *modeſtie*, and he thus deriueth the word σωφροσύνη, ſobrietie, ἀπὸ τῦ σώας τὰς φρένας ἔχειν, becauſe ſuch haue their miuds ſound, and in a good temperſo he meaneth the ſoundnes of the minde, not of the bodie: for he that is arrogant, and hath no modeſtie, *neq; mente valere queat*, hath a diſtempered minde: and this as *Chryſoſtome* ſheweth, is worſe, then for one to be naturally a foole, *naturæ ſtultum fieri, nihil habet criminis*, for one to be a foole by nature, is without his fault, but for one through arrouerweening wit to exceed the bounds of modeſtie and ſobrietie, *venia priuat*, it deſerueth no pardo.

Queſt. 11. *What is vnderſtood by the meaſure of faith.*

v. 3. *As God hath dealt to euerie one the meaſure of faith, &c.* 1. Concerning the words. 1. the vulgar Latine addeth, *(and) to euerie one, &c.* which maketh the ſentence imperfect. 2. *Origen* will haue ſomewhat to be ſupplyed, to make vp the ſentence, *cuſtodiat*, let him keepe, *as to euery one, &c.* ſo *Pet. Martyr* concurring with him, would haue ſomewhat ſupplied, as *neq; ſibi plus arroget*, neither let him arrogate more to himſelfe, &c. 3. *Eraſmus* thinketh the ſentence to be imperfect, and that the Apoſtle reſpected the ſenſe rather then the words, which ſtand thus in the originall, *to euerie one as God hath diſtributed:* but here is an euident traiection of the particle ὡς, *as*, which is put after *to euerie one:* which is familiar with the Apoſtle, as 1. Cor. 3.5. *to euerie one as God hath giuen:* ſo that the ſenſe is full enough, without any ſupply, as *Beza* well obſerueth.

2. By faith. 1. Some vnderſtand iuſtifying faith, faith working by loue, which faith is giuen not to all alike, but in meaſure to euerie one, *gloſſ. interlin.* But *Pet. Martyr* refuſeth this, becauſe many had theſe gifts and graces, which had not iuſtifying faith; as they which in the day of the Lord ſhall ſay, haue we not in thy name prophecied, and caſt out deuills, Matth. 7. and yet ſhall be refuſed? 2. *Chryſoſtome* taketh this to be vnderſtood cauſally: as faith for the gifts of faith, whereby miracles are wrought: ſo alſo *Origen* vnderſtandeth the graces of the ſpirit obtained by faith. 3. *Tolet* by faith vnderſtandeth fidelitie, which euerie one muſt vſe in the exerciſing of his gift: but fidelitie is not the cauſe of the meaſure of graces, which are giuen freely. 4. *faith* then here is both taken by a *metonymie*, for the gifts and effects of faith, as *Mart.* as alſo *Beza*, it comprehendeth by a *Synecdoche*, the knowledge of Chriſt, whereof the habite of iuſtifying faith is a fruite and effect, as alſo the gifts and graces of the ſpirit, which were conferred vpon the faithfull, *Beza, Pareus:* and ſo the Apoſtle here meaneth no other thing by faith, then the gifts and graces of the ſpirit conferred vpon the faithfull that beleeued in Chriſt: neither iuſtifying faith is excluded, nor yet onely here included: the like ſaying to this the Apoſtle hath, *Eph.* 4. 7. *To euerie one of vs is giuen grace, according to the meaſure of the gift of Chriſt:* ſo here by faith we are to vnderſtand the gifts of faith: either becauſe faith is the gift of God, by which other graces are obtained, as *Chryſoſtome, doni cauſa fides*, faith is the cauſe of the gift: or becauſe theſe gifts are giuen *habentibus fidem*, to thoſe which haue faith, *Haymo.*

3. So here there are as many arguments, as words, to perſwade vnto a ſober vſe of the gifts

gifts receiued: *dantis immensitas*, the greatnes of the giuer, which is God: *dandi liberalitas*, the liberalitie in giuing: he hath distributed according to measure: *doni excellentia*, the excellencie of the gift, which is faith: *generalitas suscipientium*, the generalitie of the receiuers of these gifts: *to euerie one*, *Gorrhan:* because then God is the giuer, and none hath of himselfe any thing: and there is a measure giuen, so much as is thought meete for euerie one: and none are excluded, but euerie one hath receiued some gift: and the same no worldly or temporalll thing, but the spirituall gift of faith: euerie one then should be contented with his gift, and not waxe insolent thereby against others.

Quest. 12. *Of the similitude which the Apostle taketh from the members of the bodie.*

v. 4. *As we haue many members, &c.* 1. This similitude is frequent and familiar with the Apostle, as 1. Cor. 12. 12. Ephes. 4. 16. and it is verie effectuall to perswade vnto vnitie: in so much, that some of the heathen by the light of nature, did presse this as an argument vnto concord, as *Menenius in Liv. lib.* 2. when the Senators of Rome and the people were at variance, did by the resemblance of an humane bodie, and the harmonie of the parts reduce them to vnitie. 2. there are three kind of bodies: the naturall, as the bodie of man compact of many members and parts: an *artificiall* bodie, as of a shippe, which hath diuerse parts ioyned together: a politike bodie, as of a citie and commonwealth, consisting of diuerse particular bodies, *Faius.* 3. in this similitude three things are obserued, the vnitie of the bodie, it is but one, the varietie of the parts, they are many, and the diuersitie of the actions and offices of the parts, *Tolet.*

4. Now this similitude driueth at these three things. 1. to shewe, that as euerie member hath a seuerall function, and one member hath not receiued euerie gift: so one in the Church should not intrude vpon an others office: as the teacher is the eye of the bodie, the distributer of almes, the hand, the diligent hearer, the eare, the visiter of the sicke and poore, the foote, *Origen:* now one member must not vsurpe vpon an others office. 2. yet one member communicateth vnto the necessitie of an other, as the eye seeth not for it selfe onely, but for the whole bodie: as the Apostle saith, yee are one an others members, *Haymo.* 3. *Chrysostome* well obserueth, *non solum minus maioris est membrum*, the lesse is not onely a member of the greater, but the greater also is a member of the lesse, &c. and so by this meanes he that hath great gifts is taught not to contemne him that hath lesse: but one to vse their gifts to the good and edifying of an other.

Quest. 13. Of the best reading of the 6. verse: *seeing then we haue gifts, that are diuerse, &c.*

1. Whereas in the originall the word is ἔχοντες, hauing: some to make the sense full, will haue it ioyned with the word ἐσμεν, *are*, in the former verse, because otherwise this sentence should be imperfect: and this verse hangeth on the former; wherein the Apostle prosequuteth the third part of the similitude, touching the diuersitie of gifts: the other two of the vnitie of the bodie, and varietie of the members are expressed in the former verse, *Erasmus, facus:* so also *Haymo* supplyeth, *habentes sumus, we are hauing:* and in the other clauses which followe, *Origen* will haue supplyed out of the third verse, *sapiat ad sobrietatem, let him be wise vnto sobrietie:* as whether he haue prophesie, *let him be wise vnto sobrietie in prophecying according to the analogie of faith*, and so in the rest: so also *Haymo*, *Parens.*

2. *Tolet* will haue nothing supplyed at all, but the participle *hauing*, he maketh an hebraisme, to be put, for *we haue:* and in the other members and parts, he thinketh the action or exercise of the gift to be put in the first place, and then the talent or gift it selfe: as *whether he haue prophecie according to the analogie of faith, or, a ministration, in ministring:* that is, according to the grace and gift of ministring giuen vnto him: but in this sense the Apostles speach should onely be a bare declaration, that such gifts and administrations are in the Church, it should containe no exhortation to the right vse of such gifts, whereunto the Apostle euidently exhorteth, as appeareth by the 3. v. before, and the verses following: & further the phrase of *teaching, exharting*, shew rather the exercise of the gift, then the gift it selfe.

3. Some doe onely in the fowre first particulars, of prophesie, ministrie, doctrine, exhortation, supply *to be wise vnto sobrietie, according to the analogie of faith:* shewing the quantitie & measure of the gift, *ne quis se efferret vltra mensuram doni*, that no man should exceed the measure of his gift: in the other three, the qualitie & maner is expressed, how they shold exercise their gifts, as with simplicitie, alacritie, &c. *Rolloc:* but this distinction seemeth to

be nice and curious: the Apostle in all these offices, sheweth how they should behaue themselues.

4. Other supplies are made: as thus, *simus membrum alterius*, let vs be one an others members, *in prophesying, in teaching, exhorting, gloss. interlin.* or *habet donum, he hath the gift:* he that teacheth, *hath this gift* to teach, he that exhorteth, *hath this gift* to exhort, *Vatablus:* the Greeke scholiast will haue supplyed in them all, *perseveret, let him perseuere.*

5. But 1. this verse cannot be ioyned with the former, because as *Beza* obserueth, they are diuided by a perfect distinction: though we denie not, but that the Apostle may notwithstanding prosequute the third part of his similitude: and though we read, *habentes, hauing*, the sense will be full enough by supplying in euerie clause: these generall words, *sapiat, ad vocationem attendat*, let him be wise, or attend vpon his office, *Syrian interpret.* or *incumbat*, let him waite on his office, &c. *Gualter, Osiand.* or as *Beza* supplyeth in the first, *prophetemus*, let vs prophesie, and in the rest, *versemur*, let vs be occupied, or conuersant: the difference in these supplyes is not great.

Quest. 14. *Of the distinction of the offices, here named by the Apostle in generall.*

1. *Chrysostome* thinketh that the Apostle maketh mention of prophesying, teaching, exhorting, *iterum idem docens*, teaching the same thing againe, least they should be puffed vp: but the word ἔιτε, *siue, whether*, so often repeated, sheweth a distinction of offices.

2. Some doe take the fowre first named, *prophesie, ministrie, teaching, exhorting*, for fower seuerall offices in the Church: of *Prophets*, which haue the knowledge of secrets: of *Priests*, that minister the Sacraments, *Doctors*, that teach, and *Preachers*, that exhort: *Lyranus, Gorrhan:* so likewise *Rolloc* taketh them for fowre distinct gifts: and these they say concerne the administation of spirituall things: the other three belong vnto temporall: *Osiander* also thinketh, that by *ministers* are vnderstood, such as in the primitiue Church had the administration of Sacraments committed vnto them: but it is not like, that the ministration of the Sacraments was diuided from teaching and exhorting; this were to make the Apostle a fauourer of vnpreaching ministers.

3. Some take διακονίαν, the ministrie generally, for any Ecclesiasticall function: as whether he be a Bishop, or Presbyter, *Haymo:* and sometime it is taken for the calling of an Apostle, as Rom. 11.13. *I magnifie my ministrie, Grynæus:* and so *Faius* thinketh, that it comprehendeth all the offices following, which either belong to the doctrine or discipline of the Church: But if it were so generall, then the calling of the Prophets also should therein be comprehended, which the Apostle set downe before.

4. Some againe doe as much restraine this word *ministrie*, taking it onely for the office of Deacons, who had the distribution of the almes of the Church: and here they say, in generall deacons are admonished to be diligent in their office: but afterwards, there is a particular precept giuen of simplicitie and singlenes of heart to be vsed in their ministrie, *Gualter:* but this were to make the Apostle commit a *tautologie*, that is, a needeles repetition of the same thing.

5. Wherefore I rather approoue their opinion, that thinke the Apostle first setteth down two generall kinds of functions: the one concerning instruction, which is here called *prophecie*, the other the administration of discipline, which is also called the *ministrie:* then he diuideth each of these into their seuerall parts: vnto prophesying belongeth doctrine and exhortation: vnto ministring these three offices, of the deacons in distributing, the Elders in gouerning, and of widowes and others which had the care and charge of the sicke: thus *Martyr, Tolet, Beza, Paræus.* And that these two *prophesie*, and *ministrie*, are the two generall heads of these functions that followe, these two reasons confirme it, first because the Apostle changeth his phrase of speach: after he had said, *whether prophesying, &c.* or *an office, (or ministration:)* then he proceedeth, or *he that teacheth*, or *teaching*, and so in the rest, *Beza:* secondly, in other places of Scripture, these two, *prophesie* and *ministrie*, are so generally taken: as 1. Cor. 14.3. *He that prophesieth, speaketh to men to edifying, and to exhortation, and to comfort:* here prophesying is distinguished into doctrin which edifieth, and *exhortation*, to the which also *consolation* belongeth, as a speciall kind of exhortation: likewise 1. Cor. 12.5. the Apostle saith, *there are diuersities of administrations, but the same Lord:* here the word διακονία, *ministrie*, is taken generally for the seuerall administrations, that are in the Chrch: and so here *generaliter dicitur*, it is taken generally, though there be a spe-

a ſpeciall kind of miniſtrie ſo called alſo, *Chryſoſt.*

15. Queſt, *What is to be vnderſtood by the proportion of analogie of faith,v.6.*

1. By the analogie of faith the Greeke expoſitors vnderſtand faith, *quæ ſperat & credit*, which hopeth and beleeueth, *Origen:* and they thus interpret the Apoſtle, that propheſie is giuen *ſecundum menſuram fidei*, according to the meaſure of the faith of the receiuer: *tantum infuſit, quantum inuenerit fidei vaſculum*, it is ſo much infuſed, as it findeth a capacitie in the veſſell of faith, *Chryſoſt. Theophyl.* ſo alſo *Haymo, according to the reaſon of faith*, that is, *prout fides meruit*, as faith deſerueth: but this is a corrupt gloſſe, and contrarie to the Apoſtle in this place; *ſeeing we haue gifts according to the grace, that is giuen vnto vs:* if they be of grace, then are they not merited: and againe, the Apoſtle ſaith, 1. Cor.12.11. *that the ſpirit diſtributeth to euery one, as he will:* then not as we will. *Origen* anſweareth, 1. that *as he will*, may be referred *to euery one:* that it is as God willeth, but he willeth according to our will. 2. or it is in a mans endeauour to obtaine faith, but that it be giuen, *ad id, quod expedit*, to that which is expedient it is of God; as the Apoſtle ſaith, 1. Cor.12.7. *the manifeſtation of the ſpirit is giuen to euery one to profit withall.*

Contra. 1. It is very iniurious to the diuine maieſtie to tie Gods will vnto mans will; that God ſhould not will any gift to be conferred vpon any, vnleſſe he firſt deſired it: and further, many among the Corinthians deſired the gift of tongues, and yet had it not, for ſome cauſes beſt knowne vnto God: graces then were not beſtowed, as they would themſelues. 2. not onely the vſe of the gift is from God, to profit with, but the gift it ſelfe; 1. Cor.12.6. *God is the ſame, which worketh all in all:* and v.11. *all theſe things worketh the ſame ſpirit.*

1. *Obiect.* But it will be obiected, that if theſe gifts be onely of God, *non erit in culpa, &c.* man is not in fault, if he doe not propheſie, teach, or exhort, &c. *Origen* anſwereth, that becauſe faith is partly in the will of man, partly it is the gift of God, therefore the blame lieth vpon man, if he haue not faith. But we anſwer rather, that concerning ſpeciall and particular gifts, which belong vnto theſe functions and offices, they which haue them not, ſhall not be charged for not vſing them: the ſeruant that hid the talent was reprooued, becauſe it was committed vnto him; but if he had receiued no talent, he had beene blameleſſe: but concerning ſuch graces, as are common to all beleeuers, as faith, hope, charitie, although it be not in their power to haue them, yet it is their fault, that they refuſe them, and deſire them not: vnbeleeuers then are condemned, not becauſe they haue not faith being in their power, but becauſe they refuſed the meanes offered vnto them, whereby faith might haue beene wrought in them.

2. *Obiect.* But the Apoſtle ſaying, 1. Cor.14. 1. *earneſtly purſue ſpirituall gifts, but rather that ye may propheſie*, ſheweth, that theſe gifts *ex humana induſtria pendent*, doe depend of humane induſtrie, *Tolet.* This collection hath no ground; the Apoſtle ſaith not, that it is in mans power to obtaine theſe gifts, *ſed oſtendit, quod magis expetendum*, but he ſheweth onely what gifts are moſt to be deſired, *Martyr:* though man muſt vſe his endeauour, and diligence, which are the meanes, yet thoſe ſpirituall gifts doe onely proceede from God as the author.

Thus then it appeareth, that the proportion of faith, is not the meaſure of ones faith, according to the which he obtaineth other graces.

2. Neither is yet this proportion or analogie of faith, the ſame with that which is v.3. called μέτρον πίστεως, the meaſure of faith, as *Eraſmus:* and ſo thereby ſhould be ſignified, the proportion and meaſure of euery ones gift, which he ſhould not exceede: this ſenſe followeth the Syrian interpreter, *iuxta menſuram fidei ſuæ*, according to the meaſure of his faith: and ſo *Pet. Martyr* will haue faith here to ſignifie, that meaſure of knowledge, which euery one hath receiued: ſo alſo *Rolloc.* but thus much the Apoſtle ſaid before in this verſe, *according to the grace giuen vnto vs:* and a meaſure is one thing, an analogie or proportion an other: the firſt is of one and the ſame thing that is meaſured; the other is betweene two things proportioned, and compared together, *Pareus:* and further, this clauſe then, *according to the proportion and meaſure of faith*, ſhould not onely be ioyned vnto propheſying, as it is, but it ſhould be required alſo in all the other gifts here named.

3. Much leſſe was this analogie of faith, a rule without writing, according to the which all the bookes of the new Teſtament were tried, as the Rhemiſts here note in their corrupt

glosse: for the writings of the Prophets, and Apostles were the rule it selfe of faith, they were not ruled by any other direction: for their doctrine is called the foundation of the Prophets and Apostles, Eph.2.20.

4. Many doe take this analogie of faith, to be *axiomata prima religionis*, the first principles of Christian religion, *Calvin*: such as are contained in the Symbole of the Apostles, which from the beginning euen from the Apostles time was appointed to be a rule of faith, though it be vncertaine by whome it was collected, *Faius, Gualter, Beza*: and so *Tertullian. lib. de velandis virginib.* saith of the Symbole, *regula fidei est sola immobilis, &c.* the rule of faith is onely immooueable. But as we denie not, but that there might be in the Apostles time some such rule of faith, consisting of certaine principles collected out of the Scriptures; so because, this is but a coniecture, and there is no certaine ground thereof, it can not be precisely determined, that this should be the rule of faith, here mentioned.

5. Therefore I consent rather vnto *Gryneus*, that this analogie of faith, was *Scriptura sancta*, the holy Scriptures: according to the rule whereof the brethren of Berea examined the Apostles doctrine, Act.17.11. and S. Paul himselfe preached none other thing, then the Prophets and Moses had propheſied of, Act. 26. 22. According to this rule, were the false prophets of old time discerned, if they perswaded vnto idolatrie contrarie to the doctrine of the law, Deut.13.2. yet withall it is probable, that there were certaine principal heads of religion, which were collected out of the Scriptures, euen in the Apostles time (which is called the doctrine of beginnings, Heb.6.1.) from the which the Prophets and preachers were then not to swarue.

16. Quest. *Of these seuerall offices here rehearsed by the Apostle in particular.*

1. *whether propheſying.* 1. *Haymo* taketh it for the prediction of things to come; such a Prophet was *Agabus*: but this was an extraordinarie gift, the Apostle seemeth to speake of the ordinarie functions of the Church. 2. some vnderstand it to be, *noticia occultorum*, the knowledge of secrets, *Lyran. Gorran.*: but this was also extraordinarie. 3. most take it for the gift to vnderstand, and interpret the Scriptures, *Gualter, Osiander, Faius.* 4. But it signifieth rather generally, whatsoeuer belonged to doctrine and exhortation, *Mart.* and before him *Origen, prophetia dicitur apud Paulum, &c.* that is called propheſie with S. Paul, when one speaketh to *edifying*, exhortation, or comfort, 1.Cor.14.3. so that this propheſying is the generall facultie, to the which doctrine and exhortation, afterward mentioned by the Apostle, doe appertaine: so *Beza, Parens*: see before, qu.14.5.

2. By *ministrie*, called διακονία, 1. neither generally are vnderstood all Ecclesiasticall functions, euen those, which are occupied in teaching, as *Faius*. 2. nor yet that speciall office of Deacons, as *Gualter*. 3. nor the office of such as ministred the Sacraments, *Lyran.* but thereby generally are vnderstood such offices, as concerned the discipline of the Church: specially conuersant about the bodie and temporall things, either to releeue their pouertie, which was the office of Deacons in the distribution of almes; or to cherish them in sicknes, which was the charge of widowes, whose office S. Paul describeth, 1.Tim.5. or to watch ouer their manners, which belonged vnto the spirituall gouernours.

3. *He that teacheth, he that exhorteth, &c.* 1. *Chrysostome* and *Origen* doe in a manner confound these two, saying, that exhortation *est species doctrinæ*, is a kind of doctrine. 2. *Calvin* will haue them to be distinct offices: they haue great affinitie, yet they remaine still *varia officia*, diuers offices. 3. Some will haue them to be distinct gifts, but not diuers offices, as *Pellican* seemeth to thinke. 4. I incline then to their opinion, that thinke they are both distinct functions, and offices, and yet may be ioyned together in one man: so *P. Mart.* sometime both these gifts are graunted to one man: *sed magna ex parte diuiduntur*, but for the most part they are diuided: to the same purpose *Olevian*: for we see that some haue the gift to teach that are cold in exhorting, and contrariwise.

Whether the offices of Pastors and Doctors ought necessarily and perpetually to be distinguished in the Church.

These positions then we will set downe, concerning the gifts of teaching and exhorting.

1. That they are two distinct and sundrie gifts; against *Chrysostome*: for the Apostle calleth them χαρίσματα διάφορα, differing gifts.

2. Yet are they not, neither haue beene alwaies distinct offices in the Church: for the Apostles excelled both in teaching and exhorting: and yet the Apostle ioyneth them together, as both belonging to the propheticall and pastorall office, 1.Cor.14.3.

3. Yet it must be confessed, that there were also such distinct offices in the primitiue Church

Church ſometime, and that they did not alwaies concurre in vſe in one and the ſame man: for the Apoſtle naueth *Paſtors* and *Doctors*, as two diſtinct offices, Eph.4.11: for then they were diſtinguiſhed, both to ſhew the varietie of the gifts of the ſpirit, and becauſe a great multitude of beleeuers then aſſembled together, which did occupie many miniſters: there was not then a diuiſion of ſeuerall congregations and pariſhes as now: and yet where it ſhall be thought meete, and the neceſſitie of the Church ſo requireth, theſe two diſtinct offices of Doctors and Paſtors may be retained; the one to be exerciſed chiefly in laying downe ſound doctrine, and confuting of errors; as the Profeſſors doe in Schooles, and the Catechiſts in parochiall congregations: the other to applie doctrine to the manners of the people, which ſpecially is the office of the Paſtor: *Pareus*.

Obiect. But whereas the Apoſtle els where, 1. Cor. 14. 3. maketh three diſtinct parts of propheſying, to edifie, to exhort, and to comfort; how is it, that here onely two are named, teaching, and exhorting. *Anſw.* Conſolation is a kind of exhortation, and ſo is alſo here comprehended: and the rather, becauſe the word παρακαλέω, ſignifieth as well to comfort, as exhort, *Tolet. annot.* 14. *Faius*.

4. *He that diſtributeth, with ſimplicitie, &c.* Some doe vnderſtand this generally of the giuing of almes; as *Origen*, *Chryſoſtome*, *Lyran.* *Gorrhan*: but ſeeing the Apoſtle ſpeaketh here of the functions, and offices of the Church, it is better vnderſtood of ſuch which were called Deacons, who did diſtribute the treaſure of the Church to the neceſſitie of the poore: ſuch were thoſe ſeuen choſen by the Apoſtles, Act. 6. theſe at the firſt diſpoſed of the goods which were giuen in common: for they ſold what they had, and brought and laid it at the Apoſtles feete, as we read of *Ananias*, Act. 5. afterward there were collections and gatherings made for the Saints, 1. Cor. 16. the diſtribution whereof was committed to the fidelitie of theſe Deacons.

Now, where the Apoſtle ſaith, *in ſimplicitie*: 1. *Chryſoſtome* and *Theophylact* interpret it, of giuing largely and liberally. 2. *Origen*, that they ſhould not ſeeke praiſe of men, or ſeeke vaine glorie, and ſo get all the thanks to themſelues. 3. *Hierome*, or who els was the author of the commentarie vpon this epiſtle, will haue them to giue in ſimplicitie, which are not curious in fiſhing and examining the poore, and ſo ſeeke pretenſes and excuſes, that they haue no neede. 4. *Lyranus*, he that giueth *propter Deum*, onely for Gods cauſe: and ſeeketh not to merit or ſatisfie for his ſinnes, *Oſiander*. 5. they muſt not be *moroſi*, froward, giuing the poore euill words, *Faius*. 6. nor hauing reſpect vnto perſons, *Beza*: or vnfaithfull, in turning the common almes to their owne commoditie, as Iudas did, *Gualt*. So here then ſimplicitie, is ſet againſt vaine glorie, couetouſnes, moroſitie, malignitie, fraud, *Pareus*.

5. *He that ruleth.* 1. Some take theſe indifferently for temporall, or Eccleſiaſticall gouernors, as *Lyranus*, *quod pertinet ad prælatos & principes*, which belongeth to Prelates and Princes: ſo alſo *Gorrhan*: but concerning temporall and ciuill gouernment, the Apoſtle treateth thereof in the next chapter: he onely toucheth now eccleſiaſticall offices. 2. ſome take theſe for ſuch as watch ouer mens ſoules, and ſo ſeeme to vnderſtand onely the Prelats of the Church; as *Haymo*, *hæc ſollicitudo circa animas maximè eſſe debet*, this carefulneſſe muſt chiefly be about ſoules. 3. *Theophylact* hath a ſtrange interpretation, *præſidere, &c. to be a Preſident is, both by words, and by the helpe of the bodie to ſuccour the needie, &c.* and he giueth this reaſon, *becauſe euery one hath not money*: but this were a baſe kind of preſidencie. 4. the moſt of our new writers, doe vnderſtand here certaine gouernors, which attended not doctrine, *ſed dabantur paſtoribus adiutores*, but were giuen as helpers to the Paſtors: whome *Oſiander* calleth *Cenſores morum*, the cenſors of manners: *Calvin*, *ſeniores*, the Seniors or Elders: *Gualter*, *Senatum eccleſiaſticum*, the Eccleſiaſticall Senate: *Faius* out of *Tertullian*, *præſidentes*: whoſe office was ioyntly with the Paſtors to ſee vnto the diſcipline of the Church. So they make two ſorts of Elders, ſome that attended the word, and diſcipline together; ſome the gouernment onely: which are called by the Apoſtle gouernors, 1. Cor. 12. 28. and whereof mention is made, 1. Tim. 5. 17. Thus *Beza*, *Martyr*, *Gryueus*, *Oleuian*, *Pareus*, vpon this place. 5. But ſeeing they which laboured in the word and doctrine were ſpeciall men in the regiment of the Church, 1. Tim. 3. 17. they are not here to be excluded: for as beſide their employment in teaching and exhorting, they alſo were Eccleſiaſticall rulers; this grace, to rule with diligence, was alſo neceſſarie for them: ſo *Chryſoſtome* here ſheweth that there was a double kind of preſidencie, *& præcipua, quæ per doctrinam eſt*, that was the chiefe, which was by doctrine and exhortation: then that which was

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per pecunias,&c. by money and other things.

With diligence. 1. The vulgar Latine readeth, *cum sollicitudine*, with carefulnes: such as was in the Apostle, 2.Cor.11.28. *sollicitudo omnium ecclesiarum, &c.* he had the care of all Churches: such a care *Origen* taketh this to be here commended: but *Tolet* obserueth well, that beside that there is an other word there vsed μερίμνα, here the word is σπουδὴ, the things themselues differ: for the first signifieth beside a care, a feare of future euents, which might be any hindrance to the busines intended. 2. the word σπουδὴ, answeareth vnto these two Latine words, *studium*, studie, and *diligentia*, diligence: which doe thus differ: the first sheweth the desire of the mind, and a resolute purpose to applie it selfe, and that with delight to the busines in hand: but diligence is seene in the opening in the executing of this purpose with speede, and great endeauour: this σπουδὴ, studie, diligence, and endeauour, S. Paul testifieth to haue beene in Timothie, 2.Cor.8.16.

6. *He that sheweth mercie.* 1. Some doe vnderstand this generally of all Christians, that they should giue chearefully: as *Chrysostome* will haue it the same with that precept, 2. Cor.9.7. *he that soweth sparingly, shall reape sparingly: Theodoret, Haymo*: but the Apostle here speaketh of the speciall offices of the Church. 2. *Lyranus* restraineth it onely to the rich, *hoc pertinet ad potentes*, this belongeth to the able and mightie: but *Chrysostome* sheweth by the example of the widow, that cast in two mites, that euen the poore may shew mercie, and that chearfully: *potest quis & in paupertate magno, & in diuitijs pusillo animo esse*, one may haue a franke minde in pouertie, and a sparing minde in riches: for, not onely with wealth, but with words, and helpe of the bodie, are the poore to be releeued, &c. 3. *Origen* thinketh that this is the same with the former, *he that distributeth, in simplicitie*: here onely is the difference, *vnum opus, sed non vnus affectus*, it is one and the same worke, but not the same affection: for he that sheweth mercie, doth not onely giue, but he giueth it with affection. 4. *Theophylact* thus distinguisheth them, he that giueth, conferreth that which he receiued of an other, he that sheweth mercie, *sua tribuit*, giueth his owne. 5. *Hugo* doth thus sort them: the first must giue in simplicitie of heart, *propter Deum*, because of God, before whome the intention of the heart must be right: *chearefulnes* is required *propter proximum*, toward our neighbour. 5. But their opinion is rather here to be approoued, which in the first place take the office of Deacons to be described, such as were elected by the Apostles, Act.6. and here the office of such, as were assigned to haue a care of strangers, exiles, the sicke, such were the widows, whome S. Paul would not haue chosen vnder 60. yeares, 1.Tim.5. Thus *Calvin, Beza, Martyr, Gualter, Faius, Pareus*, with others.

Now this *shewing of mercie*: 1. some extend thus farre, *peccanti ignoscere, oppresso subvenire*, to forgiue him that sinneth, and to releeue the oppressed, *gloss.ordinar.* but these duties are generall to all Christians, not incident onely to this office and function here described. 2. by *shewing mercie, Haymo* vnderstandeth all the works of mercie, as to giue meate to the hungrie, drinke to the thirstie, lodging to the harbourlesse: but these also are generall duties. 3. such speciall works of mercie then are here vnderstood, which belonged to the curing and attending vpon the sicke, aged, impotent; strangers, exiles, orphans, *Pareus*. 4. with chearefulnes of heart, gentlenes in words, pleasantnes of countenance: for all those are signified by hilaritie or chearefulnes, *Tolet*: so *Chrysost. verbis, rebus, corpore, &c.* in words, deedes, yea with seruice of the bodie the poore must be helped.

with chearefulnes. Chearefulnes is required in heart, in words, in countenance, euery way. 1. in respect of God, he loueth a chearefull giuer, 1.Cor.9. *Pareus*. 2. in respect of the kingdome of heauen, which such hope for: *quis regnum accipiens mœstus est*, who receiuing a kingdome is sorowfull, *Chrysost. lucrum est aliis benefacere, &c.* it is a gaine to doe well to others, and euery man reioyceth in his owne gaine, *Theodoret*. 3. againe, such as were emploied in these seruices, as old men, and widows, are naturally giuen to morositie, and therefore they haue neede of this precept to dispose themselues to chearefulnes, *Pareus*. 4. the worke it selfe, which was to deale with the diseased, sicke, and feeble, was such as might breed loathsomnes, and therefore the Apostle doth hearten them, that they should not giue ouer this worke of mercie thorough nicenes: that they should not disdaine, with their owne hands, if neede were, to handle their sores, and diseases, *Tolet*. 5. the consideration of the common condition of mankind, that there is *eadem omnium sors*, the same lot of all, that they are subiect to the same diseases and infirmities, this should mooue them in such workes of

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mercie to be chearefull and willing, *Gualter.* 6. *ne mœrorem addant mœrori*, that they should not adde griefe vnto griefe: for the poore seeing them which attend them, to doe it vnwillingly, would thereby be grieued the more: *Mart. Beza.*

17. Quest. *Of the Christian affection of loue, and the properties thereof.*

The Apostle hauing hitherto touched certaine speciall and particular duties belonging vnto Ecclesiasticall offices, proceedeth vnto generall, and first concerning Christian brotherly loue: which he sheweth how it should first consist in the inward affection, and then in the outward act, v. 10. *in giuing of honour, &c.* Concerning the first: this loue must be *verus*, true, without simulation; then *discretus*, discreete, we must not loue but hate that which is euill: thirdly, it must be *firmus*, firme, cleauing vnto that which is good: and it must be *vniuersalis*, vniuersall, common, without acception of persons, we must be affectioned one toward an other, &c. *Lyranus.*

1. *Let loue be without dissimulation.* 1. The Apostle beginneth with loue, which giueth a relliſh and taſt as it were to all other vertues: euen faith without charitie is not right, 1. Cor. 13. 2. it is the badge and cognizance, whereby we are knowne to be the disciples of Christ, Ioh. 13. 35. therefore the Apostle first beginneth to shew what this loue is. 2. *Origen* vnderstandeth this loue generally of the loue of God, and our neighbour: but *Chrysostome* applieth it onely to brotherly loue, and so the precepts following shew. 3. this loue must be without dissimulation: which *Origen* defineth thus, when one loueth onely God, and that which is pleasing to God: *Chrysostome* giueth this rule, when one loueth an other, and doth vnto him, as vnto himselfe: but S. Iohn giueth a perfect description of this kind of loue, 1. epist. 3. 18. *My litle children, let vs not loue in word or tongue, but in deede, and in truth*: he then loueth without dissembling, that sheweth his loue in act and in deede: so S. Paul describeth true charitie; 1. Tim. 1. 5. *out of a pure heart, good conscience, faith vnfained*: where are expressed the subiect or place of this loue, *a pure heart*, the cause thereof is faith vnfained, the perpetuall companion, or *συνεργον*, the ioynt-worke is a good conscience: as the Apostle to the Hebr. 10. 22. *let vs draw neere with a true heart in the assurance of faith, sprinkled in our hearts from an euill conscience: Gryn.* From this true and syncere loue these are farre of. 1. they which doe nourish hatred in their heart, but colour it with pretensed friendship, onely watching an opportunitie of reuenge: such was Cain toward Abel, and Ioab toward Abner. 2. they which pretend friendship toward other, but onely for hope of some gaine and profit to themselues: these are selfe-louers, and not louers of others; as Felix propounded fauour vnto S. Paul, but he hoped for some bribe, Act. 24. 3. they also which professe loue and obedience, but onely for feare, as they which obserue those which are mightie and of authoritie, because they are afraid of their greatnes and power, doe not loue without dissimulation.

2. *Hating that which is euill*, or rather *abhorring, &c.* 1. *Chrysostome* obserueth an *emphasis* in the Apostles phrase: he saith not *abstaining*, but *prosequuting with hatred*, and that vehemently, the word is *ἀποστυγοῦντες*: the preposition *ἀπὸ* with the Apostle, addeth alwaies somewhat to the sense, as he sheweth in diuers instances. 2. *Haymo* taketh this for a generall precept; that we should hate the deuill and his members: but it seemeth rather to belong to the precept of loue. 3. and in this sense some giue this interpretation, that they should in their loue, abstaine from all euill, hurt, deceit, malice, and follow goodnes, *Calvin, Pelican*: some thinke, that good and euill signifie here, that which is *profitable*, or *vnprofitable*: and so he that loueth, should procure the good, not the hurt of him whome he loueth, *Parens*: but the meaning rather is, that we should so loue, as that we be not partakers with men in their sinnes: neither should be withdrawne from God, but cleaue to him, as the onely good: so *Chrysostome* saith this is added, because there is *dilectio in malis*, a loue & friendship in euill things, as in them that are fellows in robbers, &c. so *Origen, qui proximum errantem videt & non corrigit, &c.* he that seeth his brother erring, and correcteth him not, he loueth not in truth: so *Lyranus* also, *sic ametur natura, vt vitium odio habeatur*, let nature be so loued, as yet vice be hated: this sense followeth *Pet. Mart.* some are so fooliſh to thinke, that they loue their brethren, *cum illis consentiant ad libidines*, when they consent vnto them to lust, and other vices: to the same purpose *Gualter, dilectionis pretextu non facienda mala*, euill things must not be done vnder pretense of loue.

3. *Cleauing to that is good.* 1. that is saith *Haymo*, to God, who is the chiefe good: but this

this is too generall. 2. here we vnderstand that which is morally good, *Gryn.* which is agreeable vnto the will of God, who is onely good. 3. and the meaning is, that we should so adhere vnto that which is good, that no respect of any friendship, or any thing whatsoeuer should draw vs away from it. 3. *Chrysostome* noteth a singular force in the word κολλώμενοι, *cleaving, adhering:* the same word is vsed of the coniunction betweene man and wife, Matth.19.5. shewing the neare coniunction that should be betweene vs and goodnes: and *Origen* obserueth further, that as it is said in this phrase, *he that cleaueth to God is one spirit*, 1.Cor.6. so we should cleaue vnto good; *vt contingat nobis vnum esse cum bono*, that we may as it were be one with it. 4. *Lyranus* thinketh, that the firmenes and surenes of loue, is hereby expressed: but rather, it is a limitation of loue, that we should so cleaue vnto that is good, that no pretext of loue should draw vs from it.

4. *Be affectioned one toward an other with brotherly loue, &c.* 1. *Origen* vnderstandeth this precept generally of the loue, which we should beare vnto all; euen the wicked are to be loued, for Christ died for such: but *Chrysostome* better distinguisheth thus; that when the Apostle speaketh of such as are without, he saith, as much as in you lieth, haue peace with all men: *quando vero de domesticis*, but speaking of our domesticalls, he commendeth brotherly loue, &c. 2. *Gorrhan* in one sense, will haue this vnderstood of the naturall loue of brethren; that it should be pleasing vnto vs, to see brethren loue together: but this sense is too particular: and he followeth herein the vulgar Latin, which thus readeth, *charitatem fraternitatis, &c.* affecting the loue of brethren: whereas it is in the *ablatiue, charitate, with brotherly loue be affected, &c.* 3. here the Apostle vseth two emphaticall words of loue, φιλαδελφία, the loue of brethren, and φιλοστοργία, naturall affection, such as is betweene the parents, and the children: whereby as *Chrysostome* obserueth, the Apostle exhorteth, *feruenter diligere*, to loue feruently: for this naturall affection farre exceedeth other kinds of loue: for when the parties, whome we loue, doe degenerate to euill, we also withdraw our loue; but naturall affection remaineth toward parents and children, though they be not such as we would: againe, we are willing to shew our loue to such, vnasked, and though they shew no loue againe, but in other bonds of friendship, where there is no entercourse of loue, it is soone slaked, *Martyr.* 4. *Chrysostome* further obserueth well, that where the Apostle saith, *be affectioned one toward an other, &c.* that one should not expect, till he be loued of an other; *sed tu potius erga alium prior diligendo prorue*, but doe thou first fall to loue an other. 5. Now in that he calleth the loue of Christians brotherly loue, the reason hereof is, not onely that they haue all one Creator, *sed vnus est omnium credentium pater*, but there is one father of all beleeuers, who in Christ are made the sonnes of God: *vna mater ecclesia*, they haue one common mother the Church, of the which they are begotten: and *ex eodem semine*, of the same seede of the word, are they begotten by the spirit, *Gualt.* as S. Peter thus perswadeth to brotherly loue, 1.epist.1.23. *loue brotherly without fayning, &c. and feruently beeing borne a new not of mortall, but of immortall seede, &c.*

18. Quest. *Of certaine externall offices of loue, as in giuing honour one to an other, &c.*

v. 10. *In giuing honour, goe one before an other.* 1. The Apostle taketh away the impediments of brotherly loue: which is much hindred, when due reuerence and honour is not giuen vnto those to whome it belongeth: when men see they are neglected and contemned, it breaketh off loue: as in the Apostles time the Grecians murmured against the Hebrewes, when they saw their widows neglected in the daily ministring, Act. 6.1. whereas on the contrarie, *nihil tam facit amicos, &c.* nothing so much maketh friends, as when one seeketh in giuing honour to preuent an other, *Chrysost.* 2. Honour is nothing els but a reuerent opinion (testified by decent outward signes) which we haue of ones vertue, dignitie, or desert: so honour consisteth first of an inward, modest, and lowly opinion, which one hath of himselfe, preferring an other before him: Philip.2.3. *In meekenes of minde euery one esteeme other better then himselfe:* then this honour must be testified, by outward signes, as the reuerent gesture of the bodie, and by outward helpe, and reliefe, which the Apostle calleth honour, 1.Tim.5.17. and this honour is due vnto men for three respects, of their place and dignitie, their vertue and excellent gifts, and their merit and desert. 3. Now we must one preuent an other, in giuing of honour: we must not expect to be saluted first, and then to resalute againe: and this honour here spoken of, must not onely be giuen by inferiours to superiours, but the superiours also must haue due respect vnto the inferiours: and thus *animo*,

in

in mind, one may preuent an other in giuing of honour, though he can not alwaies performe it *opere*, in outward act, because of his place, *Tolet*. 4. Now there are three sorts of men, that faile in this dutie; first they which are rude and rusticall, and know not how to giue vnto euery one his due; then the ambitious, that onely seeke their owne honour; thirdly, such as by their euill manners doe disgrace themselues, and shew themselues vnworthie of all honour. 5. Here there are two extreames to be auoided, the one is of φιλοτομία, ambition, in hunting after honour, as Absolon did by his dissembled courtesie: the other is ἀφιλοτιμία, the declining of all kind of honour, which is nothing els but rusticitie and rudenes, such as was in *Diogenes* that Cynick: for if all seeking of honour were vnlawfull, then neither by honest actions would men regard to be honoured; which kind of desire of honour the Apostle commendeth, 1. Thess. 4. 12. φιλοτιμεῖσθαι, to contend as it were for honour *to be quiet, and to doe their owne busines: Pareus.*

v. 11. *Not slouthfull to doe seruice, &c.* 1. *Chrysostome*, whome *Theophylact* followeth, doe referre this to the particular precept of loue; that we should be readie, not to loue in the inward affection onely, but to stretch forth *manus adiutrices*, our helping hands: so also *Gualter* thinketh that here an other impediment of loue is remooued, which is to seeke excuses and delaies, *dilectio non admittit moram*, loue admitteth no delaies: likewise *Pellican* and *Calvin*, that we should *præterita vtilitate nostra, &c.* neglecting our owne profit, lend our helpe vnto our brethren. 2. some yet more particularly restraine it to the former precept of yeelding honour one to an other, *Oecumen.* so also *Lyranus*, we should not be slothfull, *præstando humilitatem*, in shewing humilitie to our neighbours: likewise *Erasmus* doth interpret it, *sedulitatem exhibendi officij*, diligence in performing of our dutie. 3. *Origen* vnderstandeth it of our loue and dutie toward God; we must not be slothfull, least any of vs should heare from the Lord, *serve male & piger, O thou euill seruant and slow:* so also *Theodoret, Ambrose.* 4. But it is better referred generally to the sedulitie and industrie, which euery one should shew in his vocation and calling, both toward God, and our neighbour: so *Haymo, velox ad omne opus bonum*, swift to euery good worke: this sense follow *Marlorat* here is forbidden, *tarditas inadeundis muneribus*, slacknes in doing our dutie: so also *Osiander, Pareus.*

19. Quest. *The duties and properties of our loue toward God.*

v. 11. *Feruent in spirit.* 1. some vnderstand by the spirit, *charitie* kindled in the heart by the spirit, *Tolet, Faius:* and so interpret it of the duties of loue toward our brethren; but zeale and feruencie of spirit especially is seene in matters toward God; his glorie and honour is the obiect of our zeale, and feruencie of spirit. 2. *Lyranus* by spirit, vnderstandeth the minde and affection, but referreth it to the former precepts of loue toward our brethren. 3. *Origen* interpreteth *spirit*, to be the holy spirit of God; we which liue *sub lege spiritus*, vnder the law of the spirit: and referreth it wholly vnto our dutie toward God; *in feruore spiritus, calore fidei cuncta peragamus*, let vs doe all by the feruencie of the spirit, and heat of faith. 4. *Basil* maketh the obiect also of this feruencie, to be the doing of the will of God; but by the feruencie of spirit, he vnderstandeth, *ardens studium*, an ardent desire and continuall diligence to doe the will of God, in the loue of Christ; *regul. brev. resp.* 259. 5. But whereas the spirit may be taken both waies, for the holy spirit, and for the minde of man, *Peter Martyr* thinketh that both here may be vnderstood; so also *Oleviane, si spiritus Dei zelum in cordibus accenderit*, if the spirit of God doe kindle zeale in our hearts: and that is *Chrysostomes* meaning, when he saith, *si vtramque hanc flammam adeptus fueris*, if thou hast obtained both these flames, &c. that is, the spirit of God inflaming the soule with charitie.

Serving the Lord: because there is great affinitie betweene these two words in the Greeke tongue, καιρῷ, *time*, and κυρίῳ, *Lord*; there are which preferre the first reading. 1. *Ambrose* giueth this sense, that men should applie themselues wisely to the time, and not rashly and vnaduisedly, without due respect of time and place, euery where, and vpon euery occasion to vtter our conscience: thus Paul serued the time, when he circumcised Timothie, but Titus he would not be induced to circumcise: and *Ambrose* giueth this reason, why he misliketh the former reading; because, hauing deliuered so many precepts before, wherein God is serued, it had beene superfluous for the Apostle to adde this: But *Tolet* taketh

away this reason, because in those daies of persecution, it was necessarie to exhort the brethren to cleaue vnto God, and to professe his worship notwithstanding trouble and persecution: this sense of *Ambrose* followeth *Calvin*, that they must *accommodare se tempori*, accommodate themselues to the time: and *Pellican*, *sciat se attemperare omnibus horis*, euery one must know how to temper himselfe for euery season: so also *Gualter*, who expoundeth this place by that, Eccles. 3. 1. that there is a time for all things. 2. Some following the same reading, expound it of the occasion and opportunitie, that we ought to take to doe good, *Martyr*. 3. *Erasmus* also giueth this sense, that we must beare patiently, *si quid pro tempore acciderit, incommodi*, if any thing fall out for the time incommodiously. 4. *Origen* hath an other interpretation, that because the time is short, they that haue, should be as though they had not: as the Apostle saith in the same sense, Eph. 5. redeeming the time, because the daies are euill. But *Beza* giueth this reason, why this reading can not be receiued at all; because no such phrase is found in the Scripture, to serue the time in any such sense: temporizers, and time-seruers rather are reproued in Scripture, then commanded.

The other reading then is the better, which *Chrysostome*, *Theophylact*, *Haymo* follow, the Syrian interpreter, *Hierome, epist. ad Marcell. Lyranus*, *Beza*, *Tolet*, *Olevian*, *Faius*, *Pareus*, with others. And according to this reading, 1. *Chrysostome* maketh this to depend vpon the former precepts, because what is done toward our brother redoundeth to God, and he will reward it. 2. *Pareus* thinketh it concerneth the masters and Lords of the world, that they should consider that they haue also a Lord in heauen; but this is too particular. 3. *Haymo* maketh it an absolute precept, that we should serue the Lord, not be seruants to vice, or our owne pleasure. 4. *Gryneus* thinketh this sentence containeth an opposition betweene the seruice of the Gentiles, which was yeelded vnto idols, and the seruice of Christians which must be giuen vnto God. 5. *Faius* taketh it to containe a secret reason, why we should serue God, because he is our Lord; and to the Lord belongeth seruice. 6. *Tolet* thinketh that the Apostle had relation to those times, when the Christian faith was *persecutoribus exposita*, exposed to persecution: and therefore the Apostle exhorteth to the seruice of God, and franke profession thereof, notwithstanding those troubles. 7. But I approoue rather *Beza* his collection, which thinketh this is added to the former precepts of Christian charitie, *vt à monitis Philosophorum distinguantur*, to distinguish them from the precepts of Philosophers, &c. the ende whereof was vaine-glorie: but these duties must be performed by Christians to the glorie of God: so *Pareus*, *in omnibus Dei gloriam spectemus*, we should in euery thing looke vnto Gods glorie: so *Lyranus*, *hoc fiat principaliter propter Deum*, this should be done principally for God.

20. Quest. *Of the remedies against the calamities of this life, namely, hope, patience, prayer.*

Of hope and the nature thereof.

v. 12. *Reioycing in hope.*] 1. *Chrysostome* taketh this to be added by the Apostle as an encouragement to all the former duties, namely, the expectation of the reward; *spes adomnia audentem facit*, hope maketh one bold to all things: *Gorrhan* followeth this sense. 2. *Lyranus* maketh the coherence with the former precept of seruing God, because his seruice bringeth a reward with it: so also *Tolet*, *spes confirmat animas in obsequia Dei*, hope confirmeth the minde in the obedience of God. 3. *Hugo* hath particular relation vnto the precept of louing our enemies, which none can doe without hope of reward: but that precept followeth afterward, v. 14. 4. But I consent rather vnto them, which take this *aphorisme* of the Apostle to be *de remediis calamitatum*, of the remedies against calamities, which are these three following, *hope*, *patience*, *prayer*, *Pareus*: so also *Oleviane* thinketh that the Apostle here sheweth, *quomodo superare debeamus obstacula*, how we should ouercome the obstacles and impediments.

In hope. Hope is nothing els, but a grace and faculty wrought in the minde by the holy Ghost, whereby we hope in due time, for the accomplishment of that saluation now begun, which we are assured of by faith: where in the nature of hope, we consider the obiect of hope, then the qualitie and condition thereof. 1. The obiect in generall of hope: it is first *difficile*, hard, for that which is ease and in mans power, is not hoped for, but presently enioyed: yet it is not *impossibile*, for no man can hope for that which is impossible: and againe, *spes est futurorum*, hope is of things to come, *Chrysostome*: whereupon hope hath partly griefe, because the full fruition of hope is deferred; partly ioy, because

becauſe hope doth certenly expect; and ſo maketh the things, that are abſent, preſent: for vnleſſe they were in ſome ſort preſent, hope could not bring forth ioy. 2. the proper obiect of hope is the kingdome of God, and euerlaſting life: for the thing which we hope for, muſt be of great value, otherwiſe the hope thereof ſhould not be ſo ioyous, whereas all earthly things, are vaine and of no value: and it muſt be alſo certaine and permanent, whereas things of this world, are tranſitorie and caſuall. And though the principall obiect of our hope be eternall life, yet here are not excluded from our hope, the good things of this life, ſo farre forth as they concerne the glorie of God, and the furtherance of our ſaluation; as the Apoſtle ſaith, Rom. 8. 32. *who ſpared not his owne Sonne, &c. how ſhall he not then with him giue vs all good things alſo.* 3. This expectation of hope is certaine; which hath two grounds, the promiſes of God in Chriſt, which are bound with an oath: which are two immutable things, the promiſe and word of God, and his oath, *it is impoſſible God ſhould lie*, as the Apoſtle ſaith, Hebr. 6. 18. whereupon he calleth our hope the anker-hold of the ſoule: the other ground is the power and all-ſufficiencie of Chriſt, as the Apoſtle ſaith, *I know whome I haue beleeued, &c. that he is able to keepe that which I haue committed vnto him againſt that day: Olevian.* 4. But here this doubt ariſeth, that here hope is put before patience: for firſt the Apoſtle ſaith, *reioycing in hope*, then, *patient in tribulation*: and yet, Rom. 5. 4. it is ſaid patience bringeth forth experience, and experience hope. The anſwer is this, that this is ſeene *in rebus maxime coniunctis*, in things of a neere coniunction together, *vt ſe mutuo inferant*, that they mutually beget themſelues: as the clouds bring raine, and by the falling of the raine by the raiſing of vapours clouds are engendred: ſo the Philoſophers ſaid, that vertues ſprang of good actions, and they againe ſprang of vertue: as *Chryſoſtome* here ſaith, that *ex dilectione*, out of loue commeth the exhibiting of honour, and loue againe, *ex illo accenſus*, is kindled and encreaſed by it: ſo hope in the order of nature firſt bringeth forth patience, and then patience encreaſeth and confirmeth hope, *Martyr*: ſee the very like queſtion of probation, and patience, 5. Chap. queſt. 5.

Patient in tribulation. 1. There are two kinds of afflictions and tribulations in this life; *ordinarie*, ſuch as are the cares of the world, continuall labour and trauell, diſeaſes, ſickneſſes, which all were brought in by ſinne; *extraordinarie*, as perſecution which is raiſed by the world againſt the children of God for the truth ſake: of this the Apoſtle ſpeaketh here; of tribulation *illata à perſecutoribus*, which is brought vpon men by perſecutors, *Haymo.* 2. This is a ſecond remedie againſt calamities, that if they doe encreaſe, then our hope muſt confirme vs patiently to beare them; as the Apoſtle ſaith, *Ye haue neede of patience, &c. that ye might receiue the promiſe*, Hebr. 10. 36. 3. And vnto patience theſe reaſons ſhould perſwade vs, 1. becauſe tribulation is *omnibus bonis communis*, common to all good men; as the Apoſtle ſaith, *no tentation haeh taken you, but ſuch as appertaineth to man*. 2. we muſt conſider, that nothing falleth out without Gods prouidēce; there is no affliction which he knows not; and therefore we ſhould reſt contented with the good will and pleaſure of our heauenly father, he woundeth and he healeth againe, Iob 5. 18. 3. likewiſe it muſt be remembred, that God is iuſt, and our ſinnes haue deſerued whatſoeuer is laid vpon vs, and much more; therefore the conſideration of our ſinnes, which iuſtly procure Gods iudgements, ſhould make vs patient; as it is ſaid, Pſal. 107. *fooliſh men are plagued for their offences.* 4. likewiſe the Lords mercie muſt be had in remembrance, who puniſheth not according to the greatnes of our ſinnes; Lament. 3. 22. *It is the Lords mercie, that we are not conſumed*: he remembreth his mercie in iudgement. 5. adde hereunto, that like a father that chaſteneth his child, ſo the Lord laieth not more vpon his children then they can beare, he giueth an iſſue together with the tentation, 1. Cor. 10. 13. 6. and laſtly, the Lord cauſeth our afflictions to worke our further good, in ſtrengthening and confirming our faith, in purging and refining vs, as Iob ſaith, *exibo ſicut aurum*, I ſhall come forth tried like vnto gold.

Of patience.

Reaſons moouing vnto patience.

Continuing in prayer. 1. this is as *Chryſoſtome* calleth it, *alia armatura*, an other armour or weapon, againſt affliction: wherein appeareth the *neceſſitie* of praier, whereby is ſupplied by diuine helpe, that which we cannot of our ſelues attaine vnto: and the *dignitie* of Gods children, that are admitted continually to Gods preſence, as it were a great fauour, for a Prince vpon all occaſions to ſuffer his ſubiects to come vnto him: and further this priuiledge praier hath, that although other helps may be denied vnto vs, yet praier can nothing hinder: the ſpirit of the faithfull is free to haue recourſe vnto God. 2. In that the Apoſtle would haue vs continue in praier, 1. it fauoureth not the fanſie of the *Enchites*,

Of praier.

and *Pſalliones*, that did nothing els but pray continually: for the buſines of our vocations must be alſo attended vpon: and if men ſhould doe nothing but pray continually, they muſt needes fall into that fault of *battalogie*, that is, much babling, which our Sauiour reprooueth in praier. 2. ſome vnderſtand it of inſtance and earneſtnes in praier: as the vulgar Latine readeth, *orationi inſtantes*, inſtant in praier: ſo alſo *Marloret*, *frigidè oramus*, that we ſhould not pray coldly: and ſo our Sauiour by *praying continually*, vnderſtandeth not to faint in praier, Luk.18.1. 3. *Auguſtine*, whom *Gualter* followeth, vnderſtandeth this place of continuing in praier: of the ſet houres of prayer euery day, which ſhould by no meanes be intermitted; as Daniel praied thrice in a day. 4. *Pellican* vnderſtandeth that place, 2.Theſſ. 5.17. pray ἀδιαλείπτως, without ceaſing, *non de murmure oris, ſed deſyderio cordis*, not of the ſound of the mouth, but the deſire of the heart: ſo *Oleviane*, *placatus animus ſemper in Deum reſpicit*, a mind at peace in it ſelfe, alwaies looketh vnto God. 5. *Martyr* referreth it to the often occaſions which Chriſtians haue, *quoties aliquid occurrit*, as often as any thing offereth it ſelfe, either any thing which grieueth, or any thing to be asked, pray: and he vnderſtandeth it of ſuch praiers, *quæ tanquam ardentes faces iaciuntur in cœlum*, which as burning brands are caſt vp into heauen: ſo alſo *Oſiander*, *ſemper habemus*, *&c.* we alwaies haue ſomewhat either to aske for our ſelues, or our brethren, or to giue thanks for: I take of all the reſt theſe two, that we muſt be readie vpon euery occaſion to turne vs vnto God by praier, and when we pray, to pray inſtantly and feruently.

What it is to pray continually.

Why the Lord deferreth the requeſts of his children.

3. But here the queſtion will be asked, why the Lord heareth not our praiers preſently, that we neede not continue ſo in praier; and our Sauiour ſaith, *God* (at the inſtance of the praiers of his children) *will auenge him quickly*, Luk.18.8. The anſwear is, that God heareth quickly, and performeth our requeſts quickly: as he is ſaid to doe a thing quickly, that doth it, *quamprimum ſe offerat occaſio*, as ſoone as opportunitie ſerueth: ſo that *mora non eſt in Deo, ſed in ſenſu noſtro*, the ſtay is not in God, but in our ſenſe, *Martyr*: like as a carver firſt finiſheth one part of his worke, then an other, ſo God bringeth forth euery thing in due time, *Olevian*: and further by this meanes, when God deferreth our requeſts, our faith is exerciſed and tried: and *illuſtrius eſt*, *&c.* the benefit is ſo much the greater when it commeth, *Gualter*: and further, we muſt pray continually, becauſe ſo is the will and pleaſure of God; as the Apoſtle ſaith, 1. Theſſ. 5. 17. *Pray continually, in all things giue thanks, for this is the will of God in Chriſt Ieſus: Olevian.*

21. Queſt. *Of the communicating to the neceſſitie of the Saints, and of hoſpitalitie.*

v. 13. *Communicating to the neceſſitie of the Saints, &c.* 1. The word is χρείαις, *vſes*, rather then *neceſſities*, as the vulgar Latin readeth; and *Eraſmus*, leaſt we ſhould thinke, that they are not to be ſuccoured, but in extreame neceſſitie, *Beza*. *Tolet* anſweareth, that yet the other word *neceſſitie*, is better retained, becauſe all that want, are in neceſſitie, *annot.* 23. but, the word ſhould be ἀνάγκαις, if it were to be tranſlated, *neceſſities*, as *Eraſmus* noteth alſo. 2. And yet though we are commanded to miniſter to the vſes of the Saints, we muſt not giue ſupplie, *delicijs*, to their dainties, and beſtow ſuperfluouſly vpon them, *Theophyl.* as afterward in time of ſuperſtition, liberalitie was turned into ſuperfluitie. 3. *Origen* maketh mention of an other reading, as though the word ſhould be μνείαις, memories: which *Ambroſe* followeth, and giueth this ſenſe, that we ſhould remember the Saints, to imitate and follow their life and godly example: but the vſuall reading is rather to be receiued, and ſo *Chryſoſtome*, *Theophylact*, and the Syrian interpreter read. 4. And where the Apoſtle ſaith, communicating, *Haymo* following *Origen* obſerueth, that the Apoſtle ſaith not, giue, as it were of almes, but *communicate: honeſtiori vocabulo vſus eſt*, the Apoſtle vſeth a fitter terme, to ſhew that the Saints had as it were an intereſt in their goods: and beſide, as *Calvin* obſerueth, this word ſheweth, a communicating in affection; that they ſhould relee[illegible] them, as though they themſelues ſuffered with them; as the Apoſtle ſaith, *remember thoſe that are in bonds, as if your ſelues were bound with thē: Chryſoſt.* obſerueth further vpon this word (communicate,) *quod plus accipiant, quā præſtant*, they receiue more then they beſtow: *res iſta negotiatio eſt*, for this matter is a kind of marchandiſe, the one cōmunicateth tēporal things, the other ſpiritual, making them partakers of their prayers. 5. But *Tolets* gloſſe is here very corrupt, *ſit particeps meritorum*, he that giueth is partaker of their merits, which the Saints haue in their ſufferings: for the paſſions of the Saints merit not, though the Lord crowne their ſufferings in mercie: the Apoſtle ſaith, *the afflictions or ſufferings of this life, are*

Heb.13.4.

are not worthie of the glorie which ſhall be reuealed, Rom. 8. but God indeede ſhall reward the works of charitie exerciſed vpon the Saints: in which ſenſe our Sauiour ſaith, Luk. 18. *make ye friends of the vnrighteous mammon, that when ye want they may receiue you into euerlaſting habitations:* for although good works are not the cauſe of euerlaſting life, yet they are a rule, according to the which God will giue euerlaſting life, *Martyr.* 6. Now the Apoſtle nameth the Saints, which were the faithfull redeemed by Chriſts blood, and ſanctified by his ſpirit: ſhewing that although charitie ſhould be extended to all, yet ſpecially we ſhould preferre *domeſticos fidei*, ſuch as are of the houſhold of faith, *Gualt.* as the Apoſtle ſaith, Gal. 6. 10. and by this is ſignified, that we ſhould not exerciſe our charitie on them onely which are knowne vnto vs, but euen vpon ſtrangers, and all the godly, *Oſiand.* as the Samaritane did ſhew mercie on him, that fell among theeues: and further, here we learne what the dutie is, which we ſhould performe vnto the Saints: not in caruing and painting their images, when they are dead, but in ſuccouring their neceſſities while they liue, *Pareus.* 7. So here there are three ſpeciall motiues vnto this dutie of beneficence, *compaſſio neceſſitatis, dilectio ſanctitatis, liberalitas communicationis*, the compaſſion of neceſſitie, the loue of ſanctitie, and in communicating liberalitie, *Gorrhan.*

Following, or purſuing hoſpitalitie. 1. *Chryſoſtome* obſerueth, how the Apoſtle in euery one of theſe precepts vſeth *emphaticall* phraſes: as he ſaid before *continue in prayer*, not, *pray onely:* and *communitie to the vſes of the Saints*, not *giue:* ſo here he ſaith not, *embrace hoſpitalitie*, but *purſue, follow it.* 2. in thoſe daies, the Apoſtles and other diſciples went preaching from citie to citie, and they had not their *publica hoſpitia*, common hoſpitals to receiue ſtrangers, and therefore this exhortation was then moſt needefull, *Oſiand.* 3. *Origen* obſerueth, and ſo *Haymo*, that where he ſaith, *follow hoſpitalitie*, he would not, that we ſhould onely receiue them, that come vnto vs, *ſed requiramus*, but we ſhould ſeeke them, and follow them, and vrge them to come home vnto vs, as Abraham and Lot did: the ſame note hath *Chryſoſtome*, and *Martyr*, *Gualter:* for the word διώκω, ſignifieth to purſue, to apprehend one that fleeth: and ſo the Saints, which otherwiſe of modeſtie would not offer themſelues, ſhould be invited, and intreated, and followed after, *Tolet.* 4. *Gorrhan* further noteth in this word, that it ſignifieth, that *aſſidue*, we ſhould continually practiſe hoſpitalitie: *ne frequentia hoſpitum ſit nobis oneroſa*, that the frequencie of ſtrangers ſhould not be burthenſome vnto vs. 5. And ſeeing that hoſpitalitie was euen commended among the heathen, who worſhipped *Iuppiter* διξένιον, the God of hoſpitalitie, yet the Athenians made it a capital offence not to ſhew the way to a ſtranger; much more ſhould it be practiſed among Chriſtians: and the Apoſtle here doth not exhort vnto any baſe ſeruice, for it is a princely and noble worke to giue hoſpitalitie: as it is ſaid of *Titus* the Emperour, that he was wont to ſay, that he had loſt that day wherein he had not conferred ſome benefit: the Iſraelites were mooued vnto hoſpitalitie vpon this reaſon, becauſe they had bin ſometime ſtrangers: and we, in regard of that, which may fall out hereafter, ought to be ſtirred vp to this dutie: for who can promiſe any certentie of habitation to himſelfe, or his poſteritie after him, *Mar.*

21. Queſt. *How our enemies are to be bleſſed, Bleſſe them that perſecute you*, v. 14.

1. *Lyranus* maketh this the connexion of this precept with the former, that as before he ſhewed how charitie ſhould be expreſſed *in affectu*, in the affection, v. 10. *be affectioned:* then *effectu*, in the effect, *in giuing honour, &c. and in diſtributing*, and ſuch like: now he declareth how charitie muſt appeare and ſhew it ſelfe, *in ſigno*, in the externall ſignes, as firſt in words: but I rather approoue *Chryſoſtomes* connexion: the Apoſtle hauing preſcribed the duties that muſt be exerciſed toward our domeſticalls, now teacheth how we ſhould behaue our ſelues towards them without: for he that firſt practiſeth all duties toward his friends, ſhall be better prepared how to vſe his enemies.

2. The Greeke word is εὐλογεῖτε, *benedicite, bleſſe ye:* which word is taken three waies in Scripture; as either God is ſaid to bleſſe man, as he bleſſed the houſe of *Obed Edom*, 2. Sam. 6. where the Arke was, and then to bleſſe, is *aliquid muneris conferre*, to conferre ſome gift, as *Origen* noteth: God bleſſeth, when he maketh one to proſper, and beſtoweth ſome ſpirituall, or temporall gift: or man is ſaide to bleſſe God, that is, to praiſe his name, and giue him thanks: or one man is ſaid to bleſſe an other: which is either to ſpeake well of him, or in wiſhing well vnto him, as Iacob is ſaid to haue bleſſed Ephraim and Manaſſes the ſonnes of Ioſeph, that is, to haue praied for their proſperitie: and ſo it is taken here: *Pererius* addeth

a fourth signification, when to *blesse* by the contrarie, signifieth to curse, as when Iobs wife bad him *blesse God*, that is, curse him: but that ironicall vse of the word is impertinent here.

3. Further, it may be obserued, that the Apostle choseth rather to say, *benedicite*, blesse ye, then *benefacite*, doe ye well, or *bene precamini*, wish well: for this last is not sufficient, vnlesse we expresse our charitie by some outward signe: and the first is not alwaies in our power: though we must doe well also to our enemies, when we may: but to blesse and vse good words, at all times may be done, *Tolet:* and the Apostle in expressing the same thing by the negatiue, *blesse and curse not*, sheweth how hard a thing this is to doe, and therefore he doth inculcate it againe, and thereby he admonisheth, that we should be constant, still to blesse, although they cease not to persecute vs: and not to blesse in part, and curse in part, *Tolet.*

4. Neither doth this precept onely admonish vs, *vt bene loquerentur*, to speake well of our enemies, as *Erasmus* readeth: but in the repetition, so much is insinuated, that we should not onely abstaine from cursing or euill speaking, but wish vnto them well, in praying for their conuersation, *Martyr, Beza.*

5. *Bucer* denieth, that here we are commanded to praise our enemies, *non iubet, vt laudemus, &c.* he biddeth not that the persecutor should be praised, but that we should pray for them, and admonish them with mild and gentle words: but *Pet. Martyr* here sheweth, our enemie may be praised also: we must distinguish betweene the euill that is in them, and the good gifts of God, which they haue, which we are not to obscure and extenuate, howsoeuer they are euill affected toward vs: as Paul did commend in Agrippa, his knowledge of the Prophets, Act. 26, 27. and *Æschines*, though *Demosthenes* were his enemie, yet commended vnto the Rhodians his eloquence in that bitter oration, which *Demosthenes* made against him. This also is true, but it is not within the compasse of the Apostles precept here: which admonisheth vs, both with good words, and good desires, to qualifie the hatred of our enemies.

6. This lesson, which Paul teacheth others, he practised himselfe, 2. Cor. 4. 13. *we are euill spoken of, and yet we blesse:* and he himselfe had learned it first of his and our Master our blessed Sauiour, Matth. 5. 34. *Blesse them that curse you, pray for them that persecute you:* wherein we see the perfection of Christian precepts beyond the counsell of the wise heathen: *Vespasianus* thus resolued, that it was not lawfull to reuile a Senator; but if he rayled first, then one might reuile him againe, for by his rayling he had depriued himselfe of his Senators dignitie. Now if it be not lawfull to curse our enemie, much lesse should men reuile any others, *Martyr.*

7. Here might be noted the opinion of *Thomas Aquinas*, who denieth that this is a precept, to pray in particular for our enemies, but a counsell onely of perfection: and that this bindeth no further as a precept, then that we exclude not our enemies generally from our prayers, and to helpe them in the extreame case of necessitie: but this shall be handled among the Controuersies.

22. Quest. *Of the reasons which should moue vs to loue our enemies.*

Chrysostome produceth these reasons. 1. *præmiorum procuratores sunt, &c.* they are procurers of our reward, which persecute vs: for they are pronounced blessed, that suffer for righteousnes. 2. *multum erga Christum amorem ostendit, &c.* it sheweth great loue toward Christ, when we are content to endure reproches for his name: whereas it is a signe of small loue, when men are impatient against their persecutors. 3. *aduersaries stupefacies, &c.* thou shalt astonish the enemie, when he seeth thy patience, and thereby he will know, that thou seekest an other life, contemning all the troubles of this: *& sic à persecutione abstinebit*, and so he will abstaine from persecuting of thee. 3. *sunt materia pulcherrimarum virtutum &c.* they are the matter and occasion of most goodly vertues: for as the Apostle saith, *tribulation bringeth forth patience*, Rom. 5. 3. 4. S. Iames saith, c. 1. *Let patience haue her perfect worke:* so that vnlesse we by patience hold out to the end, all is nothing, our faith is imperfect, our hope imperfect: whatsoeuer we doe is imperfect, *Martyr.* 5. an other reason is, because God hath euen among our persecutors, *aliquos electos*, some elect, which shall at the last be conuerted vnto him, *Osiander.* 6. Adde hereunto, that we must acknowledge *iustum imperium Dei*, the right and soueraignty, which God hath ouer vs, so to dispose, that our enemies should persecute vs, which made the Prophet Dauid patiently to beare Shemei his reprochfull words: *it may be* (saith he) *that God hath bidde him curse*

Dauid:

Dauid: we ſhould then herein ſubmit our ſelues to the will of God, *Gryneus*. 7. and further, *conſcientia propriæ infirmitatis*, the conſcience of out owne infirmitie ſhould moone vs to patience, as the Preacher ſaith, Eccleſ. 7.22.23. *Gine not thy heart to all the words that men ſpeake, &c. for oftentimes thine heart knoweth that thou alſo haſt curſed others*, *Gryneus*. 8. the excellencie of this vertue ſhould mooue vs: that whereas it is an ordinarie thing to loue our friends, *hoc Philoſophici viri eſt*, euen the Philoſophers could doe that: it is a rare thing for one to loue his enemies: *iſtud angeli eſt*, ſuch a man is an angell, *Chryſoſt*. nay, which is more, herein we are not onely like to Angels; but vnto Chriſt himſelfe, who prayed for thoſe that did perſecute him. 9. to conclude, the inheritance of bleſſing is ours if we bleſſe, but if we curſe, *ad nos non pertinebit benedictionis inheritas*, the inheritance of bleſſing ſhall not appertaine vnto vs: See 1. Pet. 3. 9. *Pellican*.

Queſt. 23. *Whether it be not lawfull vpon any occaſion to pray againſt our enemies.*

It is euident, that both the Prophets ſometime curſed their enemies, as Eliſha did the children that railed on him, 2. King. 2. and Dauid ſaith in the Pſalmes, as he is alleadged by S. Paul, c. 11. 10. *Let their eyes be darkened, and bowe downe their backe alwayes*: as likewiſe the Apoſtles, as S. Peter curſed Simon Magus, *thy money periſh with thee*: Act. 8. and S. Paul Elymas the ſorcerer, Act. 13. 10. *O full of all ſubtiltie and miſchiefe, the child of the deuill, &c.* wherefore all imprecations are not lawfull, wherein theſe cautions muſt be obſerued.

1. Here the men of God, when they vſe imprecations and curſes, *non reſpiciunt ſuam cauſam, aut ſuas iniurias*, doe not looke vnto their owne cauſe, nor their priuate iniuries, but they conſider how the glorie of God is hindered by the wicked: and in that regard, they pray againſt them, as Dauid did againſt Achitophel, yet he was moſt patient in his owne particular, when Shemei reuiled him: ſo firſt the cauſe muſt be conſidered, it muſt not be priuate, but publike, *Mart*.

2. It muſt be conſidered, with what ſpirit they are mooued, which vſe imprecations: for the Prophets which vſed curſing, did it *ex ſpeciali vocatione, & ſpiritus ſancti inſtinctu*, by a ſpeciall vocation, and the inſtinct of the ſpirit, *Oſiand*. and ſuch curſes, as *Auguſtine* ſaith, *non ſunt de malo voto imprecantis, ſed de præſcio ſpiritu denuntiantis*, proceede not of the euill deſire of the curſer, but of the foreſeeing ſpirit of the denouncer, *lib. 16. contra Fauſtum, cap. 22*.

3. They muſt be conſidered who are accurſed: then the Prophets vſed to curſe, *quando aliquos incurabiles, & deploratos eſſe vident*, when they ſawe any to be incurable and paſt all hope, *Gualter*: they curſed onely thoſe which were profeſſed enemies of God, and godlineſſe.

4. Adde hereunto the ende, which one propoundeth to himſelfe in his curſing, it muſt not bee done, *livore vindictæ*, with deſire of reuenge, but *zelo iuſtitiæ*, with zeale of iuſtice, *Gorrhan*: for like as *iuſta impiorum vltio, &c.* the iuſt reuenge of the wicked agreeth vnto God, who is charitie it ſelfe, ſo in the zeale of iuſtice one may pray for the puniſhment of the wicked, and not therein offend, not beeing pricked forward with a revengefull minde in himſelfe, but looking to Gods iuſtice: as our Bleſſed Sauiour by himſelfe weepeth ouer Ieruſalem, becauſe they knewe not the time of their viſitation, *at idem cum agit cum patre*: but when he hath to deale with his father, then he thanketh him, that he had revealed thoſe things to babes, and hid them from the wiſe and prudent, Matth. 11. 25. *Olevian*. So we of our owne priuate inclination ſhould be readie to extend our loue vnto our enemies, but God muſt be loued aboue all; and when we ſet before vs his glorie and iuſtice, we may ſafely pray for the remooving of all impediments: Theſe cautions obſerued, all imprecations are not ſimply to be condemned: See this queſtion handled before alſo, c. 11. queſt. 12.

Queſt. 24. *Whether Saint Paul, in calling Ananias the high Prieſt painted wall*, Act. 23. obſerueth his owne precept here.

1. *Oecumenius* vpon that place thinketh that the high Prieſt was well enough knowne vnto S. Paul, but that he *per quandam diſpenſationem ſimulaſſe ignorantiam*, by a certaine diſpenſation did faine ignorance, which if it be done in time and place, is not faultie at all: But this cannot ſtand with the Apoſtles grauitie, and integritie, to affirme that which was not true, for then he ſhould haue beene guiltie of a lie.

2. *Auguſtine* hath an other anſwear, *lib. de ſerm. Dom. c. 35*. which *Beda* followeth,

that Paul ſpake figuratiuely: that Chriſt beeing come, the high Prieſthood of the lawe was aboliſhed: as if he ſhould haue ſaid, *ego alium agnoſco ſacerdotem, &c.* I acknowledge an other high Prieſt, for whoſe name I doe beare theſe things, whom it is not lawfull to curſe. But this had beene likewiſe farre from the Apoſtles ſimplicitie: and howſoeuer he were not high Prieſt, *de iure*, in right, yet he was *de facto*, in fact, at that time: therefore this could not haue excuſed him.

3. *Auguſtine* hath an other anſwear: *hæc verba minus intelligentibus convitium ſonant, intelligentibus prophetia eſt*, theſe words to them that vnderſtand not ſeeme to be rayling, but to thoſe that rightly vnderſtand them they are a propheſie, &c. ſo alſo *Beda* obſerueth, becauſe the Apoſtle doth ſay in the *indicatiue moode, God ſhall ſtrike thee*, not in the *optatiue, God ſtrike thee:* ſo alſo *Faius* ſaith, it is *prædictio, non imprecatio*, a prediction, not an imprecation. But although theſe words, *God will ſtrike thee*, are a prediction: yet that other tearme, *painted wall*, may ſeeme by S. Pauls anſwear to haue beene not farre from reviling: which ſome thinke Paul would haue forborne, if he had knowne him to be the high Prieſt.

4. *Caietan* thinketh that S. Paul knewe him not to be the high Prieſt, but yet he could not be ignorant, that he was the iudge at that time: yet it was lawfull for Paul by his Apoſtolike authoritie, to denounce the curſe of God againſt an vnrighteous iudge: but at that time it was not expedient: and therefore he alleadgeth the lawe, not to excuſe his ſinne, *ſed ad excuſandum factum*, but to excuſe his fact, that he did it ignorantly: But it was not lawefull by the lawe, for an Apoſtle or any other to reuile the Iudge: and the Apoſtle in citing the lawe, maketh himſelfe ſubiect to the lawe: and as it was not expedient, ſo neither was it lawfull for any to reuile the iudge.

5. *Beza* here hath this anſwer. 1. he thinketh that Ananias was not high Prieſt at all vnder *Felix*, as he ſheweth out of *Ioſephus:* but that one Iſmael or Ioſephus was high Prieſt: to whom Ananias left nothing but a bare title, but he vſuped the office of the high Prieſt. 2. he ſaith it was no imprecation, but a denouncing of the puniſhment: as the Greeke phraſe ſheweth, τύπτειν σε μέλλει, *it ſhall come to paſſe that God will ſmite thee.* 3. and whereas he calleth him *painted wall: vehemens eſt oratio, & aſpera, à convitio tamen aliena*, it is a vehement ſpeach and ſharpe, but yet farre from railing: to this purpoſe *M. Beza*, with whom I conſent in the two latter parts of his anſwear, but I doubt of the firſt: for it appeareth by their obiection that ſtood by, *reuileſt thou the Lords high Prieſt?* that Ananias, was at this time the high Prieſt.

6. *Hierome* as *Eraſmus* here alleadgeth him, graunteth that S. Paul here ſhewed ſome humane infirmitie, *neq; eam præſtitiſſe manſuetudinem*, neither did ſhew that mildnes, which Chriſt ſhewed when he was ſmitten: and *Eraſmus* yeeldeth, that Paul here *non caruit humanis affectibus*, wanted not humane affections: as he elſwhere complaineth of the pricke of his fleſh, and there was contention betweene him and Bernabas. But we muſt not be ſo eaſily drawne, to charge ſo holy an Apoſtle, with this infirmitie of haſtie choller and anger, who was moſt patient.

7. *Eraſmus* thinketh that S. Paul might truely ſay he knewe him not to be the high Prieſt, becauſe he ſhewed himſelfe not to be as an high Prieſt in this action: *ſed re tyrannum*, but a tyrant indeede. But this is too nice and curious, for euen a Tyrant is a magiſtrate, and ſo to be reuerenced, though he be an euill one.

8. Some thinke aright, that Paul indeede was ignorant that Ananias was high Prieſt: and adde further that if he had knowne he had ſo beene, he would not haue vſed that ſharpe tearme of painted wall, *Oſiander, Pererius diſput. 2. numer. 9.* But the Apoſtle knewe that he was not onely forbidden to rayle vpon the Magiſtrate, but vpon any whomſoeuer.

9. Some thinke that S. Paul is in this his vehement defenſe to be excuſed, *quia ab eo imprudenter factum*, becauſe it was done of him ignorantly, *Iun. in parall.* but though S. Pauls ignorance might excuſe him, for reuiling the high Prieſt: yet it had beene a fault to haue reviled any: by this meanes S. Paul could not then be excuſed altogether by his ignorance.

10. For the full ſolution then of this queſtion: theſe three poſitions are to be admitted. 1. that S. Paul ſimply was ignorant, that *Ananias* was high Prieſt, whereof *Chryſoſtome* giueth two reaſons: his long abſence from Ieruſalem, and this tumultuous aſſembly, where no order was obſerued: adde hereunto, that the high Prieſt was changed euerie yeare, and S. Paul beeing perſecuted for his profeſſion and preaching of Chriſt, had no leaſure, nor liſt to enquire who was high Prieſt: and whereas it is obiected, that the high Prieſt might haue beene

beene diſcerned by his place, apparell, and the reuerence giuen vnto him: *Iunius* anſweareth well, that the high Prieſt was not to weare his prieſtly robes out of the temple: and it ſeemeth in this tumultuous aſſembly, the Tribune beeing abſent, who ſhould haue kept order, that they rather ſtood *plano pede*, on plaine foote, then ſat in any order: and it ſeemeth alſo that either ſmall reuerence was yeelded at all in this diſordered meeting, or that it was paſt, before S. Paul came in.

2. Againe, I graunt with *Auguſtine, Beda, Beza*, that this was no imprecation, but a prediction of Gods iudgement vpon this ambitious and vniuſt high Prieſt, as is before ſhewed.

3. Neither was that a reuiling tearme, to call him *painted wall*, but a vehement and ſharpe obiurgation: as Chriſt rayled not when he denounced *woe* vnto the Scribes and Phariſes, or called Herod foxe, *Beza:* and S. Paul, as *Cyprian* obſerueth, ſpake thus roundly to ſhewe the diſorder of that whole aſſembly, and the wrong which he had receiued, *lib. 1. ep.* 3. And whereas it will be obiected, that S. Paul in his anſwear did confeſſe he had railed, (though it were not indeede *conuitium, ſed libera obiurgatio*, a reviling, but a franke rebuking, as *Eraſmus* ſaith:) *Beda* well ſheweth the reaſon, why S. Paul ſo did, graunting ſo much to the peoples importunitie, that it was reuiling which indeede was not, *erudiens alios atq; ergo eos qui in poteſtate ſunt, modeſtius conuerſari monens, &c.* therein inſtructing others, and admoniſhing them to carrie themſelues modeſtly toward them which are in authoritie: and thus much of this queſtion: See more thereof in the handling of that Scripture *Hexapl. in Exod.* 22. 28. whence is produced this teſtimonie by the Apoſtle: but I inſiſt vpon this anſwear now reſolued vpon here.

Queſt. 23. *How we ſhould reioyce with them that reioyce, and weepe with them that weepe*, v. 15.

1. Becauſe one may forbeare from curſing his enemies, and may in words wiſh him well, and yet not doe it of loue: the Apoſtle proceedeth to the verie roote of loue, which is in the affection of the heart, *Chryſoſt.*

2. And whereas the former precept onely concerned our enemies, this may be practiſed both toward our friends and our enemies, *Tolet.*

3. But *Origen* obſerueth well, that we muſt vnderſtand this precept of the Apoſtle, not of euerie kind of ioy and griefe, but in honeſt and lawfull things, as if any man reioyce in his honour, wealth, or ſuch like, we are not to reioyce with ſuch: our Sauiour would not haue his Apoſtles to reioyce, becauſe they had caſt out deuils, Luk. 10. but if we ſee *ab aliquo aliquod tale opus geri, quod in cœlo ſcribi dignum ſit, &c.* any ſuch worke to be done by one, which is worthie to be written in heauen, as any worke of iuſtice, mercie, or that one is conuerted from the error of his life, with ſuch an one muſt we reioyce: likewiſe we muſt not weepe with thoſe which lament their dead, *& flent damna temporalia*, and weepe for the loſſe of temporall things: but if any man weepe and lament for his ſinnes, or ſuch like, *lachryme iungende ſunt cum talibus*, we muſt ioyne with ſuch in teares, &c. to the ſame purpoſe alſo *Haymo*, following *Origens* ſteppes.

4. But they muſt be vnderſtood to ſpeake comparatiuely: that they which reioyce or mourne for temporall things onely, or exceſſiuely: they muſt rather be reproued, then by our ioyning with them in like affection, be fed ſtill in their humor: for this precept bindeth vs, to reioyce in the outward proſperitie of the brethren, and mourne for their temporall loſſes alſo, but not ſo much as for ſpirituall: ſo here we muſt diſtinguiſh of ioy and griefe: *dolor ordinatus*, a moderate ſorrowe, as when one mourneth for the loſſe of a friend, as a mother for the death of her children: thus Chriſt wept in compaſſion with Marie weeping for *Lazarus:* there is *dolor inordinatus*, an inordinate ſorrowe for temporall things, when men lament too much for the loſſe of them; and in this ſenſe, we muſt correct their error, and yet comfort them what we can, *Paſ.*

5. *Chryſoſtome* noteth further: that the Apoſtle in the firſt place ſaith, *reioyce with them that reioyce:* becauſe this is the harder precept: for nature teacheth many to ſhewe compaſſion in the miſerie of their brethren, who yet doe envie their proſperitie: and againe he obſerueth, that the Apoſtle ſaith not, *ſolve proximi calamitatem*, take away thy neighbours calamitie, for that alwaies is not in our power, but weepe with him, this euery one may doe.

6. Now we ought thus mutually to be affected toward our brethren. 1. becauſe we are members of one myſticall bodie. 2. *nihil ita dilectionem conciliat*, nothing doth ſo much beget

beget loue as to communicate with our brother in his ioy and griefe, *Chrysostome.* 3. *sic tristitiam alleuas*, thus you lighten his griefe: *Invore teipsum liberas*, and free your selfe from envie, *Chrysost.* 4. and it is euerie mans case to shewe compassion, *considering if thou thy selfe be tempted*, Galat. 6.1. an other shall lend thee his teares in thine affliction, *Martyr.*

7. Three sorts of men fayle in this precept. 1. they which haue no feeling at all of other mens myseries, as the rich man neglected *Lazarus.* 2. they which goe yet further, and reioyce in other mens afflictions, for the which the Babylonians are reprooued, for insulting against the people of God, in their ruine, Isay. 47. 3. they are yet worst of all, that adde affliction to affliction, and do pray vpon those, which are in miserie, as the Amalekites laid wait for the Israelites in the wildernesse, *Gualter.*

Quest. 24. *What it is to be like affectioned one toward an other.*

v. 16. *Be like affectioned one toward an other:* First there is some difference in the translating of the words: secondly, in the coherence and sense: of the first sort, 1. some doe translate the word φρονοῦντες, *sentientes*, thinking the same thing, *vulg. Latine:* and some doe referre it to the vnderstanding, as *Anselme* doth expound it by that place, 1.Cor.1.10. that *ye be of the same minde and iudgement:* but there is an other word vsed νῦς, which indeede properly signifieth the intelligent part of the minde. 2. *Chrysostome* applyeth it to the opinion, that one should haue of an other, as if a poore man came in, *fac vt affectu te illi accomodes*, see that thou apply thy selfe in affection vnto him, not thinking thy selfe to be greater, because thou art rich: *magnum te putas?* doest thou thinke thy selfe to be great? thinke him to be so too: doest thou take him to be meane and base? so also take thy selfe to be, and there shall be no inequalitie: thus *Chrysostome*, and *Erasmus* to the like purpose: but this rather is insinuated in the next words, *be not high minded:* to this purpose also translateth the Syrian interpreter, *that which ye thinke of your selues, thinke of your brethren.* 4. some doe better thus reade, *eodem animo affecti, &c.* be like affected one toward another, *Beza, Vatablus, Mart.* and these doe vnderstand it rather of the will and affection, then of the minde and vnderstanding: so *Origen* also, *ita velimus proximo, sicut & nobis*, let vs wish vnto our neighbour as to our selues: *Tolet* also followeth this sense: But *M. Beza* will not haue εἰς ἀλλήλους, translated *alij in alios*, one toward an other, but *inter vos mutuo*, mutually among your selues: and to be the same with ἐν ἀλλήλοις, *among your selues*, c. 15. 5. but this phrase is before vsed, v. 10. in this verie sense, *one toward an other*, and therefore it is most like to retaine the same sense here.

Secondly, touching the coherence. 1. *Lyranus* hath reference vnto the former sentence *reioyce with them, &c.* that is, they should not onely seeme to reioyce, and mourne, but they should doe it from the heart without dissimulation: so also *Calvin* thinketh this precept cõprehendeth both the other, and vnderstandeth it of the mutuall sympathie, which should be among Christians, as fellow-feeling members: *Tolet* also and *Gorrhan* doe so vnderstand it with *Lyranus.* 2. But it is better to make the sentence more generall, that we should wish vnto others, as to our selues: as *Origen* expoundeth it by these words of our blessed Sauiour, Matth. 7. *What you would that men should doe vnto you, the same things doe vnto them:* this sense followeth *Gryneus:* and *Olevian* doth parallel it with that place, Phillip. 2.4. *looke not euerie man on his owne things, but euerie man on the things of others:* so here the Apostle generally exhorteth vnto concord, whether in the consent of the mind, or the knitting of the affections together, in all their counsels and actions, *Pareus:* as the Apostle vsing this verie phrase, Phillip. 2.2. doth subdiuide it into the coniunction of their loue and affection, and of minde and iudgement: *Be like minded, hauing the same loue, of one minde and iudgement, &c.*

Quest. 15. What it is to be *high minded*, and to be *wise in our owne selues.*

v. 16. *Be not high minded.* 1. *Chrysostome* thinketh, that the Apostle doth so often inculcate these precepts of humilitie to the Romanes, because they had many prouocations thereunto, in respect of the citie, which then had the Empire and rule of the world, and for other causes. 2. and this is the coherence of these words with the former: that whereas he had mooued them to mutuall concord, now he remooueth the two principall lets, the one is pride, when a man in an high conceite of his gifts, and despising others, ambitiously aspireth vnto great matters: and the other is arrogancie, when one in a selfe-loue is carried away with

with an ouerweening opinion of his wiſedome, and other gifts. 3. *Tolet* curiouſly diſtinguiſheth betweene the phraſe here vſed, *be not high minded*, and that c. 11. 20. for there it is all one word, (ſaith he) compounded of two ſimple words, ὑψηλοφρόνει, *be not high minded*: but here there are two words ὑψηλὰ φρονοῦντες, *minding high things*: and in that place he referreth it to the vnderſtanding and conceit: as when one thinketh better of himſelfe then there is cauſe, and here to the affection: But if the places be well compared, it may appeare, that in both places the Apoſtle ſpeaketh againſt ambitious aſpiring, ioyned with contempt and diſdaine of others: as there he would haue the Gentiles called to the faith, not to be lifted vp in minde in reſpect of the deiected Iewes: vnleſſe we will make this difference, that there the Apoſtle forbiddeth any to haue an haughtie opinion and conceit: that is, as *Calvin* interpreteth, *altos gerere ſpiritus*, to beare a loftie minde, and here he prohibiteth, ambitiouſly to ſeeke after high places, which is a fruit of the haughtineſſe of mind: as *M. Calvin* calleth it, *ambitioſè ſpirare*, to aſpire ambitiouſly.

Submitting or applying your ſelues to the lowly. 1. Some take this to be vnderſtood of the perſons of lowe degree: and make this to be the ſenſe, *apply your ſelues to the lowly*, that is, *in illorum vilitatem deſcende*, deſcend to their baſenes, *Chryſ. eorum conſortium ne aſperna-re*, diſpiſe not their companie: *Vatabl. cum eis humiliter conuerſando*, in conuerſing humbly with them: the *vulgar Latine* readeth, *conſentientes humilibus*, conſenting to the humble: that is, ſaith *Origen*, *amare humiles*, to loue the humble: he conſenteth with the humble, *qui cum humilibus ſe humiliat*, which humbleth himſelfe, with thoſe that are humble, *Haymo: humiliorum imitatores*, imitators of thoſe which are humble, *gloſſ. interlin. conſenting to the humble*, that is, in heart, and not with the mouth onely; *gloſſ. ordin. Gorrhan:* all theſe vnderſtand by the humble, the lowely, referring it to their perſons.

2. Some vnderſtand this word of the things rather then of the perſons: and take it in the neuter gender, that ταπεινοῖς, to the humble, may anſwear vnto ὑψηλὰ, the high things before ſpoken of, *Calvin, Beza, Pareus:* ſo alſo *Oſiander, humilia curate, tractate, &c.* reſpect and handle humble things: likewiſe *Tolet*, let them embrace baſe things, *quæ vilia mundus reputat*, which the world counteth baſe: And this ſenſe is to be admitted, by reaſon of the oppoſition of the words, though not onely.

3. *Faius* ſaith, *non tam res ipſæ, quam hominum affectus ſpectantur*, not ſo much the things themſelues, as the affections of men are here conſidered: true it is, that the obiect cannot be ſeuered from the affection: but it is euident, that the Apoſtle, by high and lowe things, meaneth the obiect of pride and humilitie.

4. *Pet. Martyr* comprehendeth, both baſe things, and baſe perſons: that we ſhould apply our ſelues vnto both: neither diſpiſing the one, not refuſing the other, euen meane and baſe miniſteries and ſeruices to profit our brother, as our B. Sauiour diſdained not to waſh his Apoſtles feete: and this is moſt agreeable to the Apoſtles meaning: now the other word συναπαγόμενοι, is not well tranſlated by the Latine interpreter *conſentientes, conſenting*, it properly ſignifieth *impetu quodam correpti*, carried as it were with force: ſhewing how prone we ought to be to deſcend to lowe and baſe things: *Beza* rendreth it, *obſecundantes*, ſubmitting your ſelues, the Syrian interpreter *adhærentes*, cleauing: *Vatablus, accomodantes*, applying your ſelues: our Engliſh *making your ſelues equall, &c.* giueth the meaning, rather then the ſenſe of the word.

Be not wiſe in your ſelues. 1. *Chryſoſtome* thus interpreteth it, *ne putetis vos ſufficere vobis ipſis*, thinke not that your are ſufficient for your ſelues: God hath ſo made vs, *vt alter alterius opera indigeat*, that one ſtandeth in neede of an other: ſo alſo *Theophylact* vnderſtandeth it of thoſe, which diſpiſe the counſel of others: and yet Moſes diſpiſed not the counſell of his father in lawe. 2. *Ambroſe* thinketh they are ſaid to be wiſe in themſelues, which turne their wiſedome altogether to their owne profit, and not to the good of others: ſo alſo the *interlin. gloſſ.* and *Gorrhan, ne prudentiam apud vos tantum exerceatis, &c.* exercite not your wiſedome onely for your ſelues, but for your neighbours alſo. 3. *Baſil regul. brev. reſp.* 260. interpreteth thoſe to be wiſe to themſelues, *qui ſolam humanam prudentiam, &c.* which onely haue humane wiſedome, and regard not the diuine will and pleaſure: ſuch we call worldly wiſe. 4. *Haymo*, he is wiſe in himſelfe, who *non authori ſapientiæ deputat, &c.* doth not aſcribe vnto the author of wiſedome, that wiſedome which he hath. 5. But all theſe are the effects of arrogancie; he which taketh himſelfe to be wiſe, diſpiſeth the counſell of others, conſulteth not with God, neither aſcribeth the praiſe to him; here

then

then the Apoſtle toucheth the verie roote and beginning of pride, which is *propriæ prudentiæ opinio*, the opinion of a mans owne wiſedome, *Marlorat*: ſo that here the Apoſtle remooueth an other let and impediment of humilitie, which is arrogancie, and that is *apud ſeipſum nimium ſapere*, to be too wiſe in himſelfe; ſuch the Prophet Iſay ſpeaketh againſt, *woe vnto them that are wiſe in their owne eyes, and prudent in their owne ſight*, Iſay.5.21. *Pareus*: ſo *Origen* before them, *hic cum arrogantia ſtultus eſt, &c. qui ſuam ſtultitiam quaſi ſapientiam colit*, he is arrogant and fooliſh, who adoreth his owne foliſhneſſe, as if it were wiſedome, &c. But here *Lyranus* aduertiſeth well, that prudence and wiſedome is here not taken properly, but in a certaine ſimilitude: for *vera prudentia, non niſi in bonis*, true wiſedome and prudence is onely found in the good, it is craft not wiſedome which the wicked haue. Now this arrogancie is the cauſe of all errors, which are of three ſorts, either errors in opinion and iudgement, or in practiſe of religion, or in life and conuerſation; for hereupon ſome haue deuiſed newe doctrines, and ſtrange worſhip; not contenting themſelues with the ſimplicitie of Gods word; as though they were wiſer then God; and they giue themſelues euer vnto groſſe ſinnes in their life, holding ſcorne to be admoniſhed by others, *Gualter*.

Queſt. 25. *How euill is not to be recompenced for euill*, v. 17.

1. *Chryſoſtome* noteth the generalitie of the ſpeach, *recompence* to no man, whether beleeuer or vnbeleeuer; not to a beleeuer, becauſe he is thy brother, not to an infidel and vnbeleeuer, that thou mayeſt winne him, *Haymo*. 2. *Origen* obſerueth, that *reddere malum*, to render euill, is a greater ſinne, *quam inferre malum*, then to offer euil at the firſt; for it may be that he did it ignorantly, *non ſenſiſſe malum, &c.* that he perceiued it not to be euill, which he did, but he that recompenceth euill ſheweth that he was not ignorant, that it was euill. 3. this precept concerneth onely particular wrongs; it is not extended to magiſtrates that render euill vnto offenders, according to the lawe, in Deut. *an eye for an eye, a tooth for a tooth*: and yet puniſhment is not euill, becauſe it is *opus iuſtitiæ*, a worke of iuſtice, *Gorrhan, Martyr*. 4. here that phariſaicall doctrine is reprooued, that they were to hate their enemies and loue their friends. 5. and if it be a ſinne, to render euill for euill, much more to recompence euill for good, the one is incident into our humane corrupt nature, but the other is plaine diabolicall. 6. *Calvin* thinketh, that this precept is ſomewhat larger, then that which followeth, *auenge not your ſelues*: for in ſome caſes euill may be rendered for euill, *ſine manifeſta vltione*, without manifeſt reuenge, as when one refuſeth to giue entertainment & ſuccour to one in his need, and ſo the other to requite him, withdraweth his hand in his neceſſitie; ſo alſo *Gualt*. but *Martyr* miſliketh this; I cannot ſee ſaith he, how he which willingly doth render euill for euill, doth not intend to take reuenge; and the Apoſtle (he thinketh) doth inculcate the ſame precept againe, becauſe it is ſo neceſſarie; thus alſo *Pareus*: but this difference betweene them may be ſoone taken away; for *Calvin* ſaith onely *without manifeſt reuenge*: there may be a reuenge in all kind of retalion: but in ſome the reuenge is more manifeſt, then in other.

Queſt. 26. *How honeſt things are to be procured before all men.*

1. The vulgar Latine readeth, *prouiding things honeſt, not onely before God, but before all men*: but this clauſe *not onely before God*, is not in the originall, *Origen, Chryſoſtome, Theophylact*, omit this clauſe, and the Syriake interpreter; *Tolet* alloweth the vulgar Latine by the authoritie of *Ambroſe* and *Baſil*, and becauſe the Apoſtle ſo hath, 2. Cor. 8.21. but *Eraſmus* iudgement is better, which thinketh, this part was added by the interpreter: neither doth this ſupplement agree with that which followeth, *before all men*: which ſheweth that the oppoſition here is not betweene God and man, but man and man; and in that other place, the Apoſtle ſaith not, *not onely before God*, but *before the Lord*: and not *before all men*, but *before men*: the comparing then of that place, is no reaſon to adde that clauſe here.

2. *Oecumenius* will haue this ſentence to be referred to the former, that we ſhould be ſo farre from rendring euill for euill, as contrariwiſe we ſhould procure things honeſt: but ſo the Apoſtles meaning ſhould be too much reſtrained, which is more generall.

3. This precept is not to be vnderſtood onely of things honeſt and lawfull, that we muſt take heede that we commit not any diſhoneſt thing: but in things otherwiſe lawfull and indifferent

different, we muſt take heede of giuing offence, *Martyr*.

4. *Origen* here mooueth this doubt, that this ſhould ſeeme to be contrarie to that ſaying of the Apoſtle, *If I ſhould pleaſe men, I ſhould not be the ſeruant of Chriſt*, Gal. 1. he anſwereth, that the Apoſtle ſaith not here, *that we may pleaſe men:* but let vs doe things honeſt before them, *ſiue placeant, ſiue non placeant*, whether they pleaſe or not: to the ſame purpoſe *P. Martyr*: the Apoſtle ſaith not, ſeeke to pleaſe men, but procure things honeſt, &c. for as we muſt approoue our conſcience before God, ſo alſo, *bona fama non negligenda eſt*, a good fame and name is not to be neglected.

5. *Gorrhan* here well obſerueth fowre ſorts of men; ſome procure things honeſt onely before men, as hypocrites; ſome onely before God, as they which are ſimple, and not yet perfect; ſome neither before God, nor man, as notorious offenders, and licentious perſons; ſome before both, as they which haue integritie of conſcience before God, and of life before men.

27. Queſt. *How we ſhould haue peace with all men.*

1. *Tolet* taketh this to be an other reaſon of the former precept, why we ſhould not render euill for euill, both becauſe we muſt procure things honeſt; and, we muſt maintain peace: *Gorrhan* thus diuideth theſe precepts; three things the Apoſtle admoniſheth to be done concerning our enemies: firſt to doe them good, to bleſſe them, v. 14. then to doe them no hurt, to recompence none euill for euill, v. 17. then, if they doe vs wrong, to beare it, and not to breake peace: but the Apoſtles ſentence is more generall, *to haue peace with all men*, as well enemies as others. 2. *Eraſmus* would haue this clauſe, *if it may be*, to be ioyned with the former ſentence, *procure things honeſt before all men, if it may be*. But *Beza* well obſerueth, that that precept is without limitation, or condition: we muſt ſimply procure things honeſt: but peace onely, if it may be. 3. *Origen* maketh both theſe exceptions, *if it may be*, and, *as much as in you lieth*, to haue one and the ſame meaning: *as much as in you lieth*, that is, *quod propoſito veſtro, & fidei veſtræ conuenit*, as it may ſtand with your profeſſion and faith: for to haue ſocietie with the euill, agreeth not with your faith. 4. *Gorrhan*, following the *interlinearie gloſſe*, thus expoundeth theſe words, *that which in you lieth*, that is, *in poteſtate veſtra eſt*, it is in your power to haue peace with al men: and ſo he thinketh three things to be here noted; the difficultie, *if it may be*; the poſſibilitie, *that which in you is*; and the generalitie, *with all men:* but neither is it true, that it is in our power to haue peace with all men, for it is God that maketh one to be like minded to an other, Rom. 15. 5. and theſe two are contrarie the one to the other, *if it may be*, and yet, *it is in your power*. 5. Wherefore theſe two exceptions, are thus better diſtinguiſhed; *if it may be*: for in ſome caſes, we muſt haue no peace at all with men, but reproue them; as *quando de pietate ſermo eſt*, when the queſtion is of pietie and religion: *Origen* toucheth an other caſe, that we muſt not *ſocietatem habere cum malis*, haue any ſocietie with the euill: when we ſee either the truth betraied and oppugned by heretikes, or infidels, or God offended by mens euill life, we ſhould not vnder pretenſe of violating peace, be ſilent in ſuch occaſions. Now, where he ſaith, *that which in you lieth*, that is added, becauſe ſome are ſo contentious, that they will haue no peace: but yet we muſt doe our endeauour, that there be no fault in vs: *quæ tui ſunt officij præſta*, doe that which is thy part to doe, *ſi ille pacem non ſeruauerit, &c. tu voluntate ſis amicus*, if he will not haue peace with thee, yet be thou friendly and peaceable in thine owne diſpoſition: *Chryſoſt. Origen* addeth this may be done, *cum crimina oderint, homines amant*, when they loue the men, yet hate their vices, &c. peace is not broken by them in reproouing their vices, for therein they ſhew, that they notwithſtanding loue the men themſelues.

28. Queſt. *How we ſhould not auenge our ſelues, but leaue it vnto God.*

v. 19. *Auenge not your ſelues, &c.* The vulgar Latin readeth, *defendentes, defending*: but the Greeke word is ἐκδικοῦντες, which is better tranſlated, *vindicantes*, auenging, as *Chryſoſtomes* interpreter; or *vlciſcentes*, taking reuenge, as *Origens* interpreter: *Pererius* taketh vpon him here to iuſtifie the vulgar Latine, and ſheweth out of *Nonius Marcellus*, and *Gellius*, how the word *defendere*, to defend, was in time paſt vſed, for *vlciſci*, to reuenge, as we are ſaid *hoſtes defendere*, to defend, that is, to keepe off our enemies: But howſoeuer this may be admitted, that ſome kind of defenſe is ioyned with reuenge; yet can he not ſhew, theſe 2. words to be of the ſame ſenſe: I prefer *Tolets* iudgement, *defenſio aliquãdo iuſta eſt*, defence is ſomtime iuſt, but all reuenge is very vniuſt: and therefore he thinketh, it ſhould be interpreted, *reuenge: Haymo* taketh the word defend, in the proper ſenſe, ſhewing, that Chriſtians beeing railed vpon, ſhould not defend themſelues, but by ſilence, as Chriſt did before *Pilate*: wher-

fore if this interpretation should be admitted, it would be thought a thing vnlawfull, for any Christian to defend himselfe: neither doth the Latin interpreter keepe the propertie of the word, who elsewhere translateth another Greeke word ἀπολογία, defence, 2. Tim.4.16.

2. *Ambrose* thinketh, that not onely priuate persons are here concluded, but the publike Magistrate also, *si plus exigat, &c.* if he take greater punishment of the offender, then the cause requireth: but the magistrate reuengeth not himselfe but others. Now here men are forbidden onely to auenge themselues: and yet in this case euen the magistrate auengeth himselfe, when vnder colour of his office, he in respect of some particular wrong, proceedeth more rigorously against an offender. 3. But the Apostle taketh not away here all libertie to vse defence by the authoritie of the Magistrate: for both S. Paul himselfe appealed vnto Cesar, and the Magistrate is appointed of God for our wealth: yet we must not goe vnto the Magistrate, *animo vlciscendi*, with a mind to seeke reuenge. For these causes a Christian may safely craue the aid of the Magistrate: 1. to discharge his dutie in defending those frō wrong, which are vnder his care and charge. 2. to seek the amendment of the offender, and wrongdoer, by moderate correction. 3. to take away such euil examples and scandals among Christians, *Martyr:* but one must not vse the benefit of the law, to seeke his owne reuenge; as S. Paul, when 40. Iewes conspired against him, sought the Magistrates helpe for his defence and deliuerance, not for their punishment, *Gualt.* so that *nihilo plus excusationis habet, &c.* he hath no better excuse, that seeketh to the Magistrate, with a malevolent minde, then if he sought to be reuenged by himselfe, *Calv.* 4. The Apostle doth not onely stay our hands & tongue here from reuenge, *sed, ne cor huiusmodi cupiditate teneatur*, but he forbiddeth, least the heart should be tempted, with any such desire, *Calv.* 5. But whereas our Sauiour proceedeth yet further, and saith, Matth.5.39. *Resist not euill, but whosoeuer shal smite thee on the right cheeke, turne to him the other also:* this must not be vnderstood according to the strict letter: as *Augustine* well interpreteth, that this precept is not alwaies to be obserued, *quantum ad executionem*, in respect of the execution in fact, *sed quantum ad præparationem animi*, but in the preparation of the minde, that we should alwaies be armed with patience to suffer wrong: for neither did our Sauiour, when he was smitten on the cheeke turne the other, but mildly reproued him that did the violence: to this purpose *Aug. epist. ad Marc.* This then is to be done, when it may either profit our brother, or maketh more for the glorie of God, and not otherwise, *Martyr.*

Beloued] The Apostle vseth this friendly compellation: 1. because these things, which now he speaketh of, were *duriora*, somewhat harsh and vnpleasing; therefore he thus insinuateth himselfe, the better to perswade, *Martyr: blanda appellatione manum iniecit, vt nos retineat, &c.* he doth stay vs as with his hand, by this friendly word: for otherwise men are impatient in their affections, *Calv.* 2. And least they might thinke, that he in thus reading, did not counsell them for their profit, he calleth them, *beloued, Mart.* 3. And though the world hate such as were patient in suffering wrong, yet they were beloued of God; and so also beloued of the Apostle, *Tolet.* 4. And in thus saluting them, as beloued brethren, he putteth them in mind of brotherly loue, which is much hindred by seeking of reuenge.

Giue place vnto wrath. 1. some vnderstand this of our owne wrath, to giue way vnto it, not to suffer it to breake forth, *sed apud nos ipsos concoquamus*, but to digest and allay it in our selues, *Gualt.* so also *Vatablus, compescite eam*, stay your anger: but this phrase is vsed in a contrarie sense, Eph.4.27. *neither giue place vnto the deuill:* to giue place vnto wrath, were to giue way vnto it, not to resist it. 2. others referre it to the anger and wrath of the aduersarie, that doth wrong: and so they giue two expositions, *giue place*, that is, *permittite vobis nocere*, suffer them willingly to doe you wrong and hurt: or, *fugite à loco ad locum*, flee from place to place, and so giue way vnto them, *Haymo:* and *Basil* also hath both these expositions, *regul. brev. resp.* 244. *Origen* vnderstanding it also of the wrath of him, that doth the wrong, giueth an other sense, that if he that hath receiued the wrong, auenge not himselfe, *quasi effuso, & digesto furore, &c.* he hauing digested, and allaied his furie, waxeth milder. 3. But the better interpretation is, *by wrath*, to vnderstand the diuine reuenge or punishment: *permitte Deo, vt aduersarium tuum in ius vocet*, suffer God to deale with thine aduersarie, *Chrysost.* so also *Origen* vnderstandeth *vindictam diuinam*, the diuine reuenge, and that wrath, *quam sibi thesaurizat malis actibus*, which he doth treasure vnto himselfe, by his owne leud acts: this sense followeth *Calv. Mart. Osiand. Par. Perer.* & it is confirmed by the sentence following, cited out of Moses, *vengeance is mine, I will repay:* the meaning is then, that

that we ſhould commend our cauſe vnto God, and he will in due time take reuenge.

4. *Vengeance is mine, &c.* 1. Concerning the reading of the words. 1. the vulgar Latin putteth the word in the accuſatiue, *vindictam*, reuenge: which reading *Pererius* defendeth to be auncient, and to haue beene vſed both by *Tertull. l. 2. cont. Marc.* and *Hil. in Pſal. 118.* yet he confeſſeth, *quod lectio ſit rectior, &c.* that it is the better reading in the nominatiue. And ſo it is in the Greeke, and ſo readeth *Hier. epiſt. ad Ruffin. mihi vindicta*, to me reuenge, that is, belongeth. 2. now whereas in the originall, Deut. 32. 35. whence this teſtimonie is cited, there is the coniunction, *and*, which is here omitted by the Apoſtle: and there a *verbal* word is put, *recompence* is mine, which here the Apoſtle expreſſeth by the *verb*, *I will repay*: herein he partly followeth the Septuagint, who doe interpret it ſo, ἀντιδώσω, *I will repay*: and partly he expreſſeth the ſenſe, not tying himſelfe to the words: neither doth the omitting of the coniunction any thing alter the ſenſe. 2. The Apoſtle here ſecretly meeteth with an obiection: for whereas he forbiddeth all reuenge, it might be ſaid, what then, ſhall iniuries neuer be requited: yes, ſaith the Apoſtle, God in his good time ſhall take reuenge, *Tol.* neither muſt the Apoſtle be ſo vnderſtood, as though we ſhould *votis expetere*, by our vowes and deſire entreat God to be reuenged of our enemies: but the Apoſtle here ſheweth, that we muſt not reuenge our ſelues, for this were to take Gods office vpon vs: we muſt therfore pray firſt, that God would conuert our enemies, but if they continue in their wickednes, then we leaue them to Gods iuſtice, *Calv.* and when the righteous ſeeth his deſire vpon his enemies, *non tam delectatur pœna, quam dei iuſtitia*, he is not ſo much delighted in his puniſhment, as in the iuſtice of God, *gloſſ. ordinar.* 3. Now then we muſt leaue all reuenge vnto God: 1. becauſe he is the iudge of all the earth, and it belongeth vnto him to puniſh, *Gualt.* 2. he taketh reuenge *citra vllam perturbationẽ*, without any paſſion, or perturbation, which man can not doe, *Gryneus.* 3. and it is God onely, *cui propria eſt generalis omnium delictorũ vindicta*, to whom is proper the generall reuenge of all wrongs; which man can not doe, *Tolet.* 4. *acerbius vindicabit Deus*, God will more ſharply and ſeuerely take reuenge then any man can doe: whereas if a man reuenge his owne cauſe, he muſt not expect the diuine reuenge alſo, *Theophyl.*

29. Queſt. *Of doing good vnto our enemies.*

v. 20. *If thine enemie hunger, &c.* 1. This precept is fitly ioyned vnto the former, of not auenging our ſelues: for not onely he which rendreth euill for euill, reuengeth himſelfe, but he alſo, which withdraweth his helping hand: and by feeding, and giuing drinke, we vnderſtand, *omnia humanitatis officia*, all the offices of humanity: as where the Scripture ſaith, God ſuffereth the raine to fall, and the Sunne to ſhine vpon the wicked, all other temporall gifts are vnderſtood: and *P. Martyr* here obſerueth out of the ciuill law, that if *victus teſtamento legatus ſit*, if maintenance of food be giuen vnto any by will, it includeth apparell, habitation, lodging, medicine for ſicknes. 2. Further, whereas we are commanded to feede him, this muſt be vnderſtood of the time of neceſſitie: we are not required to bid him home to our houſes, *Tolet:* we muſt *ſuccurrere neceſſitati, non indulgere voluptati*, ſuccour his neceſſitie, not pamper his pleaſure, *Caietan:* and we muſt then releeue him, when fitteſt occaſion is offered to vs to take reuenge: this precept hath not place, when our enemie is in proſperitie and of power: for then men vſe to faune vpon their enemies, that they may doe them no harme: but then there is vſe of this precept, when our enemie is in neceſſitie, and hath neede of our helpe: and then muſt we afford our helpe willingly and liberally: for ſo the word ψωμίζω, ſignifieth not ſimply to feede, but to doe it liberally and plentifully, *Tolet.* 3. This is the moſt perfect worke of charitie, which is here preſcribed; and ſo moſt hard to fleſh and blood: which made *Iulian* to deride and ſcoffe the Chriſtians, as fooles and idiots, becauſe he fauoured not thoſe things, which were of the ſpirit of God. *Auguſt. lib. de ſerm. Dom. c. 33.* ſetteth downe diuers degrees of duties to be practiſed toward our enemies: 1. one is not to hurt, vnleſſe one be firſt prouoked, but then he careth not if he doe greater hurt, then he receiued. 2. an other degree is *velle tantum lædere*, to doe no more hurt, then was done. 3. a higher degree is, *velle minus lædere*, to doe leſſe hurt, then was receiued. 4. but yet he goeth further, *qui nihil vult lædere*, which will doe no hurt at all, though he haue receiued much. 5. he is yet more perfect, who beeing wronged, yet is readie *vt amplius lædatur*, to beare it, if he be more wronged and hurt. 6. but the perfecteſt point of all is, *quando læſus lædenti benefacit*, when he who is hurt, doth good vnto him, that hurt him. Theſe three laſt duties are touched by the Apoſtle here; not to reuenge, to giue place

vnto wrath, to be prepared with patience to beare ſtill, & to feed our enemie being hungrie.

30. Queſt. *What it is to heape coales of fire vpon the head of the enemie.*

1. *Chryſoſtome* vnderſtandeth it of the puniſhment of our enemie, *nihil adeo iucundum eſt, atque de inimico ſumptum videre ſupplicium*, nothing is ſo pleaſant, as to ſee puniſhment taken of our enemie: But this is againſt the rule of charitie, which S. Paul ſo much vrgeth here, for any to take delight in the puniſhment of his enemie.

2. *Origen* interpreteth it *commiſſi pœnitudinem, qua eum conſcientia torquet*, the repentance of the fact committed, whereby as with a fire the conſcience tormenteth the enemie: ſo *Auguſtine* by coales of fire, vnderſtandeth *vrentes pœnitentiæ gemitus*, the burning gripes of repentance, whereby the enemie abateth his pride and malice, ſeeing how the euill which he offered, is recompenced with good: *lib. 3. de doctr. Chriſt. c. 16.* ſo *Hierome epiſt. ad Hedib. qu. 1.* and *Eucherius*, vnderſtand this place, that *beneficijs cor inimici emollitur*, the heart of the enemie is mollified by theſe benefits: this ſenſe followeth *Gualter*: and *Oſiander*, that the enemie ſhall be pricked in conſcience, and deſcend into himſelfe, and neuer be at reſt till he be reconciled: ſo alſo *Piſcator* vnderſtandeth, *confuſionem conſcientiæ*, the confuſion of conſcience, which cauſeth the enemie to leaue off from his malice.

3. *Haymo* giueth this ſenſe, *ardorem charitatis paries ſuper caput*, thou ſhall kindle vpon him feruent and burning charitie: ſo alſo *Lyranus, occaſiones accendendi ignis dilectionis, &c.* thou ſhalt giue him occaſion to kindle the fire of loue. This ſenſe followeth *Martyr, adijcis ſtimulum, &c.* thou ſhalt ſo pricke his conſcience, that he ſhall be ſtirred vp to loue thee: ſo *Gorrhan, Hugo, Emmanuel Sa, Vatablus, Pererius.*

4. Some put both theſe laſt ſenſes together; as *M. Calvin, animus frangetur in vtramq; partem, &c. aut beneficijs emollietur, &c.* the mind of the enemie ſhall both waies be qualified, either it ſhall be mollified with the benefits; or if he continue ſtill in his malice, *vretur teſtimonio conſcientiæ*, he ſhall be ſet on fire, with the teſtimonie of his conſcience: ſo alſo *Olevian, Pareus*: and *Tolet* ſaith, theſe benefits beſtowed vpon the enemie are called burning coales, *propter vehementiam doloris, &c. & propter ardorem charitatis, &c.* for the vehemencie of griefe which he conceiueth, and the feruencie of charitie whereby he is inflamed: to the like purpoſe alſo *Eraſmus* in his annotations.

5. But that other interpretation ſeemeth more agreeable, to vnderſtand the heaping of theſe coales of fire, of the heaping vp of Gods iudgements, and the kindling of the diuine wrath againſt ſuch: as *Theophylact, arbiter ero inimici tui vindex, &c.* wilt thou be reuenged of thine enemie, conferre ſome benefit vpon him, and ſo I will take more ſeuere reuenge for thy wrong, &c. and *Origen* alſo toucheth this ſenſe, *pœnas eorum in die iudicij cumulamus*, we doe heape vp their puniſhment againſt the day of iudgement: of this ſenſe theſe reaſons are giuen. *Theophylact* confirmeth it by the words before-going, *give place vnto wrath*, that is, *diuinæ iræ concedendum*, we muſt giue way vnto the diuine wrath: and ſo here the Apoſtle ſheweth, how the diuine wrath ſhall take reuenge of ſuch malitious and peruerſe aduerſaries: *M. Beza* referreth vs to that place in the Prov. 25. 22. from whence this teſtimonie is cited; where Salomon by burning coales, vnderſtandeth *iram Dei alicuius capiti impendentē*, the wrath of God hanging ouer ones head: ſo alſo *Iunius* in his annotations here in the *Syrian* tranſlation, and *Rollocus* following him: for thus the words ſtand there, *Thou ſhalt lay coales vpon his head, and the Lord ſhall recompence thee*: that is, God ſhall puniſh thine enemie, and reward thee. *Faius* addeth a third reaſon; becauſe it is vſuall in the Scripture, by coales of fire, to vnderſtand ſome diuine plague, & iudgement: as Pſ. 18. 13. 120. 4.

But it is thus obiected againſt this expoſition: *Haymo* ſaith, if one ſhould doe well vnto his enemie with that minde, to prepare for him greater puniſhment in hell, *non hoc iam eſt charitatis*, this ſhould be no charitie in him: ſo alſo *P. Martyr*, we muſt ſeeke nothing els but their ſaluation: we muſt not doe good to an enemie with any ſuch intent, to encreaſe their puniſhment: likewiſe *Pererius* hath the ſame obiection, *eſt contra charitatem, &c.* it is againſt charitie to doe well vnto our enemies, with that intent, *vt gravius in malum incidant*, that they fall into a greater miſchiefe.

Anſw. In theſe words, *thou ſhalt heape coales, &c.* the euent of the thing onely is ſhewed, not the intent and purpoſe of the doer: like as in the former verſe he biddeth them not to auenge themſelues, but to giue way vnto the wrath and iuſtice of God: not that we muſt in forbearing our owne reuenge, pray vnto God with a reuengefull mind, for that were alſo

a breach

a breach of charitie: but that we ſhould ſo leaue our cauſe vnto God, as a iuſt iudge, who at due time will take reuenge, if there be no amendment in our enemie.

6. Wherefore the laſt expoſition is moſt agreeable, by *heaping of burning coales*, to vnderſtand the encreaſing of their puniſhment; but yet a ſecret condition muſt be implied, that if they be not wonne by our charitie, then burning coales are heaped to their puniſhment. This conditionall ſenſe followeth *Gryneus*; thine enemie by thy beneficence, is either become better, or ſo will he loue thee againe, or he is made worſe, and then he hurteth himſelfe, *iram Dei in ſe concitando*, by ſtirring vp the anger of God againſt him: theſe burning coales then are the wrath of God, which is the more kindled againſt ſuch vnthankfull perſons, that are not wonne by the kindnes and beneficence of thoſe, which haue recompenced them good for euill.

31. Queſt. *Of theſe words, v. 21. Be not ouercome of euill, but ouercome euill with goodnes.*

1. The Apoſtle concludeth this place concerning patience in not reuenging our ſelues of our enemies, with this excellent ſentence: which containeth a dehortation from impatience, *be not ouercome of euill:* and an exhortation to patience, *but ouercome euill with goodnes:* and ſo as *Origen* obſerueth, *contraria contrarijs perimuntur*, one contrarie deſtroieth an other, as euery thing is increaſed by the like: as fire waxeth greater, if fire be added to it, and the darknes of the night is increaſed by a cloudie skie: ſo euill is augmented, when euill is added to it; as if euill be recompenced with euill: he is ouercome of euill, *qui malis prouocatus reddit malum*, which beeing prouoked by euill, rendreth euill againe: but he ouercommeth euill with goodnes, that hauing receiued euill, *reſtituit bona*, doth reſtore good things, *Origen.*

2. *Eraſmus* noteth, that here good and euil, are not referred vnto the good or euill man; but thereby are vnderſtood, *wrong*, and *beneficence*, or *patience*: this is true; but yet he that is impatient, and is ouercome of euill, thereby alſo becommeth euill; as *Haymo* noteth, *ſimilis efficeris*, thou art made like vnto him that did the wrong, by not ſuffering of wrong: as it is ſaid, Prov. 26. 4. *Anſwer not a foole in his fooliſhnes, leaſt thou alſo be like him.*

3. So this is an excellent perſwaſion to recompence euill with good, becauſe thereby we obtaine the victorie; as *Chryſoſtome* here noteth, *inimicum tuum interroga, &c.* aske thine enemie, when he is moſt grieued, when thou raileſt beeing railed vpon, or when thou laugheſt the rayler to ſcorne, he will anſwer thee the laſt, &c. and ſo *Ambroſe* ſaith, *lib. 1. de offic. c. 36. vindicare ſe non eſſe actum fortitudinis, ſed abiectionis & timiditatis*, that for a man to reuenge himſelfe, is no act of fortitude, but of cowardlines and timiditie: it is a noble thing to ouercome, but more noble to ouercome euill, but moſt noble of all to ouercome euill with good, *Gorrhan.*

4. And as he ouercommeth, that rendreth good for euill, ſo he is ouercome, which recompenceth euill for euill: he onely doth not bring euill vpon himſelfe, but a greater euill, then his enemie offered him: for that was but *malum pœnæ*, the euill of puniſhment, as it is called: but he by his impatience and reuenge, *ſibi infert malum culpæ*, doth bring on him euill, that is ſinne, *Tolet:* and ſo he is ouercome of a threefold euill, of the euill which his enemie put vpon him, of the euill of his owne paſſion and corrupt affection; and *Haymo* addeth the third, *a diabolo*, he is ouercome of the deuill.

5. *Lyranus* here obſerueth, that alwaies it is not good to ſuſtaine wrongs, as when thereby *datur audacia malefici malis*, the euill take greater encouragement, and boldnes to doe euill: and to this purpoſe he alleadgeth *Gregorie* in his moralls, *Quidam cum temporalia nobis bona ſubtrahant, ſunt toleranda, &c.* ſome are to be tolerated, when they take from vs our temporalls, ſome are to be ſtaied in charitie, not ſo much, that they robbe vs not of ours, *quam ne non ſita rapientes, ſeipſos pendant, &c.* as, leſt in taking that which is not theirs, they deſtroy themſelues, &c. But then we are to ſhew our patience, when by defending our ſelues, ſome great euill is like againſt the honour of God.

6. *P. Martyr* alſo here mooueth this doubt; whereas we are here bid to ouercome euill with goodnes; that is, to giue our enemie meat and drinke in his need: what ſhall become of excommunicate perſons, with whom we are charged not to eat, 1. Cor. 5. 11. and ſuch as are enemies to the truth, whome we are not to bid, *God ſpeede*, 2. epiſt. Iam. The anſwer is, that we muſt not doe any of theſe things, *comitatis aut familiaritatis cauſa*, for familiaritie or acquaintance ſake, but onely to miniſter to their neceſſitie; *ne deſimus officio charitatis*, that we be not behind in the dutie of charitie.

4. Places of Doctrine.

1. Doctr. *To ascribe all vnto Gods mercie and grace doth not hinder exhortations.*

v. 1. *I beseech you by the mercies of God, &c.* Though S. Paul ascribe our saluation to Gods mercie, as he said before, c. 9. *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie:* yet the Apostle notwithstanding ceaseth not to exhort: and the reason is, because our saluation is not wrought without meanes, as preaching, admonition, exhortation, and such like: and therefore these meanes may be vsed, and yet the foundation of Gods mercie in sauing vs, shall remaine vnshaken, *Martyr: M. Calvin* saith further, *nullis præceptis pia mens sic ad obsequium Dei formatur, &c.* a deuout mind is not by any precepts so much framed to the obedience of God, as by a serious meditation of his mercie; as the Apostle saith, Tit. 2. 11. *The grace of God, &c. teacheth vs to denie vngodlines.*

2. Doctr. *Of the threefold will of God.*

v. 2. *What is the good will of God, acceptable and perfect. Paulus Burgens. addit.* 2. hath this distinction of the will of God, which is taken here for *voluntas signi*, his signified or reuealed will, that is the will of God for the thing willed: which is *prohibitionis, præcepti, consilij*, in forbidding, commanding, or counselling; as if a man abstaine from euill which is forbidden, therein he doth well: but if he doe also the thing commanded, now he doth also that which is pleasing vnto God: if further he proceed vnto the counsels, then he is perfect: as our Sauiour said, Matth. 19. 21. to the young man, *If thou wilt be perfect, goe and sell all thou hast, &c.* This distinction may be admitted with this caution; if counsels be vnderstood of things indifferent, as for a man, wholly to leaue the world, and to giue all or halfe to the poore, as Zacheus did, and such like, not to merit thereby, but to shew our obedience and thankfulnes to God: in such there must be needs acknowledged, a greater degree of perfection.

3. Doctr. *Against curious questionists.*

v. 3. The Apostle forbiddeth τὸ ὑπερφρονεῖν, *to vnderstand aboue or beyond that which is meet to be vnderstood:* which may be vrged against curious and vnnecessarie questions of matters concerning religion: such it seemeth the Church was much troubled with in S. Pauls time, in so much that in sixe seuerall places in his two Epistles to Timothie, he giueth him charge touching such contentious questions, and vaine disputations, 1. Ep. 1. 4. c. 4. 7. c. 6. 5. 20. 2. Ep. 1. 16. 23. where he styleth such needlesse questions, with the tearme of old wiues fables, vaine disputations, prophane bablings, fooliſh and vnlearned questions. Much like was that curious and needlesse endeauour of the schoole-Diuines in reducing all Diuinitie to intricate questions, and idle and vaine speculations: whereto I condemne not their commendable paines, in the debating of doubtfull points fit to be discussed, but in finding out new tricks and deuises, and excogitating distinctions to obscure and corrupt the truth.

4. Doctr. *That no man must forsake his Ecclesiasticall function, nor aspire aboue his reach.*

Pet. Martyr applieth the former text against those, which in times past did refuse, or forsake the Ecclesiasticall functions, to the which they were called, who vnder pretense that they had not gifts sufficient, but indeede either for feare of the troubles incident to those places, or for loue of their own ease, or pleasure, did draw their necks out of the collar: these he saith, *non sapere vt oportet*, they did not vnderstand as they ought. But in these daies there is an other extreame, which is admitted, when men doe presume ambitiously vnto places aboue their reach, and for the which they are in respect of gifts vnmeete: neither doe these *sapere vt oportet*: they are not wise vnto sobrietie, neither doe keepe themselues within their line and compasse.

5. Doctr. *That the holy Ghost is God.*

v. 3. *As God hath dealt to euery man, &c.* That which here is ascribed vnto God, is elsewhere said to be the worke of the spirit, 1. Cor. 12. 11. *All these things worketh the selfe same spirit, distributing to euery one as he will:* seeing then it is God that distributeth these seuerall gifts and graces, and it is the Spirit that so distributeth them, it doth necessarily follow, that the Spirit is God.

6. Doctr. *The Scriptures are the rule of faith, from the which we must not swarue.*

v. 6. *Prophesie according to the analogie, or proportion of faith, &c.* This proportion or rule of

of faith, is to be taken onely from the Scriptures; as our Sauiour biddeth vs search the Scriptures, Ioh.5.39. to them, as the line of truth, must we haue recourse, in all our teaching and preaching, not one iot to decline the same: as the Prophet Isai saith, c.8. 20. *to the law, to the testimonie: if they speake not according to this word, there is no truth in them:* so *Hierome* saith, *quod non discendit de monte Scripturarum eadem facilitate contemnitur qua approbatur*, that which floweth not downe from the mountaine of the Scriptures, is as easilie refused as approoued, *&c. in c.* 23. *Matth.*

Doct. 7. *That Christian religion expelleth not humane affections, but onely directeth them.*

v.9. *Hate that which is euill, &c.* A Christian may retaine hatred, but it must be exercised against that which is euill: it is not then as the Stoicks were of opinion, that in a wise man there are no passions or affections: there are without question, but tempered, and qualified by grace: that like as in an harpe, when time and tune is applyed, to the instrument consisting of wood, or some such like thing, and strings, there is made pleasant harmonie: so humane affections ruled by grace doe make a sweete consent.

Doct. 8. *Of the order and degrees in the Church and commonwealth.*

v.10. *In giuing honour goe one before another:* Among Christians then, there are which must giue honour, and some are to be honoured: Christ will haue order kept in his Church, *God is not the author of confusion*, 1.Cor.14.33. the inferiours must yeeld honour to the superiours: the scholars to the teachers, the people to their pastor, they which are ruled to their gouernours: this maketh against the Anabaptisticall confusion, which taketh away the ciuill superioritie of one aboue another.

Doct. 9. *That the Church of God shall neuer want enemies to persecute it.*

v.14. *Blesse them which persecute you, &c.* Then the godly shall neuer want persecutors to exercise their patience: there are two things which the world hateth, *vnitie* and *pietie*, and all persecutions in the world, are either for the truth or godlinesse sake: wherefore seeing such is the lot of the Church of God in this world, they must arme themselues with patience, as the Apostle saith, Heb.10.36. *You had neede of patience, that after you haue done the will of God, yee might receiue the promise.*

Doct. 10. *How, and wherein we should loue our enemies.*

v.19. *Auenge not your selues, &c.* We must thus be affected toward our enemies. 1. in louing them as Christ loued vs, when yet we were enemies, Rom.5.10. 2. in procuring their conuersion, as Ananias did Sauls, Act.9. 3. in praying for them, as Stephen did for the Iewes. 4. in taking heede of giuing them offence: for which cause Iacob went away from Esau, Gen.27. 5. in bearing their wrongs, as the Apostles did, Act.5. 6. in molifying them with gentle words, as Abigail did Dauid, 1.Sam.25. 7. in ministring necessarie things vnto them, as Elisha did to the armie of the Syrians, 1.King.6. 8. in shewing compassion in their miseries, as Dauid mourned for Saul. 9. in receiuing them to mercie, when they returne to grace, as Ioseph did his brethren.

5. *Places of controuersie.*

Controv. 1. *Concerning the power of free-will.*

1. Where the Apostle in this 12. chapter beginneth to giue precepts of righteousnes, and to exhort vnto holinesse: hence the enemies to the grace of God take occasion to establish their opinion concerning free-will: that a man assisted by Gods grace, is able to performe all these precepts: *Stapletons* reasons are these, *Antid. p.* 777.

1. The precepts of the morall lawe, are agreeable to the lawe of nature, and to the lawe of nations, therefore they haue not such difficultie, but that they may be kept.

2. All things are possible to the grace of God: which grace of God is had and obtained by prayer.

3. God commandeth in vaine, if his precepts cannot be performed: so also *Erasmus*, *precepta frigent, si nihil tribuitur voluntati*, the precepts are cold, if nothing be yeelded to the will of man, &c. in diatrib. aduers. Luther.

4. Either God is vniust, in commanding that which cannot be performed, or imprudent

in requiring ſuch obedience, which he thought might be performed and cannot.

5. And men herein haue an excuſe of their diſobedience, becauſe it is not in their power to doe that which they are bidden.

Contra. 1. The perfect obedience, which the lawe requireth, farre exceedeth that righteouſneſſe, which the Lawe of nature, and of nations exacteth: for that onely requireth an externall diſcipline: but the morall lawe preſcribeth a perfect conformitie of the creature with the Creator.

2. To the grace of God giuen in perfection nothing is hard and impoſſible: but ſo is it not giuen to any in this life, but in a certaine meaſure and degree: the regenerare by grace are made able in ſome meaſure to keepe Gods commandements, but not perfectly.

3. Neither are the precepts of God in vaine, though men are vnable to keepe them: for there are diuerſe other ends: as the vnregenerate are either thereby ſtirred vp and called, or are made inexcuſable: the regenerare by ſuch precepts are raiſed vp from negligence, and ſlouthfulneſſe, haue a rule giuen them to followe, and doe ſee their owne weakeneſſe, and are encouraged and prouoked to goe on ſtill vnto perfection, to attaine as neere it, as they can.

4. God is neither vniuſt in ſo commanding: for the creature is bound to yeeld perfect obedience to the Creator, and the creature both once had receiued ſtrength in the creation, which through wilfull tranſgreſſion was loſt, and now a way is ſhewed by reſtauration in Chriſt, how the will of God may be fulfilled: neither is God imprudent, for he is not deceiued in thoſe ends, which he propoundeth to himſelfe in giuing ſuch precepts vnto men.

5. Man can haue no excuſe for his diſobedience, ſeeing once he had receiued ſtrength to performe the Creators will, which was loſt by mans willing tranſgreſſion: and becauſe he ſeeketh not to haue his diſobedience ſatisfied by the perfect obedience of Chriſt, and ſo he contemneth grace offered.

2. Now touching the doctrine of truth, concerning freewill: this we affirme, that man by nature hath no power or actiuitie at all vnto that which is good, but is altogether a ſeruant to ſinne, and that without grace in Chriſt, no man can chooſe and followe that which is good: this is euident by theſe texts of Scripture, Geneſ. 6.5. *all the imaginations of the thoughts of mans heart are onely euill continually:* if *all* are euill, and *onely*, and *continually*, what place or time is left here to that which is good in mans corrupt heart: Math. 7.18. *a corrupt tree cannot bring forth good fruit:* it is againſt the nature of things, for euill to bring forth good, or good euill: euerie thing bringeth forth by nature, that which is like vnto it: Rom. 6.20. *Ye were ſeruants of ſinne: Eph.* 2.5. *we were dead by our ſinnes:* ſeruants are not freemen, neither can the dead doe any worke of the liuing: no more can a man by nature doe any thing, that is good, 1. Cor. 2. 14. *the naturall man perceiueth not the things of the ſpirit of God:* if he perceiue not, nor knowe them, he cannot chooſe to doe them: for there is nothing in the election of the will, which is not firſt in the conception of the vnderſtanding.

But it will be obiected. 1. Then is not the will of man free, if it haue not power indifferently to good or euill.

Anſw. The will of man is free from coaction and compulſion, but not from neceſſitie: for the determination of the will to one thing, taketh not away the libertie and freedome thereof: for the will of God by the perfection of nature, is inclined onely to that which is good, in the Angels by the perfection of grace: and to euill the will is onely inclined by the peruerſneſſe of the will, either ſimply and vnchangeably, as in reprobate Angels and men, or for a time, and in ſome ſort, though not ſimply, as in the vnregenerate: yet in all theſe the will worketh freely without any forcing.

2. *Obiect.* Though a man without grace can doe no good thing, yet his will aſſiſted by grace is enabled to euerie good thing.

Anſw. 1. That good thing which is wrought in the regenerate by the grace of Chriſt, proceedeth not at all from their owne freewill: grace worketh, the will is wrought vpon: for Chriſt ſaith, *without me ye can doe nothing*, Ioh. 15.5. 2. this grace worketh not perfitly in any in this life, but is begun onely here: for the Apoſtle ſaith, *if we ſay we haue no ſinne we deceiue our ſelues, and the truth is not in vs*, 1. Ioh. 1.8. See further hereof, *Synopſ. Centur.* 4. *err.* 42. to *err.* 45.

Controv. 2.

Controv. 2. *Whether the Maſſe be a ſacrifice properly ſo called.*

The Romaniſts would prooue it out of this place v. 1. becauſe the Apoſtle exhorteth to giue vp our bodies a liuing θυσίαν, ſacrifice. 1. hence they reaſon thus: Chriſtians haue a ſacrifice properly ſo called, which is the oblation of ſome externall and ſenſible thing vnto God by the lawfull Miniſter: but there is no ſuch externall ſacrifice to be found among Chriſtians ſaving the Maſſe: it remaineth then that the Maſſe is that externall ſacrifice.

2. Euerie Prieſt muſt haue a ſacrifice to offer, but there is no other ſacrifice offered vp by the Prieſts of the newe teſtament, but the Maſſe: *Ergo:* to this purpoſe *Bellarm. lib.* 1. *de Miſſ. cap.* 2. & 15.

Contra. 1. Chriſtians neede not any externall ſacrifice to offer vnto God, ſuch as were the legall ſacrifices of beaſts: but they haue a true ſacrifice, (though not to offer vp daily themſelues) which was once killed and ſacrificed vpon the croſſe: which now is not daily to be offered vp: but the memorie of that ſacrifice is to be reuiued by the celebration of the Sacrament: as our Sauiour ſaith, *this doe in remembrance of me.* And beſide, this ſacrifice once offered for all, there are other ſacrifices, not properly ſo called, but *metaphorically*, ſuch are the ſpirituall ſacrifices of Chriſtians, as is their mortification, mentioned by the Apoſtle here, v. 1. ſuch are the ſacrifices of praiſe, Heb. 13. 15. the ſacrifice of almes, Philip. 4. 17. and S. Paul calleth martyrdome, a ſacrifice of faith, Philip. 2. 17. other externall ſacrifice there is none neceſſarie for Chriſtians to offer.

2. Euerie ſacrificing Prieſthood muſt haue ſomewhat indeede to offer, but the miniſtrie of the Goſpel is no ſuch ſacrificing Prieſthood: that is a function of the Popes deuiſing, one of Antichriſts creatures, to haue power to make and offer vp Chriſts bodie: the ſacrificing Prieſthood of the newe Teſtament, is appropriated and determined to, and in the perſon of Chriſt, neither doth paſſe vnto any other: Prieſts to offer vp ſpirituall ſacrifices all Chriſtians are made in Chriſt, Reuel. 1. 6. and Miniſters eſpecially, who are by calling to offer vp the prayers of the congregation vnto God, and to declare his will againe vnto them.

3. But touching the Maſſe, it is no ſacrifice at all: the Euchariſt is a Sacrament, therefore no ſacrifice: for a Sacrament is a repreſentation of a thing abſent, a ſacrifice is an oblation of a thing preſent: the one is giuen from God to vs, the other offered by vs vnto God. 2. Chriſt did not ſacrifice himſelfe in his laſt ſupper, but vpon the croſſe: therefore neither is Chriſt now ſacrificed in the Euchariſt. 3. where a ſacrifice is, there is a change and alteration of the thing ſacrificed: but in the Euchariſt, the bread and wine remaine viſibly and ſenſibly vnchanged: therefore no ſacrifice.

Controv. 3. Of the difference betweene λατρεία, and δουλεία, *worſhip*, and *ſeruice*, whether they ſignifie two kinds of religious worſhips, the one peculiar to God, the other to the creatures.

This is generally affirmed by the Romaniſts, that theſe two words doe ſignifie two kinds of religious worſhips, the firſt proper vnto God, the other communicated to the creatures: their arguments are theſe.

1. The Scripture ſo vſeth theſe words, giuing λατρείαν, worſhip vnto God, and δουλείαν, ſeruice vnto the creatures.

2. For otherwiſe there ſhould want a proper and peculiar name for the worſhip due only vnto God: for *ſeruice* is due to man, *pietie* to parents; and other ſuch tearmes of reuerence are imparted to the creatures: onely λατρεία, worſhip, is left to ſignifie that peculiar kind of ſeruice which is due vnto God, or els none.

3. Worſhip is due vnto ones perſon, in reſpect of the excellencie thereof: now there are three kinds of excellencie, diuine, humane, and the middle betweene both, which is of the Angels and Saints, and ſo accordingly, there muſt be three kinds of worſhip, *diuine*, peculiar to God, ciuill or humane, due vnto men, and a middle kind of worſhip, due vnto Saints: to this purpoſe, *Thomas*, 2. *queſt.* 103. *art.* 3.

Contra. 1. It is vntrue, that the Scripture ſo diſtinguiſheth theſe two words, making the one peculiar to God, the other to the creatures: for both δουλεία, ſeruice, is vſed to expreſſe the diuine worſhip: as Deut. 13. 4. Iud. 2. 7. 1. Sam. 7. 3. c. 12. 11. and in diuerſe o[ther] places of the old Teſtament, likewiſe in the newe, Matt. 6. 24. Luk. 6. 23. and we ſhall ſee the diuine worſhip to be oftener ſignified, by this word δουλεία, *ſeruice*, then λατρεία, wor-

worship: for as *Pareus* hath diligently obserued, the first is found at the least 39. times in the olde and newe testament ascribed vnto God, the other about 30. times. And as δουλεία, *seruice*, is giuen vnto God, so λατρεία, *worship* or *seruice*, is giuen to the creatures: for 10. times in the old Testament, as *Pareus* hath summed the places, it is said, *thou shalt not do in the Sabbath*, ἔργον λατρευτὸν, *any seruile worke*: as Leuit. 23. 7. 8. 21. Numb. 28. 18. the other places may be supplyed out of *Pareus*. And whereas *Bellarmine* obiecteth, that in the newe Testament, λατρεία, is onely vsed for the diuine worshp: that is not so, for once in the newe testament, is it taken for the worshp of the creatures, Rom. 1. 25. Neither doe these two words signifie two kinds of religious worships, the one due onely to God, the other communicable to the creature: for, as the worshp of idols vnder the tearme of λατρεία, is forbidden 34. times in the old testament, and once in the new, as learned *Pareus* hath collected: so is it forbidden vnder the other tearme δουλεία, 23. times in the old testament: See *Pareus* further, *dub.* 3. so that both these when they are vsed for any religious worshp, are not communicable to any creatures, but onely peculiar to God: as *Augustine* confesseth, *qu.* 34. *in Exod. duliam deberi Deo tanquam Domino, latreiam tanquam Deo*, that seruice, is due vnto God, as our Lord and Master, and worshp, as our God.

2. If the Greeke tongue should want a peculiar word to expresse the diuine worshp, it were no more innonvenient, then that both in the Hebrewe and Latine tongue, the same defect is found: and yet there is a speciall word, θεοσέβεια, *Gods worshp*, which is vsed in Scripture, to signifie the diuine worshp due vnto God onely, Ioh. 9. 31. 1. Timoth. 2. 10.

3. Indeede ciuill worshp is to be giuen according to the difference of degrees, and excellencie of the persons: but religious worshp is to be giuen onely as the Lord hath appointed it: and yet there are more distinctions of excellencie then these three: for euen among the Angels, there are diuerse degrees, as of Arkeangels, Thrones, Dominions: and so by this rule, there should be not onely three, but many kinds of worshp.

4. Now touching the thing it selfe, this we affirme, that there are onely two kind of worshps, a religious, which sometime is called λατρεία, *worshp*, sometime δουλεία, *seruice*, and this is peculiar onely vnto God: there is beside a ciuill adoration and seruice, which may be giuen to the creatures: some of our reasons are these.

1. Samuel saith vnto the people, 1. Sam. 7. 3. δουλεύσατε, *serue him onely*: where δουλεία, religious *seruice*, is commanded due onely to God: so that here they can haue no euasion, by that distinction of these two words, *worshp* and *seruice*.

2. All worshp of Angels is forbidden: Coloss. 2. 17. the word is θρησκεία, which is not by our aduersaries owne confession, a worshp peculiar vnto God: so Reuel. 22. the Angel forbiddeth Iohn to worshp him, because he was his fellowe seruant: where S. Iohns error was not, as *Bellarmine* suggesteth, because he gaue that kind of religious worshp, vnto an angel, which is proper to God onely; but because he did worshp him simply, for he doth not restraine him from λατρεία, the diuine worshp, but from all προσκύνησις, all adoration, and humble prostrating of himselfe.

3. All *idololatricall* worshp is forbidden, but all religious adoration giuen vnto the creatures is such as tendeth to idolatrie, because it ascribeth vnto the creature that which is peculiar to the Creator, as to knowe the heart, to be present euerie where, to haue power to helpe, and such like: for they which pray vnto Angels and Saints, and prostrate them before their images, haue this opinion of them, that they are present to heare, and helpe them, which onely God can doe: *Ergo*, such religious adoration is idolatrous: See further of this question, *Synops.*

Controv. 4. *Of the comparison betweene virginitie and mariage.*

The *Rhemists* in their annotation, 1. Cor. 7. 31. doe extoll virginitie in such sort, that they doe much disgrace marriage: for these are their words, *virginitie hath a gratefull puritie and sanctitie of bodie and soule, which mariage hath not, &c.* and for this cause they say that Priests are forbidden marriage, *That they may be cleane and pure from all fleshly acts of copulation, &c.*

But this were to make mariage vncleane, whereas it is not the matrimoniall act, but the lasciuious and wanton minde, which abuseth mariage, that bringeth vncleanenesse with it: *Origen* is more equall, who vpon these words, v. 1. *giue vp your bodies a liuing sacrifice holy, &c.* thus writeth, *quoniam videmus nonnullos sanctorum, aliquas etiam Apostol[illegible] buis[illegible]*

buiſſe coniugium, &c. becauſe we ſee that certaine of the Saints, and ſome of the Apoſtles were married: we cannot vnderſtand the Apoſtle here to meane virgintie onely, &c. but that they which are *in coniugijs poſiti, &c.* placed in mariage, and by conſent for a time doe giue themſelues to prayer, *corpora ſua exhibere poſſe hoſtiam viuentem, &c.* may exhibite their bodies a liuiug ſacrifice; if in other things *ſanctè agant & iuſtè, &c.* they deale holily and iuſtly, &c. and concerning virgins he further ſaith, that if they be polluted with pride, or couetouſneſſe, or ſuch like, they are not to be thought, *ex ſola virginitate corporis, &c.* by the onely virginitie of their bodies to offer vp a liuing ſacrifice vnto God, &c. Thus then there may be both puritie and ſanctitie in mariage, and as the Apoſtle ſaith, *an vndefiled bed*, Heb.13.4. which the Rhemiſts denie: and there may be pollution and vncleaneſſe in virginitie: See further, *Synopſ. Papiſ. Centur. 3. cr. 97.*

Controv. 5. *The minde it ſelfe, and not the ſenſuall part onely hath neede of renovation.*

v. 2. *Be changed by the renewing of your mind:* this is againſt the poſition of the Philoſophers: as *Ariſtotle* affirmeth, *Ethic.* 1. 13. that λόγος τὰ βέλτιστα παρακαλεῖ, reaſon alway perſwadeth and mooueth vnto the beſt things: the Romaniſts doe iumpe with them herein; who thinke the ſenſuall part of the minde onely to be corrupted.

But 1. the Apoſtle here ſheweth that the verie minde, and ſpirituall part of the ſoule hath neede of renouation. 2. indeede in ciuill things and morall duties, the reaſon may be a guide, but in diuine and ſupernaturall, it is blind and erroneous. 3. and if it be here obiected, that the Philoſophers, as Socrates, Plato, did many excellent things by the light of reaſon: I anſwear, that yet in thoſe things they failed of the true ende: for they reſpected not the honour and glorie of God, but ſought perfection by their owne endeauour: and herein they ſhewed the error and corruption of their mind. 4. yea the reaſon is ſo farre off, from beeing a perfect guide, that euen in the regenerate, it hath neede ſtill to be renewed, as in the Romanes here, to whom S. Paul writeth: how much more in the vnregenerate.

Controv. 6. *Of the perfection of the Scriptures againſt traditions.*

v. 2. *To prooue what the will of God is, acceptable, and perfect:* this perfect will of God, is no where els reuealed but in the ſcriptures: if they containe a perfect reuelation of the will of God, then there neede no other additaments; what vſe then of humane traditions, ſuch as many the Church of Rome is peſtered with, which haue no warrant out of the Scripture: *which beeing able to make the man of God perfect to euerie good worke*, 2. Tim. 3. 17. all other helpes and ſupplyes, are ſuperſtitious and ſuperfluous: See further hereof, *Synopſ. Centur. 1. err. 11. 13.*

Controv. 7. *Againſt freewill.*

v. 2. *And be not faſhioned, &c. Tolet* hence collecteth, becauſe the vulgar Latine thus readeth, *nolite configurari, &c.* haue you no will to be conformed, &c. that it is *poſitum in arbitrio hominis*, placed in the will of man, whether thus to be faſhioned, or not: whereas there is no ſuch word in the originall, for μὴ συχημάτιζεσθε, ſignifieth *be not faſhioned*, not *be ye not willing* to be faſhioned: and beſide the verie next words, *be ye changed by the renewing of your mind*, doe confute this opinion, and euidently ſhewe, that a man hath no free-will of himſelfe vnto that which is good: Indeede the Scriptures doe vſe exhortations to the regenerate, to ſhewe, that it muſt be the worke of the ſpirit, to ſtirre them vp to doe thoſe things whereunto they are exhorted: See further *Synopſ. Papiſ. Centur. 4. err. 46.*

Controv. 8. *Againſt the arrogancie of the Pope.*

v. 3. *According as God hath dealt to euerie man, &c.* Then euerie man hath his certaine meaſure and ſtint of gifts: one hath not receiued all: as the Apoſtle ſaith, 1. Cor. 7. 7. *Euerie man hath his proper gift of God, &c.* Then that man of pride here ſheweth himſelfe in his colors, who arrogateth to himſelfe authoritie ouer the whole Church: and boaſteth to haue all knowledge locked vp in his breaſt: wherein he ſheweth not himſelfe to be a ſeruant of Chriſts: for all his ſeruants haue receiued a portion and meaſure of gifts; one alone hath not all, *Parens.*

Controv. 9. *Againſt the ſuperſtitious orders of the Popiſh Clergie.*

v. 7. *Or he that teacheth, on teaching, &c. Pet. Martyr* and *Gualter* vpon this place do ſhew,

shew, what was the *œconomie*, ecclesiasticall policie and discipline of the Primitiue Church: how first they had *præsides doctrinæ*, the presidents of doctrine, then they had assistants, the Seniors and Elders, *qui disciplinam publicam conservabant*, which did preserue the publike discipline: the next were the deacons, which dispensed the treasure of the Church, vnto whom were ioyned, such as attended the sicke: as in this place, the Apostle setteth downe fiue offices of the Church, pastors and teachers, that attended the spirituall edifying of the Church: then distributors, rulers, shewers of mercie, whose care was for the externall discipline: but now *ne nomina quidem extant, &c.* not so much as the names remaine of these functions, *Martyr:* or as *Gualter, præter inania nomina, &c.* beside vaine names and titles, nothing is left in the Popish Church: but they substituted other orders, as *Acoluthists*, exorcistes, doorekeepers, candlebearers, and such like: See more hereof, *Synops. Centur.* 1. *err.* 69.

Controv. 10. *The Pope not the head of the Church.*

v. 5. *We are one bodie in Christ:* Beside that in this place the Church is said to be the bodie of Christ, and so he consequently the head thereof: as S. Paul calleth directly, Ephes. 1. 22. Coloss. 1. 18. and so this beeing a title peculiar to Christ, to be head of the Church, no mortall man can arrogate it to himselfe: it may be thus further shewed. 1. the Apostles did not take vpon them to be heads of the Church: for S. Paul both here, and 1. Cor. 12. doth reckon himselfe in the number of the members. 2. the Church hath not two heads, Christ is one, the Pope cannot be another. 3. the head giueth direction and influence to the bodie, none of these offices can the Pope doe vnto the Church. 4. the Church is not the spouse or bodie of the Pope, therefore he is not the head thereof. 5. from Peter to Clemens 8. 200. Popes haue died, but the head of the Church dieth not, for then the Church should die with it. 6. from *Euaristus* to *Pius* 5. the Papall sea was vacant at times, 38. yeares, 8. moneths, and 29. dayes, as *Mercator* casteth it in his cronologie, then so long was the Church without an head, if the Pope were the head. 7. there haue beene at one time 2. and sometime three Popes, then should the Church haue had so many heads, *ex Pareo.*

Controv. 11. *That to loue our enemies is a precept, and commanded, not counselled as indifferent.*

v. 14. *Blesse them which persecute you, &c.* The Romanists doe hold, that a man is not bound *extra casum necessitatis*, but in case of necessitie to succour his enemie, and to apply any particular prayer vnto him, but onely in generall: in case of necessitie to doe it, it is a precept, but otherwise, and in other cases it is a counsell onely: to this purpose *Thomas* 22. *qu.* 25. whom *Pererius* followeth, 2. *disput. numer.* 8. *Tolet* addeth further, for a man to be readie in minde, not onely not to reuenge himselfe, but to suffer more wrong, as to hold his other cheeke when he is smitten vpon the one, is a precept, but in fact to doe it, is but a counsell onely, *annot.* 30. *in fine:* and a precept and counsell (they say) doe thus differ: the first belongeth to all Christians, and to leaue it vndone is sinne, the other is onely for such as are perfect, which though to leaue vndone be no sinne, yet to do it, is of great merit.

Cont. 1. S. Pauls precept is here generall, to blesse our persecutors, there is no case or time excepted: Christian charitie must not be restrained nor limited: who then seeth not, but that this minsing and cutting of the Apostolicall precept, is against the rule of charitie. 2. to be alwaies readie in mind, and in fact when occasion requireth to keepe patience toward our enemie, is a precept and commanded: but according to the strict letter, to turne the cheeke to the enemie, when one is striken, is neither precept nor counsell: for our Blessed Sauiour beeing smitten on the one cheeke did not turne the other, who was most perfect in all his actions. 3. a difference betweene precepts and counsels we graunt, in respect of the matter and subiect: the one is of things necessarie, the other of matters in their owne nature indifferent: such as that is, 1. Cor. 7. 15. *of bestowing ones virgine*, but otherwise they are both generall and not to be omitted, and neither are meritorious: See further *Synops. Centur.* 2. *err.* 84.

6. Morall obseruations.

Observ. 1. *Of the necessitie of good works and a godly life.*

v. 1. *I beseech you brethren, &c.* S. Paul hauing hitherto in this epistle laid downe the doctrine

doctrine of iustification, and of other principall points of Christian religion, now beginneth to exhort vnto holines, and to the shewing forth of the fruits of our regeneration: as here in this place he entreateth them to giue vp themselues and their bodies to the seruice of God: for this is the end of our redemption and deliuerance to serue the Lord, Luk. 1.74.75 *A. Fulvius*, when he had taken away his sonne from following *Cataline*, he killed him, saying, *non Catalina te genui sed patriæ*, I did not beget thee for *Cataline*, but for the countrie: but it may be better said of vs, that God hath not created vs to serue the Deuill, the world, or the flesh, but to serue him: When *Phillip* King of Macedon, beeing somewhat pleasant, did daunce and leape among the poore captiues, insulting ouer them, and vpbrayding their miserie, *Demades* said vnto him in this manner, *cum fortuna tibi Agamemnonis personam imposuerit, nonne te pudet Thersitem agere*, seing fortune hath put vpon thee the person of Agamemnon (that is of a King) art not thou ashamed to play Thersites (who was a base, contemptible, and odious, rayling companion:) so when God hath called vs to this high dignitie to be called his sonnes, and hath made vs heires of his kingdome, yea Kings in Christ, it is a shame for vs, to abase our selues to the vile condition of beeing seruants vnto sinne.

Observ. 2. *We must not conforme our selues to the fashion of this world*

v. 2. *And be ye not fashioned, &c.* *Chrysostome* obserueth well, that the figure and fashion of this world is but a transitorie thing: it is *tanquam persona scenica non consistens rerum substantia*, as a person counterfetted vpon the stage, not a thing of any substance: and therefore it were a vaine thing to conforme our selues to it: therefore the Apostle saith, *We should vse this world as if we vsed it not, for the fashion of this world goeth away*, 1. Cor. 7. 31.

Observ. 3. *Against curiositie.*

v. 3. *That no man vnderstand aboue that, which is meete, &c.* This maketh against those which are curious searchers and priers into Gods secrets, neglecting those things, which are for their necessarie knowledge and vse: *Sirach* giueth good counsell, Ecclesiastic. 3. 22. *Seeke not out the things that are too hard for thee, &c. but what God hath commanded, thinke vpon that with reuerence, &c.* *Augustine* saith well, *melius est dubitare de occultis, quam litigare de incertis, &c.* it is better to doubt of hid matters, then to contend about vncertaine. The Philosopher was worthely reprooued of his maid, who while he was vewing the starres fell into a pit, that was before him: such are they, which seeke after things to high aboue their reach, and let goe things more profitable.

Observ. 4. *Against pride and vaine glorie.*

v. 3. *That euery one vnderstand according to sobrietie.* *Chrysostome* hath here an excellent morall against arrogancie, when men doe attribute more to themselues then there is cause, and are puffed vp with pride. 1. he compareth the arrogant man to a verie foole: for their speaches are alike vaine, and foolish: the proud man saith, *I will set my throne aboue the starres*, Isay. 14. *I haue gathered all the earth as one doth gather egges*, Isai. 10. 14. what could a verie idiot and foole say more: sauing that herein they differ, that fooles are pitied, because they are such by nature, not by their owne fault, but a proud man none hath pitie of: *pariter desipiunt cum illis, veniam tamen vt illi, non merentur*, they are vnwise like the other, but they deserue not pardon, as the other.

2. He that exceedeth the measure of prudence, and is puft vp in pride becommeth foolish: he is timorous, and rash, and subiect to all infirmities whatsoeuer: as Nabal of a proud man, became foolish, and afterward so faint hearted, and timorous, that through feare he died: for like as *corpus intemperatum factum quibusvis est passionibus obnoxium*, a bodie being intemperate, and hauing lost the complexion, is subiect to euery passion; so the minde hauing lost humilitie and prudence, is apt to euery infirmitie: and like as the eye beeing blind, maketh all the members blind, so is it with arrogancie, that blindeth the mind.

3. An arrogant man maketh himselfe a monster: *forsan tibi pennas innasci optares*, it may be thou wouldest wish thou hadst feathers and wings: for a proud man *omnino volare conatur*, endeauoureth as it were to flie in his mind, and so becommeth a verie monster, a man with wings.

4. In the last passage, he compareth a proud man not to ashes or dust, or durt, for they are to good; but they seeme to me *stupæ accensæ similes*, to be like vnto tow set on fire: which is soone kindled, and soone extinct, and it leaueth nothing behind it: so is the mind of an arrogant man quickly inflamed, and as soone quenched, and come to nothing: more casuall then a spiders web, and more light and vaine then smoake.

5. Observ. *Of hospitalitie.*

v. 13. *Giuing your selues to hospitalitie, Chrysostome* here hath an other worthie treatise concerning hospitalitie, against those which onely doe not giue, but afflict and grieue the poore, with reuiling words. 1. he speaketh against their curiositie, which sift and examine the poore narrowly, before they will giue him any thing: if Abraham had done so, he had missed of entertaining the Angels, & so if thou *curiosa scruteris pauperem*, doe curiously sift a poore man, thou maist sometime let slip a man approoued of God: but what if he be a leud man of life, doth not God suffer the sunne to shine vpon such, and dost not thou thinke him worthie of a morsell of bread: it is extreame insolencie, *pro vno pane totam hominis miseri vitam curiose inquirere*, for a peece of bread to sift the whole life of a poore miserable man: but what if he be thine enemie, yet remember, *quod famulus illius es, qui percutientem se curavit, &c.* that thou art his seruant, which cured him, that smote him: yea Christ, *os illud, quod mortem operatum erat, exosculatus est*, kissed that mouth, which wrought his death.

2. In the next passage *Chrysostome* sheweth how monstrous a thing it is, not onely to withdraw beneuolence from the poore, but to persecute them with euill language. 1. thou addest affliction to affliction, *velut tempestatem tempestati*, as one tempest to an other: and him that fleeth vnto the hauen, thou dost driue backe vpon the rocks. 2. *quomodo peccatorum tuorum veniam petis, qui eum convitiaris, qui tibi nihil peccavit, &c.* how canst thou aske pardon of thy sinnes, who raileſt on him, that hath not sinned against thee? 3. thou art herein more cruell then the saluage beast: for they onely ravin, when their hunger compelleth them, *tu nemine cogente fratrem tuum devoras, mordes, laceras*, thou, no man compelling thee, dost deuoure thy brother, bite him, teare him, &c. 4. how dost thou thinke to receiue the holy oblation, *qui linguam humano sanguine rubefeciſti*, which hast died thy tongue redde with mans blood. 5. they which feede not the poore are condemned, *Goe ye cursed into euerlasting fire, prepared for the deuill and his angels*: and what punishment, thinkest thou, shall they haue, *qui non solum non pascunt, sed & convitiantur, &c.* which doe not onely not feede, but raile also and reuile, &c.

6. Observ. *That no man should stand vpon his owne wit, but vse the counsell and aduice of others.*

v. 16. *Be not wise in your selues:* becauſe euery one seeth not all, and the most prudent may be sometime deceiued, it is very expedient, that we should giue eare vnto the counsell of others: we see that Rebeccahs aduise vnto Iacob, corrected the ouersight of Isaac, who partially would haue giuen the blessing vnto Esau, refusing Iacob: Moses that wise lawgiuer hearkned to the counsell of Hobab his father in law: and Naaman refused not the counsell of his poore seruant, who aduised him to doe as the Prophet had prescribed.

7. Observ. *How to ouercome our enemies with patience and lenitie.*

v. 20. *Thou shalt heape coales of fire, &c.* that is, either thou shalt winne him with thy benefits, as some interpret it, or, heape vp a greater iudgement against him: And true it is, that oftentimes the malice of the enemie, which is by violence and resisting more inflamed, is by lenitie assuaged: as Sauls furie toward Dauid, was for the time much abated, when Dauid spared him in the cave, hauing cut off the lappe of his garment, and an other time when he tooke from him his speare, and pot of water, 1. Sam. 24. 26. In forren stories, euen among the heathen, memorable mention is made of *Phocion* that noble Athenian, who beeing vnworthily condemned to die, when he was about to drinke the deadly cuppe, beeing asked of his friends, what message he would send to his sonne; answered, *mando ei hoc, vt obliviscatur potus huius*, this I command him, that he forget this drinke, which the Athenians haue appointed for me. *Aelian. lib. 12.*

The like *Valerius Maximus lib. 4. c. 2.* writeth of *Cicero*, who defended *Gabinius* in open iudgement, who in his Consulship had expelled him the citie: likewise twice he pleaded for *Vatinius*, that shewed himselfe a professed enemie alwaies to *Cicero*. Not vnlike vnto these is the example of *Balduinus* king of Ierusalem, who hauing put the Arabian Saracens to flight, and taken great spoiles, in his returne found vpon the way a woman readie to trauell of child, wife vnto a chiefe Prince of the Arabians, whom he had left behind, beeing pursued, whom he couered with his owne mantle, and appointed a woman to attend vpon her, and left with her two milch camels: This his kindnes was not lost: for afterward he beeing besieged by the Arabians, and put to a great straight, was deliuered by the meanes of that Captaine, whose wife he had succoured in her extremitie.

CHAP. XIII.

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1. The text with the diuerſe readings.

1. Let euery ſoule be ſubiect to the higher (or *ſupereminent*) powers: for there is no power but of God: and the powers that be, are ordained of God.

2 Whoſoeuer therefore ſetteth *himſelfe* againſt the power, (*reſiſteth, B.G.L. but there is an other word for that afterward*) reſiſteth the ordinance of God: and they that reſiſt, ſhall receiue to themſelues condemnation. (*iudgement, V.*)

3 For rulers *B.* (*magiſtrates, G. Be.* ἄρχοντες) are not to be feared (*are not a feare, Gr.*) for good works, but for euill: wilt thou then not feare (*be without feare, G.*) the power? doe well, ſo ſhalt thou haue praiſe of the ſame.

4 For he is the miniſter of God for thy good: (*wealth, B.G.*) but if thou doe euill, feare: for he beareth not the ſword in vaine: (*without cauſe, L. for nought, G.* εἰκῆ) for he is the miniſter of God, *and* reuenger for wrath (*to take vengeance, G.*) on him, that doth euill.

5 Wherefore it is neceſſarie to be ſubiect, not becauſe of wrath onely, but alſo for conſcience ſake.

6 For, for this cauſe pay ye alſo tribute: for they are Gods miniſters, bending themſelues (*ſeruing, L. B. applying themſelues, G.* προσκαρτεροῦντες, *with force and ſtrength applying: ſee c. 12. 12.*) to the ſame purpoſe.

6 Giue vnto all men their dutie: tribute, to whome *ye owe* tribute; cuſtome, to whom cuſtome; feare to whome feare; honour, to whom honour.

8 Owe nothing to any man, but to loue one an other: for he that loueth an other (*his neighbour, L.S.*) hath fulfilled the Law.

9 For this, Thou ſhalt not commit adulterie, Thou ſhalt not kill, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witneſſe, Thou ſhalt not couet: and if there be any other commandement, it is briefly comprehended (*capitulated, Gr. not reſtoared, L. fulfilled, S.*) in this ſaying, namely *B. Be.* (*in this, Gr.*) Thou ſhalt loue thy neighbour as thy ſelfe.

10 Charitie doth not euill to the neighbour: therefore *is* charitie the fulfilling of the Law.

11 And that conſidering (*knowing, Gr.*) the ſeaſon, that it is now time (*the houre, Gr.*) that we ſhould be raiſed (*awake, B.*) from ſleepe: for now is ſaluation nearer vs (better, *then our ſaluation is nearer, L.B.G.*) then when we beleeued.

12 The night is paſt on, (*paſſed before, L. præceſſit, but it is better interpreted proceſſit, is paſt on, Be.*) and the day is approached: (*is at hand, G. is come nigh, B.*) let vs therefore caſt away the works of darknes, and put on the armour of light, (*the habit which beſeemeth the light, Be. ad.*)

13 So that we walke honeſtly, as in the day, not in ryoting, *Be.* (*or gluttonie, G. in muſike, S.*) or drunkennes, neither in chambring, and wantonnes, nor in ſtrife, and envying:

14 But put ye on the Lord Ieſus Chriſt, and take no care (*make no perſwaſion, Gr. B.*) for the fleſh, *to fulfill* the luſts thereof.

2. The Argument, method, and parts.

IN this Chapter from the generall exhortation to the offices of charitie, the Apoſtle commeth vnto particular duties, as vnto the Magiſtrate, and then falleth againe into the commendation of loue, dehorting from groſſe vices, and corruptions of life: ſo then of this chapter there are three parts, 1. the firſt of dutie to be exhibited to the magiſtrate, to v. 8. 2. of loue in generall, v. 8, 9, 10. 3. the exhortation is extended from v. 11. to the ende.

1. In the firſt the propoſition is expreſſed, v. 1. euery ſoule muſt be ſubiect to the magiſtrate: which is confirmed by diuers reaſons: 1. from the author or efficient cauſe, which is God, amplified by the contrarie, that they which reſiſt magiſtrates, reſiſt againſt the ordinance of God. 2. from the effects, the puniſhment of thoſe which diſobey, v. 2. 3. from the double ende of magiſtracie or gouernment; the praiſe of wel-doers, v. 3. and the puniſhment of them that doe euill, v. 4. 4. from the inconuenience that enſueth, he that diſobeieth, violateth a good conſcience: therefore for conſcience ſake we muſt be ſubiect, v. 5. 5. from a part to the whole: they pay tribute, therefore they muſt yeeld obedience alſo in other things, v. 6. 6. *ab æquo*, from the equitie of it: we muſt pay vnto all, that which is due, but ſubiection is due vnto the magiſtrate, as he prooueth by diuers particulars, v. 7. *Ergo.*

2. In the second part the Apostle exhorteth vnto mutuall loue. 1. from the rule of equitie, it is a common debt, which one oweth vnto an other. 2. from the effects, it is the fulfilling of the law, v. 8. which he prooueth, 1. by a particular induction, v.9. 2. by remooving of the contrarie effects: loue doth none euill vnto our neighbour, therefore it is the fulfilling of the law.

3. Then the Apostle concludeth with a generall dehortation from certaine vices: which is ioyned with an exhortation to the contrarie vertues. And the same is either generall vrged by two arguments: 1. one taken from the state of the regenerate, saluation is nearer now, then before, v.11. 2. the other from the circumstance of time, which is propounded figuratiuely; the night is past, and the day is come, v.12. Then the particular exhortation followeth, v.13. with a dehortation from the contrarie vices: and so he concludeth againe generally concerning both, v.14.

3. *The questions and doubts discussed.*

1. Quest. *Of the occasion, which mooued the Apostle in this chapter to entreat of the dutie of subiects to the Magistrate.*

1. *Chrysostome* thinketh, that the Apostle hauing treated in the former chapter of patience, and not rendring euill for euill, doth very opportunely now moue obedience vnto the Magistrate; *multo enim magis illis, qui benefaciunt, &c.* for much more ought we to obey them, which deserue well of vs; if we should not be auenged of them, which doe euill.

2. Beside he giueth an other reason, that whereas the Christians had in those daies many troubles, tentations, and trialls, it was needlesse, *vanas tentationes superaddere*, to adde vaine idle tentations and occasions of trouble, namely, in resisting the Magistrates.

3. *Calvin* thinketh, that this precept was added especially, because of the Iewes, to whom it seemed a very vnmeete thing, that *progenies Abrahæ in seruitute maneret*, that the progenie of Abraham should remaine in seruitude vnder heathen gouernors: the same reason is touched by *Peter Martyr*.

4. *Pareus* addeth, that S. Pauls doctrine concerning Christian libertie, as he said before, *c. 6. we are not vnder the law, but vnder grace*, might haue beene misconstrued, as though Christiãs should not be subiect to ciuil laws: & therfore he seasonably vrgeth ciuil obedience.

5. Adde hereunto, that the Christians were defamed, as enemies vnto the policie of Commonwealths, and ciuill Magistracie: which false surmise was the cause of the persecuting of Christians, as *Clemens Alexandrin. lib. 4. stromat.* therefore the Apostle to giue satisfaction to the Gentiles, thus exhorteth: this mooued *Iustinus Martyr*, in his 2. apologie vnto *Antonius* the Emperor, to cleare the Christians by many arguments of this surmised imputation: *Tolet.*

6. And further, whereas the Apostle before had taught, that Christians should not auenge themselues: some might haue gathered thereupon, that it were not lawfull to vse the defense of the Magistrate against wrongs: nay that it was not lawfull for the Magistrate to take reuenge of euill doers, therefore the Apostle verie fitly falleth into this discourse: *Gualter.*

7. And lastly, because the Magistrates were then infidels, least that the faithfull might take themselues free from the command of Infidels, as subiects from their Magistrates, seruants from their Masters, the Apostle doth interlace this treatise, *Calvin, Gualter:* for these and such like reasons doth the Apostle so inculcate this doctrine of ciuill obedience, as in this place, and 1. Tim. 12. Tit. 3. 1. and S. Peter agreeth, 1. Pet. 2. 13. 14.

Quest. 2. *How euerie soule should be subiect to the higher powers.*

1. *Euerie soule.* 1. The soule is put, a part for the whole, by the figure *synecdoche*, according to the phrase of Scripture: as *Haymo* giueth instance of that place Gen. 46. how Iacob went downe to Egypt with 70. soules: and Act. 27. there were 275. soules with Paul in the ship: as sometime the flesh, the other part of man is taken for the whole: as *all flesh shall see the saluation of the Lord.* 2. But *Origens* conceit is here somwhat curious, as *Martyr* and *Erasmus* note, that it is not said, *euery spirit*, but euery *soule*, for the spirituall man, which hath renounced the world, hath nothing wherin to be subiect to the superior powers: as the Apostle said, *gold & silver haue we none:* he that hath none of these, *nõ habet vnde subiaceat potestati*, hath nothing wherein to be subiect to the powers, &c. But euen the Apostles themselues were obedient

obedient vnto them. 3. he ſaith, *euery ſoule, quia debet eſſe voluntaria ſubiectio*, becauſe this ſubiection muſt be voluntarie, not onely in bodie, but in ſoule, *Gorrhan.* 4. and further by this is ſignified, that all mortall men, none excepted, ſhould be ſo ſubiect; and therefore he ſaith, *euery ſoule.* 5. *Caietane* yet noteth further, that not onely our bodies, and our ſubſtance, but euen our ſoules ſhould be ſubiect vnto the ſecular powers, *in ijs quæ poſſunt legitime imperare*, in thoſe things, wherein they may lawfully command.

Be ſubiect. The word is ὑποτάσσω, which ſignifieth to be *ſubordinate*: where 1. is inſinuated the order of gouernment, which whoſoeuer reſiſteth, bringeth in diſorder and confuſion. 2. and *Chryſoſtome* noteth, that he ſaith not, be *obedient*, but be *ſubiect*; which is a generall word, comprehending all other duties and ſeruices. 3. but this muſt be limited vnto thoſe things, which are lawfully commanded: for otherwiſe, if they ſhall require any thing againſt the glorie of God, and our conſcience, we muſt follow the example of the Apoſtles, Act. 4. to obey God, rather then man, *Gualt.* ſo *Haymo* well obſerueth, that as man conſiſteth of bodie and ſoule, ſo he muſt inviolably in his ſoule, *ſeruare fidem Deo*, keepe his faith vnto God, and in his bodie ſerue the powers.

To the ſuperior or chiefe powers. 1. The vulgar Latin readeth, *ſublimiaribus*, higher powers: which *Eraſmus* and *Beza* thinke not to be ſo fit, becauſe the word in the originall is not in the imperatiue: and this would giue occaſion to ſome to thinke, that obedience ſhould be giuen onely to the chiefe magiſtrate. But they are called high in reſpect of the people, ouer whom they are ſet, not compared among themſelues; for not onely the King as the chiefe, but other inferiour officers and miniſters are to be obeied; as S. Peter ſheweth, 1. epiſt. 2. 14. 2. *Caietane* obſerueth, that this word *high*, or *excelling*, is added to exclude tyrants, who are not excelling Lords, and ſo he taketh the Apoſtle to ſpeake *de legitimis poteſtatib.* of lawfull powers; but I preferre the *ordinarie gloſſe*, which vnderſtandeth the Apoſtle of ſecular powers, *ſiue bonis, ſiue malis*, whether good, or euill: and *Peter Martyr* obſerueth well, that here we muſt not inquire, *quo iure, quaue iniuria*, by what right or wrong, theſe powers obtained their authoritie: for the Romanes by *force*, not by right, were at this time Lords of the world: but the Magiſtrates for the preſent are to be obeied. 3. *Chryſoſtome* alſo noteth well, that the Apoſtle ſpeaketh not of the perſon of the gouernors, *ſed de ipſa re*, but of the thing it ſelfe, of their authoritie, and power: that howſoeuer they are vnworthie of their authoritie, which abuſe it, yet the power, which they haue, is to be obeied. 4. *Lyranus*, and *Haymo* before him, thinke this place to be vnderſtood of ſpirituall gouernors, and Prelates, as well as ſecular and ciuill: but *Chryſoſtome*, and *Baſil. lib. de conſtitut. Monach. c. 23.* doe better interpret this place of ciuill gouernors: and *Baſils* reaſon is, becauſe the Apoſtle afterward maketh mention of tribute, which is due onely to the ſecular power: And therefore *Caluine* iuſtly taketh exception to the Romaniſts, which out of this place would conclude, that obedience is to be giuen alſo to the Prelates of the Church. *Pererius* here, *diſput. 1. numer. 3.* oppoſeth *Baſil* vnto *Caluin*, who ſhould thinke, that obedience to Prelates may be concluded out of this place: but *Baſil* in the place before alleadged, directly ſheweth, that the Apoſtle ſpeaketh *de poteſtatibus mundi*, of the worldly, not of ſpirituall powers: onely he reaſoneth from hence, from the leſſe to the greater; that if ſuch obedience be to be giuen to temporall gouernors, *quanto magis, &c.* how much more to ſpirituall; and then for proofe hereof, he alleadgeth that place, Heb. 13. 17. *Obey thoſe which haue the ouerſight of you.*

3. Queſt. *How the powers that be, are ſaid to be of God.*

1. God in the beginning gaue a threefold power vnto man: firſt ouer himſelfe: God gaue vnto man freewill, whereby he ſhould gouerne all his actions: then he gaue him power ouer the other creatures: and thirdly, he gaue vnto man power ouer man, firſt in families, as vnto the father ouer his children, to the maſter ouer his ſeruants, to the husband ouer his wife: then in the politike regiment, of what kind ſoeuer it be, whether *Monarchicall*, of one, *Ariſtocraticall*, of many, and thoſe the beſt, or *Democraticall*, which is the popular ſtate: all theſe had their beginning from God, ſome mediatly, ſome immediatly. *Parens.*

But it will be asked, how and when this order of gouernment, was firſt inſtituted of God: the anſwer is, that God imprinted in man by nature, this originall light, to ſee the neceſſitie of gouernment, without the which there would be no order: as we ſee, that the vnreaſonable creatures, as the ſilly bees haue their gouernor, the cranes alſo, and ſheepe: *Chryſoſtome* addeth further, maruell not, that God hath appointed rule and gouernment among men, *cum iſtud in corpore fecerit*, ſeeing he hath done the like in the bodie: for ſome parts

are made to direct and guide the rest: this naturall instinct of gouernment the Lord ratifoone confirmed by precept; as Gen.9.6. *Whosoeuer sheedeth mans blood, by man shall his blood be shedde:* which is not vnderstood of euery one, for God is not the author of confusion, but of the Magistrate, by whom the murther should be punished, *Martyr.*

3. *Tolet* here hath a very good distinction, betweene *potestas, vsus potestatis, assumptio in potestatem*, the power, the vse of the power, and the assuming of the power: for the power may be of God, when the abuse of the power commeth of the deuill, and of mans owne corruption: as Saul had his kingly power from God, but he abused it vnto crueltie: and the assuming of that power, and the entring into it, is often vnlawfull; as Abimelech by crueltie aspired the gouernment, Iudg.9.

4. Beside, the same author obserueth well a difference betweene the Ciuill and Ecclesiasticall regiment: for the first is so from God, that yet the institution thereof may be deuised by man; as a king may in his kingdome according to the necessitie of the state, erect new officers and ministers, and therefore it is called, *the ordinance of man*, 1. Pet.2.13. but the spirituall power is immediately instituted of God, and therefore the Apostle saith, Eph.4.11. *He gaue some to be Apostles, some Prophets, some Euangelists, &c.* Thus farre *Tolet* goeth well: but this that is well said, he corrupteth with a dramme of his Popish dregges; that Christ gaue this power to make Bishops, and other Ecclesiasticall ministers to Peter, which power *in successores eius emanauit, &c.* did issue forth to all his posteritie: and so, saith he, all Ecclesiasticall power did not immediately come from Christ, but onely *prima potestas*, the first power, out of the which the rest doe flow; but so is it not in the secular state.

Contra. 1. As though the other Apostles did not as well constitute Bishops, Elders, and other officers, as well as Peter: the Deacons, Act.7. were chosen by the common consent of the Apostles: and *Paul* and *Barnabas* ordained Elders in euery Church, Act.14.23. 2. it will be hard for him to proue the Pope to be Peters successor, and to succeede in his Apostolicall power. 3. If the originall Ecclesiasticall power onely were immediatly from Christ, so is it in the secular also: for that originally hath Gods immediate warrant, that there should be rulers, and gouernors ouer the people: and so there should be no differenee at all in this behalfe. 4. Wherefore we acknowledge this a true difference betweene the Ciuill and Ecclesiasticall state propounded by *Tolet*, but againe reiected, and disavowed by him; that euery Ecclesiasticall office and ministrie was immediatly instituted by Christ, and his Apostles, though now mediatly by the Church, men are assumed to these offices; but in the Ciuill gouernment, the institution onely in generall is from God, many particular offices haue beene inuented by men.

4. Quest. *Whether euery superiour power be of God.*

That euery Magistracie and gouernment is not of God, it may be thus obiected.

1. The Lord saith by his Prophet Hoshea, 8.4. *they haue set vp Princes, but not by me: they haue made Princes, and I knew it not.*

2. A tyrannicall gouernment is not of God, but many gouernments in the world are tyrannicall, as of the Turks and Mahometans.

3. Magistrates are created, and appointed by men, and S. Peter calleth them humane ordinances, 1.Pet.2.13. therefore they are not all of God.

4. Sathan is called the prince of the world, Ioh.14.30. yea the god of the world, 2.Cor.4.4. and he taketh vpon him to distribute the kingdomes of the world, Matth.4.9. therfore they are not of God.

5. And if euery power were of God, then the supreame authoritie, which the Pope challengeth ouer the vniuersall Church, should be of God.

Ans. First in generall this distinction is to be premised, which may serue to dissolue euery particular obiection: we must make a difference betweene the power in it selfe considered, and the way of attaining vnto that power, and the vse or manner of execution: the first is alwaies of God, but not the second, and the third, for when any by briberie, crueltie, or any other corrupt meanes, attaineth vnto any Magistracie, or if he abuse his power to the maintenance of superstition, and to oppresse the people of God, in neither of these respects, is it said to be of God. *Origen* doth thus illustrate this, by the similitude of the parts of the bodie, as the sight and hearing, are naturall faculties giuen vs of God, and yet men may abuse them *ad impia & iniqua ministeria*, to wicked and vngodly seruices: *Chrysostome* sheweth this

this difference by the example of mariage: carnall copulation lawfully vſed in mariage is of God, yet there may be an vnlawfull cohabitation and copulation with women, which is not of God: ſo in the Magiſtracie, we muſt diſtinguiſh betweene the inſtitution and the abuſe thereof, the firſt is of God, ſo is not the other: now for a further anſwear in particuliar we ſay,

1. To the firſt place obiected out of Hoſhea, diuerſe anſwears are made. 1. *Hierome* thinketh that the Prophet ſpeaketh of Saul, who was choſen *errore populi, non voluntate Domini*, by the error of the people, not by the will of God: but it is euident, that the Prophet in that place toucheth the prepoſterous ſetting vp of Ieroboam and his idolatrie, as v. 5. *Thy calfe O Samaria did caſt thee off.* 2. Wherefore the better anſwear is, that concerning the thing it ſelfe, the renting of the kingdome from Salomon, and giuing of tenne tribes to Ieroboam, was the Lords owne act, as the Prophet Ahiah ſaith, 1. King. 11. 31. but in reſpect of the circumſtances, as the rebellion of the people againſt their lawfull king, and their falling away from his obedience, without conſulting with God, ſo was it not the Lords act, *Parens.* 3. *Pet. Martyr* ſaith further, that he is ſaid to haue raigned but not by God, in reſpect of the manner of his gouernement, *quia ſe non accomodauit ad ſcriptam & patefactam Dei voluntatem*, becauſe he applyed not himſelfe to the written and reuealed will of God. 3. *Faius* putteth both theſe anſwears together, that Ieroboam and ſuch other gouernours, are ſaid to raigne, but not by God, becauſe they inuade the kingdome, *præter ordinem, &c.* beſide or contrarie to the order inſtituted of God, *& ſibi non Deo regnant*, they raigne for themſelues, not vnto the honour and glorie of God: yet the power it ſelfe which they haue is of God: to this purpoſe *Gregorie* writeth well, as he is alleadged in the ordinarie gloſſe, *tumoris elatio, non ordo poteſtatis in crimine eſt, potentiam Deus diſtribuit, elationem potentiæ malitia noſtræ mentis invenit*, the ſwelling pride, not the orderly power is to be blamed, God giueth the power, but the proud vſage of the power, the malice of mans minde hath found out, &c.

2. Tyrannicall gouernement, as it is tyrannicall is not of God, for that is the fault and corruption of the gouernour: but the power it ſelfe of gouerning is notwithſtanding of God: riches gotten by vſurie, extortion, and other euill meanes, ceaſe not to be the gifts of God, and good in themſelues, though they are not good to them, which get them euill: ſo we muſt here diſcerne betweene the right which God hath in ſuch things, which alwaies remaineth in God, and his iudgements, whereby he ſo diſtributeth ſuch things, as the corruption of man often concurreth in them, and the vniuſt vſage or vſurpation, or acquiſition, whereby ſuch things, though good in themſelues, yet are not good vnto ſuch vſurpers.

3. The ſecond clauſes exclude not the firſt: though diuerſe formes of gouernements are found out by men, the firſt inſtitution notwithſtanding was from God: as the fruits of the earth are brought forth by the induſtrie and labour of man, yet ceaſe they not to be Gods gifts: ſo Eccleſiaſticall functions, as of Apoſtles, Prophets, were at the firſt immediately appointed by God: yet now alſo Paſtors are of God, though called mediately by men. And S. Peter calleth the Magiſtracie an humane ordinance, both *ſubiective*, becauſe man is the ſubiect thereof, by whom it is executed, and *obiective*, becauſe humane affaires are the obiect thereof, and *relatiuè*, in reſpect of the ende, becauſe it is for mans good: yet the originall inſtitution is of God.

4. Sathan is called the Prince of the world, not ſimply as though he did what he would, but becauſe he is Gods miniſter in the world, and vſed for the puniſhment of worldly men, and hath ſo much power ouer men, as is graunted vnto him: and he is called the God of the world, becauſe he is ſo reputed of worldly men: and Sathan therein lyed, in ſaying that the kingdomes of the world were his to beſtowe.

5. The epiſcopall authoritie of the Biſhop of Rome, ſo he were a right Biſhop, we denie not to be of God: but his challenge of vniuerſall dominion, is not *poteſtas, ſed poteſtatis vitium*, a power, but an abuſe or diſeaſe of the power, which he hath not by Gods ordinance, but by his owne ambition, the deuils inſtigation, and Gods ſufferance and connivence, *Parens.*

Queſt. 5. *How farre euill gouernours haue their power from God, whether by his permiſſion and ſufferance onely.*

1. *Pererius* here taking occaſion to ſlaunder the Proteſtants, that they ſhould hold, that *Deus eſt vere author & effector quorumlibet peccatorum*, God is the very author and effector of

of any sinnes whatsoeuer; findeth great fault with *Bucer* for thus writing, that whosoeuer hath any power whether he vse it well or evill, or come vnto it by right or wrong, that it is vndoubtedly true, *eam potestatem à Deo accepisse*, that he receiued that power from God, &c. whereupon he inferreth, that he which by manifest tyrannie invaded the gouernement, *Dei fuerit consilio & voluntate assumptus*, was by the counsell and will of God assumed and taken vnto that gouernment: and further he falleth into a great admiration, that they which denie obedience to Christs Vicar, yet doe perswade obedience to be giuen to euery Tyrant: to this purpose *Pererius, numer. 6.* And consequently the opinion of the Romanists is, that euill gouernours doe rise vp in the world, *permittente Deo*, God onely so permitting, *Tolet annotat. 8.*

Contra. 1. It is a meere slaunder, that Protestants lay any such imputation vpon God, as to make him the author of euill: nay the Romanists are rather guiltie hereof, that affirme God to be a permitter and sufferer of euill: for he which suffereth euill to be done, which he can hinder, must be accessarie vnto it: we say then, that God is neither an actor nor a permitter of euill, as it is euill: his permission we graunt, but such as is ioyned with his will, for that which God would not haue done in the world, cannot be done: but for the more full explanation of this point, I referre the Reader to the 64. question vpon the 1. chapt. of this Epistle.

2. But that euill gouernours doe not rule onely by Gods permission is euident out of Scripture, as it is here alleadged by the *ordinar. glosse*: as Iob. 34. 30. *qui facit regnare hypocritam, &c.* which causeth an hypocrite to raigne for the sinnes of the people, &c. as the vulgar Latine readeth: and Hosh. 13. 11. *I gaue a king in mine anger, &c.* and hereupon the *glosse* inferreth, *datur improbis nocendi potestas*, power to hurt is giuen to the wicked, that the patience of good men might be prooued, &c. and further it is added, *per potestatem diabolo datam, & Iob probatus est, vt iustus appareret, & Petrus tentatus est, ne de se presumeret, & Paulus colophizatus, ne se extolleret, & Iudas damnatus vt se suspenderet*: by power giuen vnto the Deuill, both Iob was prooued, to appeare iust, and Peter tempted, that he should not presume of himselfe, and Paul buffeted, least he should extoll himselfe, and Iudas damned, to hang himselfe, &c. here their owne glosse is against them, which maketh God a giuer of that power, which wicked gouernours abuse, This is then our assertion, that euill gouernours rule not by Gods permission onely: for in the Scripture God is said to haue raised and stirred vp the Assyrians and Babylonians: But therein Gods prouidence is seene, and such euill gouernours are not sent without Gods secret will and ordinance, for the punishment of mens sinnes: as *Pet. Martyr, Deus arcana & efficaci voluntate voluit eos imperare*, God by his hid and the same effectuall will would haue them to rule: though then they doe not either attaine vnto the place of gouernement, by lawfull meanes, and according to the rules of Gods reuealed will, neither doe rule after the same, yet by his secret will and prouidence they are appointed thereunto for the execution of Gods iudgements, which are most iust.

3. Neither is a Tyrant to be obeyed, if he command any thing contrarie to the word of God: such are the lawes of the Pope, which maintaine superstition and idolatrie: and though a Tyrant in his proper place of gouernment is to be obeyed, it followeth not, the Pope should: for the one (though a tyrant) beareth sway in temporall things, wherein the conscience is not touched, and in his proper seignorie, which he is aduaunced vnto: but the Pope doth tyrannize in spirituall things and ouer the conscience, and out of his owne precinct and iurisdiction: so that he commandeth as a Lord out of his owne territorie, where no obedience is due: As for his supposed vicardome, it is but an idle fansie and Popish dreame.

Quest. 6. Why the Apostle saith againe, *The powers that be, are ordained of God.*

1. The *vulgar Latine* readeth, *The things which are, are ordained of God*, and so *Anselme*, and the *interlinear. glosse.* wherein a double error is committed, for the word *powers*, which is in the originall, is omitted, and the word *ordinata*, ordained, is put in the *neuter*, which in the Greeke is in the feminine, answearing vnto *powers*: and beside, as *Tolet* well obserueth, *annot. 4.* these words would beget an erroneous sense: for all things that are, are not ordained of God, as warre, sickenes, pouertie: for then it were not lawfull to preuent any of these: for Gods ordinance must not be resisted.

2. *Origen* omitteth this clause altogether: and *Erasmus* coniecture th, that this clause might

might be inſerted by ſome interpreter, by way of explanation: but ſeeing *Chryſoſtome* hath it, and the Syrian interpreter, with other auncient copies, this conceite cannot be admitted.

3. Neither yet is it a repetition of the ſame thing, which the Apoſtle ſet downe before, *euerie power is of God*, to ſhewe God to be author and founder of theſe powers, as *Oecum.* for there had beene here no great neede or vſe of ſuch repetition.

4. *Haymo* thinketh, that the Apoſtle in the ſecond place vnderſtandeth *iura poteſtatum*, the rights belonging to theſe powers: that not onely the power it ſelfe, but the right of gouerning is of God; but theſe two cannot well be diſtinguiſhed, the power and the right of the power: *Beza* thinketh that in the firſt place, the Apoſtle in generall ſhewed the dignitie of the magiſtracie, in the ſecond, the diſtribution of the ſame dignitie: becauſe there are diuerſe degrees of magiſtracie, to ſhewe, *ipſis miſimis ordinibus, &c.* that we are to yeeld obedience to the loweſt orders of gouernement: but this was comprehended in the former ſentence, *Euerie power is of God*, that is, whether ſuperiour or inferiour, none are excluded.

5. Some doe inferre, becauſe the Apoſtle ſaith, *They are ordained, &c.* that there is an order and certaine degrees in gouernement, ſome are ſuperiour to others: *Bonifacius* 8. *in the extravagant vnam ſanctam:* but it is euident by the words following, where the power is called διαταγῆ, the ordinance of God, that this *ordaining* hath reference vnto Gods inſtitution, not to the diſtinction and order of degrees in the powers: But whereas *Boniface* in that place, vpon this ſuppoſed ground buildeth the preheminence of the Eccleſiaſticall power aboue the Ciuill, and ſo would make the Pope the Lord peramount aboue all, the vanitie of this conceite ſhall be examined among the controverſies following.

6. *Theodoret* by *ordaining* vnderſtandeth the diuine *prouidence:* the *ordinar. gloſſe* interpreteth, *rationabiliter diſpoſita*, reaſonably diſpoſed: but more is ſignified then ſo: for there are many things diſpoſed of in the world by Gods prouidence, which yet it is lawfull to reſiſt, as *Tolet* noteth *annot.* 4.

7. Wherefore the *emphaſis* or force of this ſentence, lyeth in the word *ordained*, which amplifieth that which the Apoſtle ſaid before: that theſe powers are not ſimply of God, as other things, but ſpecially ordained, that is, by ſpeciall precept from God: there are other things of God, as famine, warre, ſickenes, pouertie, but not ordained by precept and commandement: Thus *Tolet*, likewiſe *Faius:* that by *ordaining*, is vnderſtood, *præceptum eſſe à Deo*, that it is commanded of God, that obedience ſhould be yeelded to magiſtrates: ſo alſo before them both *Hyperius:* and three wayes may theſe powers be ſaid to be ordained or ordered: firſt in reſpect of God, becauſe thy are by him inſtituted and appointed: ſecondly in regard of themſelues, the Lord hath ſet them certaine limits and bounds, whereby they ſhould be ordered: thirdly in reſpect of thoſe which are to be ordered: God would haue order among men, ſome to rule, ſome to obey: like as in a campe there are ſome leaders and captaines, others are appointed to followe, and to be ranged in their rankes, as the ſouldiers, *Pareus.*

Queſt. 7. *Of not reſiſting the power.*

1. He that reſiſteth, the word is ἀντιτασσόμενος, which properly ſignifieth *diſordered*, or *counter-ordered, ordered againſt:* which ſheweth that all rebellion is a diſorder, ἀταξία, a verie confuſion, *Pareus.*

2. Diuerſe wayes is the power reſiſted, either *aperta vi*, by open violence and rebellion: or *fraude*, by deceipt and craft, when the power is deceiued and miſinformed, which is an ordinarie thing in Princes Courts, *Martyr: Tolet* addeth a third, *qui præcepta negligit, &c.* he that neglecteth the precepts of the Prince, and withholdeth duties, as to pay tribute, and ſuch like, therein ſheweth himſelfe contrarie to Gods ordinance.

3. *Chryſoſtome* obſerueth the phraſe, that the Apoſtle ſaith, not he which obeyeth the Magiſtrate, therein ſubmitteth himſelfe to Gods ordinance, but by the contrarie, *he that reſiſteth the power, reſiſteth Gods ordinance*, to ſhewe, that *non gratiam ſed debitum illis obediendo præſtemus, &c.* that we doe not ſhewe them a pleaſure in obeying, but pay our debt: and further he inferreth, that no man ſhould thinke *ſubiectionem turpem*, that this ſubiection is vile, ſeeing God hath appointed it.

4. *Origen* here alſo noteth, that we muſt not vnderſtand ſuch powers as perſecute the faith: for in ſuch a caſe it is better to obey God then man: and the reaſon is, as *Tolet* obſerueth, *quia nemo debet poteſtati obedire contra Deum*, no man muſt obey the power againſt God, of whom the power is.

5. *Gorrhan*

5. *Gorrhan* maketh this obiection: that if it be not lawfull to resist any power which is of God, then not the power of Sathan: he answeareth that it doth not followe, because that is, *potestas permissionis, non commissionis*, a power of permission not of commission: or rather it is not so much a power which the deuill exerciseth, as an abuse of power, and therefore we are to resist him: And so concerning such powers, which commaund or allure to any thing which is euill, *Augustines* rule must be followed, *contemne potestatem timendo maiorem potestatem*, contemne the power, by fearing a greater power.

6. *Pet. Martyr* well obserueth here, that although it be not lawfull to resist the powers, by rising vp, or practising against them, yet one may make an escape by fleeing away from the force of the magistrate: as Dauid was let downe at a window out of his owne house by his wife, and so escaped Sauls hands; and so was Paul at Damascus, let downe in a basket by a windowe, as 2. Cor. 11. but the case is otherwise, when one is apprehended, and committed to prison, for then he thinketh it not lawfull for a man though vniustly imprisoned, to breake prison; because it is against the lawe, *& audaciam idem faciendi, &c.* and it would minister boldnesse to malefactors to commit the like: adde hereunto, that thereby an other mans life is endaungered, as the keeper vpon the escape of his prisoners is like to be punished: and further it were a betraying of their cause, to make a priuie escape: this made S. Paul, that though his bonds were loosed, and the prison doores opened, yet he would not flee away: nay he refused to be sent away priuily, when the gouernours sent vnto them to depart, Act. 16. yet euerie escape of the innocent out of prison is not to be condemned, if it be not procured by some sinister practise by themselues, as by fraud or violence, but by some other meanes, as the voluntarie connivence or negligence of the keeper, or some other way as it were made by God: for so we reade, that Peter escaped out of prison, the doores beeing opened by the Angel before him, Act. 12. but this is not rashly to be done for the aforesaid reasons, but vpon good warrant, when God shall as it were make a way for a man to set him free.

Whether it be lawfull for one vniustly imprisoned to breake prison.

Quest. 8. *What kind of iudgement they procure to themselues, which resist the magistrate.*

1. Whereas the Greeke word κριμα, signifieth both condemnation, as *Beza, damnation*, as the *vulgar Latine: iudgement*, as the *Syrian* interpreter: *punishment*, as *Piscator*: some take this to be vnderstood not of eternall punishment, but of the temporall inflicted by the Magistrate: when as the powers beeing offended, doe either punish rebells with death, or cast them into prison, *Haymo*: so also *Vatablus*. 2. *Lyranus* contrariwise interpreteth it, *de eterna morte*, of euerlasting death, not excluding also temporall punishment: so also *Martyr*. 3. Some vnderstand *pœnam*, punishment generally, without limitation, *Olevian, Piscator, Iunius annot.* 4. Some will haue the punishment in this life vnderstood, whether inflicted by the Magistrate, or by God himselfe, who will take reuenge for the transgression of his owne ordinance, as is euident in the fearefull punishment of rebellious Core, Dathan, and Abiram, Numb. 16. *Pareus, Gualter*: and so before them *Chrysostome* and *Theophylact, cum à Deo, tum ab hominibus pœnas daturum*, he shall endure punishment both from God and men. 5. But all these are better ioyned together; that such as resist the Magistrate are punished by the publike lawes, and God often taketh reuenge also; beside they make themselues guiltie of euerlasting damnation, which is due vnto the transgression of Gods commandement, and the violating of his ordinance, *Fains. 6. Tolet* hath here this conceite by himselfe, it is said, *they shall receiue iudgement*, because beeing not restrained by the Magistrate, whom they stand not in awe of, they cast themselues into those sinnes, for the which *damnationem incurrunt*, they incurre damnation: but here the Apostle speaketh of that punishment which is due for the resisting of Gods ordinance. 7. *Pareus* here obserueth well these two things, that the purposes and endeauours of such are frustrate, and beside they shew their madnes and foolishnes, in beeing accessarie to their owne punishment: for it is an vnwise part for one to procure his owne hurt.

Quest. 9. *How the Prince is not to be feared for good workes, but for euill.*

1. Concerning the words in the originall they stand thus, *Princes are not a feare of good workes*, and so the *vulgar Latine*: that is, *for good workes*, as the *Syrian* interpreter putteth it in the datiue, *bonis operibus*, to good workes: so also *Tertullian* readeth in *Scorpiac*: and *Beza* followeth this sense, and the meaning is, that they are not a terror, or to be feared, *rationi*

one boni operis, by reaſon of the good worke, *Lyran.* or *his qui ſunt boni operis*, to them which are of good workes, *Gorrhan:* ſo before him *Chryſoſtome*, *bene agentibus*, to thoſe which doe well: *good workes* are here to be vnderſtood, not as Diuines take them, for morall workes, but for ciuill workes agreeable to the publike lawes, which are either againſt the diuine lawe, whereof the Magiſtrate ought to haue ſpeciall care, or againſt the poſitiue conſtitution, *Pareus.*

2. Touching the occaſion of theſe words: *Tolet* will haue them to depend of the former ſentence, and to ſhewe the cauſe, why they which reſiſt the powers, doe *receiue iudgement to themſelues*, becauſe they contemne the Magiſtrate, who is ordained to reſtraine euill workes: and ſo they without reſtraint fall into euill, and ſo incurre puniſhment: but the better coherence is, to make this an other argument, to mooue obedience to the higher powers from the vtilitie thereof, as *Chryſoſtome*; or *à duplici fine*, from the twofold ende of magiſtracie, which is for the puniſhment of the euill, and praiſe of the good.

3. They which doe good workes, muſt feare the Magiſtrate ſtill, but *timore reverentiæ, non ſeruili, &c.* with a reuerent, not a ſeruile feare, as the malefactors doe, which hauing a guiltie conſcience, are afraide of puniſhment, to be inflicted by the Magiſtrate, *Gorrhan.*

Queſt. 10. *What it is to haue praiſe of the power*, v. 3.

1. Whereas often it falleth out, that the Magiſtrate doth puniſh the good, and encourage the wicked, how then is this true, which the Apoſtle ſaith, *doe well and thou ſhalt haue the praiſe of the ſame:* the anſwear is, that firſt we muſt diſtinguiſh betweene the power it ſelfe and authoritie, which is ordained of God, to theſe ends, for the reward of the good, and puniſhment of the euill, and the abuſe of this power: ſecondly, although gouernours abuſing their power, do offend in ſome particulars, yet in generall more good commeth by their gouernement, then hurt: as vnder cruell *Nero*, there was ſome execution of iuſtice, for Paul was preſerued by the Romane captaine from the conſpiracie of the Iewes, and appealed vnto Cæſar, which was then Nero, and his appeale was receiued.

2. It will be obiected, that euen vnder good Princes, where there is puniſhment for offenders, yet the righteous receiue not their reward. 1. *Origen* thus vnderſtandeth theſe words, *thou ſhalt haue praiſe of the ſame, &c.* that is, in the day of iudgement, *ex iſtis legibus laudem habebis apud Deum*, by theſe lawes thou ſhalt haue praiſe with God for keeping them, &c. but the Apoſtle ſpeaketh not of hauing praiſe by the lawes, but of the power, that is, the Magiſtrate. 2. *Auguſtine* thinketh it is one thing to be *praiſed of the power*, that is, to be commended and rewarded by it, an other *laudem habere ex illa*, to haue praiſe of it, that is, *exhibit ſe laude dignum*, he ſheweth himſelfe worthie of praiſe, whether he be actually praiſed or not of the power: *Tolet* alloweth this ſenſe, though he take the diſtinction betweene theſe phraſes to be ſomewhat curious: ſo alſo *Haymo:* but the Apoſtle ſpeaketh not ſimply of hauing praiſe and commendation, but of hauing it from the Prince. 3. the *ordinar. gloſſe* thus: thou ſhalt haue praiſe of the power, *ſi iuſta eſt ipſo laudante*, if it be iuſt it will praiſe thee, *ſi iniuſta, occaſionem prebente*, if vniuſt, it will giue thee occaſion of praiſe: ſo alſo *Gorrhan*, it ſhall ptaiſe thee, either *cauſaliter*, by beeing the cauſe of thy praiſe, or *occaſionaliter*, by beeing the occaſion, &c. *cauſa erit maioris coronæ*, it ſhall be the cauſe of thy greater crowne, *gloſſ. interlin. laudaberis apud Deum*, thou ſhalt be praiſed with God, *Haymo:* but the Apoſtle ſpeaketh of receiuing praiſe from the power: as *Chryſoſtome* and *Theophylact* well obſerue, *erit laudum tuarum præco futurus*, he ſhall be a ſetter forth of thy praiſe. 4. *Bucer* thinketh that the Apoſtle alludeth vnto the cuſtome of the Grecians and Romanes, among whom they which had done any notable exploit, were praiſed publikely, or priuately: but S. Paul ſpeaketh in generall of the office of all Magiſtrates whatſoeuer. 5. *Pet. Martyr* thinketh, that it is no ſmall part of praiſe, *abſolvi in iudicio*, to be abſolued in iudgement: as it was no ſmall praiſe to *Cato*, beeing ſo often accuſed ſtill to be freed and abſolued: it is alſo a great praiſe for a man to be ſo innocent, that nothing can be obiected againſt him in iudgement: as *Fimbria* beeing asked, what he could obiect vnto *Scevola* ſo innocent, and harmeleſſe a man, anſweared, *quia telum tota ſuo corpore non receperit*, becauſe he receiued not his weapon whole into his bodie: but it is one thing to receiue praiſe and reward, another to be freed onely from puniſhment. 6. Wherefore I take this to be the better anſwear, that firſt the Apoſtle ſpeaketh here, of the power it ſelfe, and of the true ende, wherefore it was ordained, and not of the perſonall faults in thoſe, that abuſe this power:

for

for if the good be not rewarded, as well as the euill punished, it is the fault of the gouernors: adde hereunto, because it is not possible for a Prince to reward all good subiects, that by praise we must vnderstand, *omnia commoda & priuilegia, &c.* all the priuiledges and commodities, which are by the lawes offered to good subiects: *Parens:* they are praised, that is, counted worthie, *qui participent omnibus iis bonis, &c.* to be made partakers of all those benefits and commodities, for the which commonwealths came first together, *Bullinger:* as good subiects enioy libertie, possession of their lands, and goods, defense from wrong, and such like, and as occasion may serue, may receiue also praise and encouragement from the Magistrate.

Quest. 10. *How the Magistrate is said to be Gods minister for our wealth or good.*

1. Some vnderstand this onely of the power to punish, *loco Dei vindicat*, he taketh revenge in Gods place, *gloss. interlin. Lyranus.* 2. *Haymo* giueth these two senses: he is Gods minister to defend thee, from wrong: or for thy good, *that thou doe no evill:* but this expresseth but one part of this ministring power. 3. therefore *Chrysostome* better, *voluntati Dei cooperatur, &c.* he worketh according to Gods will in punishing of the euill, and in rewarding the good, and therefore he is called his minister: so also *Theophylact, voluntati Dei obsequitur*, he obeyeth the will of God, as in commanding chastitie, in forbidding auarice and theft: like as the Lord is, so must the minister be: but God loueth the iust and punisheth the wicked, therefore so should the magistrate do, that is Gods minister. 3. and generally they are Gods ministers, 1. because they are ordained of God. 2. they are as gods in earth, in respect of their preheminence and authoritie ouer others. 3. in regard of their office, because they doe execute iustice in the earth, in awarding rewards to the righteous, and punishments to the wicked. 4. whereas the Prince is called λειτουργος, the minister of God, which name and title also agreeth to the spirituall pastors, who are the ministers of God, yet they are ministers in a diuerse kind: both agree in their institution, which is from God, and in the generall ende, which is to seeke the good of Gods people, yet they differ both in the obiect: for the pastors charge, is onely about spirituall things, the Prince is occupied also in caring for temporall: as also in the meanes: for the Prince by his sword and coactiue power procureth the good of his subiects: but the pastor seeketh it by the preaching of the word, the administration of the Sacraments and discipline, and other spirituall meanes.

For thy good.] That which the Apostle called before, ἔπαινον, *praise*, now he nameth ἀγαθον, *good:* which is either *naturall, morall, ciuill*, or *spirituall* good; the Magistrate procureth all these: the *naturall* good, as in preseruing the liues and bodies of his subiects; the *morall* good, in commanding vertue, and punishing vice; the *ciuill*, in maintaining their goods and possessions; their *spirituall* good, in setting forth and defending the true religion, *Parens.*

11. Quest. *How the Magistrate is said, not to beare the sword for nought*, v.4.

1. *Lyranus* doth indifferently vnderstand this of the materiall sword which the ciuill power hath, or of the Ecclesiasticall: but the whole course of the Apostles speach sheweth, that he speaketh of the Ciuill power, to whome tribute, and such other customes belong.

2. By the sword, he vnderstandeth the power of exercising and drawing forth the sword against offenders: and he alludeth to the custome of Princes, which haue the sword carried before them, and other ensignes of their authoritie..

3. There are three vses of the ciuill sword, the one is *ad vindictam*, to be reuenged of the euill: *ad protectionem bonorum*, for the protection of the good: and, *ad executionem iustitiæ*, for the execution of iustice.

4. He beareth not the sword, εικῆ, in vaine: that is, *temere*, rashly, *Beza:* because he hath his authoritie from God, nor, *sine causa*, the vulgar Latin, without some certaine cause or ende, namely, the punishment of the euill.

5. And so he is called a reuenger vnto wrath. 1. which some vnderstand of the diuine wrath, which is executed by the Magistrate: or to shew the wrath of God in time to come, *Gorrh. Hug.* 2. rather by wrath we vnderstand the punishment it selfe inflicted, which is an effect of wrath, *Pareus, Tolet, Sa.*

Quest. 12. *Of the right vse of the sword, both in time of peace and warre.*

1. Concerning the vse of the sword in time of peace, three things are requisite, 1. that there

there ſhould be good lawes enacted, and eſtabliſhed. 2. that there ſhould be vpright iudgement according to thoſe lawes. 3. that of ſuch iudgements once giuen, there ſhould be iuſt execution.

1. In the making of lawes, three things muſt concurre, the matter of the lawe, the end and ſcope, and the extent. 1. for the matter, it muſt be agreeable to the lawe of nature, and to the will of God: Princes muſt not make lawes according to their owne minde, but ſuch as may be conſonant to the pure and perfect will of God: hereupon it was, that the law-makers among the Gentiles would alwaies aſcribe the invention of their lawes to ſome one of the gods, to winne more credit vnto them: *Zoroaſtres* who gaue lawes to the *Baſtrianes* and *Perſians*, did make *Oromazen*, whom they held to be a god, the author of his lawes: *Triſmegiſtus* among the Egyptians, *Mercurius*: *Minos* among the *Cretenſians*: *Iupiter Carundas* among the *Carthaginians* made *Saturnus* his author: *Lycurgus* among the *Lacedemonians*, *Apollo*: *Solon* & *Draco* among the *Athenians*, *Minerva*: *Xamolpis* among the *Scythians*, *Veſta*: *Numa* among the *Romanes*, the goddes *Egeria*: and *Mahomet* commended his *Alcaron* to the *Arabians*, vnder the name of Gabriel the Arkeangel: But theſe were their fabulous conceits: we haue indeede the booke of God, a perfect rule and line of all iuſt lawes: ſecondly, the end and ſcope of lawes muſt be to ſuppreſſe vice and maintaine vertue: the lawmaker muſt intend the publike good, and not his private gaine: thirdly, for the extent of theſe lawes, they muſt include all: ſome muſt not be bound vnto the lawes, and others free: and therefore it is dangerous to giue priuiledges and immunities to ſome perſons, by vertue whereof they may without checke and controlment tranſgreſſe the lawes: *Papinianus* is worthie of honourable memorie, who chooſe rather to die, then to excuſe the parricide of *Antonius Baſſianus* the Emperour.

Why the Gentiles made the gods the authors of their lawes.

2. As good lawes muſt firſt be made, ſo iudgement muſt be exerciſed according to thoſe lawes: that the iuſt caſe may be diſcerned from the falſe, and good men from the euill: *Anſybenes* was wont to ſay that thoſe commonwealths were declining, wherein *boni à malis nihil differunt*, good men did nothing differ from euill: Now in the proceſſe of iudgement theſe rules muſt be obſerued. 1. that the Iudge be willing to admit all complaints, and to take knowledge of all cauſes, and aggrevances: this was the fault of Sauls governement, that the oppreſſed could not haue iuſtice, which made many that were aggreved to flocke and haue recourſe vnto Dauid: Abſalom did not more inſinuate himſelfe into the hearts of the people, then in ſhewing his affabilitie in hearing the grieues, and complaints of them: In forren hiſtories, Philip King of Macedon was killed by *Pauſanias*, becauſe he reiected his ſuite to haue iuſtice againſt *Attalus* that had wronged him, and after laughed him to ſcorne: and *Demetrius* of Macedon did much alienate the hearts of his people, becauſe he neglected their complaints, and would caſt their bils of ſupplication from the bridge of *Axium* into the riuer: ſecondly, after diligent inquiſition of the cauſe, there muſt be iuſt iudgment giuen, without partiallitie, feare, fauour, or any other ſiniſter affection: ſee *Levit.* 19. 15. among the *Thebanes* a Iudge was pictured blindfold, and without hands, to ſignifie that he neither ſhould be lead by partiall affection in iudgement, or corrupted with bribes: and the Athenians had a lawe, that cauſes ſhould be handled ἄνευ παθῶν καὶ προοιμίων, without proems and prefaces to ſtirre vp affection.

What is to be required in iudgement.

3. After iudgement muſt followe execution: for otherwiſe the lawes are in vaine and iudgement according to the lawes, if they be not put into execution: where theſe two things muſt be obſerued. 1. that the execution be not too remiſſe: for it is profitable often for the offender himſelfe to be puniſhed, thereby to be brought vnto repentance: who otherwiſe might continue in his ſinne; as the theiſe conuerted vpon the croſſe was prepared by that ignominious puniſhment vnto repentance: and it is good for the example and admonition of others, that puniſhment be inflicted vpon the offenders. 2. yet the puniſhment muſt not be haſtened too much, or be too ſeuerely adiudged, but with ſuch moderation as that the partie which ſuffereth be not in hazard of looſing both ſoule and bodie.

Of the excellencie of lawes.

2. Concerning the vſe of the ſword in warring, and waging of battell: 1. it is out of doubt, that it is lawfull for the Magiſtrate to take in hand iuſt and lawfull warre; for Abraham recouered Lot by force, from them which had taken him captiue: the Centurions faith is commended in the Goſpell by our Sauiour: and if it be the Magiſtrates office

How war is to be enterpriſed.

and part, to defend euerie particular perſon from wrong, much more the whole people. 2. but warre muſt be enterpriſed not raſhly, or ſuddenly, but with deliberation, and not without waightie and vrgent cauſe. 1. as when either the Magiſtrate is bound by ſome league to helpe his confederates, as Ioſhua did the Gibeonites. 2. or when the enemies offer to invade the countrey, they muſt by the Magiſtrates force be kept off, as Dauid often encountred the Philiſtims that aſſaulted Iſrael. 3. and in the quarrell of religion and defence of the truth, the Magiſtrate may fall to battell: as the other tenne tribes had thought to haue warred againſt *Ruben, Gad,* and the halfe tribe of Manaſſeh, for ſetting vp an altar, fearing that they had declined from the true worſhip of God, Ioſh. 22.

Queſt. 13. How it is ſaid, *it is neceſſarie to be ſubiect, for conſcience ſake.*

v. 5. *Therefore it is neceſſarie ye ſhould be ſubiect.* 1. firſt ſome reade, *be ye ſubiect vnto the neceſſitie, diuinæ diſpoſitionis,* of the diuine ordinance, and ſo put neceſſitie in the datiue, *Gorrhan.* 2. the *vulgar Latine,* which many followe, put *neceſſitie* in the ablatiue, *neceſſitate ſubditi eſtote, be ſubiect of neceſſitie:* but both theſe readings are diuerſe from the originall: where the word is not ὑποτάγητε, *be ye ſubiect*, in the imperatiue, but ὑποτάγησθαι, *to be ſubiect*, in the infinitiue, as both *Beza*, and *Eraſmus* well obſerue: ſo then the beſt reading is, *it is neceſſarie to be ſubiect.* 3. which neither muſt be vnderſtood of a compelling neceſſitie, as the *interlin. gloſſ. quaſi ex neceſſitate*, as of neceſſitie: becauſe he cannot *excutere iugum Principis*, ſhake off the yoke of the Prince: nor yet as *Auguſtine*, is it referred to the neceſſitie of this life: becauſe we muſt neceſſarily vſe temporall things, as long as we are in this world, which it is in the Magiſtrates power to depriue vs of: but we vnderſtand rather *obligationem præcepti*, the bond of the precept, which is of neceſſitie to be kept: ſo that it is not a free thing, whether men will be ſubiect or no, but it is neceſſarie, both in reſpect of the wrath and reuenge of the power, and for conſcience ſake toward God: ſo in effect here are three reaſons couched together, why we ſhould be ſubiect to the Magiſtrate in reſpect of God, it is his ordinance, of the Magiſtrate, becauſe of wrath and puniſhment, of our ſelues, that we wound not our conſcience: the firſt is *honeſtum*, honeſt, the ſecond, *vtile*, profitable, the third, *delectabile*, pleaſant and delightfull.

But alſo for conſcience. 1. *Ambroſe* referreth this conſcience, to the feare of puniſhment in the world to come: that men ſhould not obey onely for feare of preſent puniſhment, but becauſe of the iudgement to come. 2. *Chryſoſtome* applyeth this to the conſcience of the great benefits, which we receiue by the Magiſtrate, that he which is diſobedient offendeth againſt his conſcience in beeing vnthankefull. 3. *Lyranus* vnderſtandeth it of the particular conſcience, which euerie man ought to haue, *debitum reddere*, to render that which he oweth to an other. 4. *Tolet* interpreteth it of the conſcience of other ſinnes, which they that are lawleſſe and diſobedient are apt to fall vnto. 5. *Hugo* of the conſcience *quæ naturaliter dictat, &c.* which naturally ſuggeſteth vnto a man, that the ſuperior is to be obeyed. 6. *Eraſmus* of an others conſcience, which is offended by the euill example of the diſobedience. 7. but here the conſcience of the diuine precept muſt be vnderſtood, which to obey bringeth peace of conſcience, but to reſiſt Gods ordinance, is a deadly ſinne, *ſaucians conſcientiam*, wounding the conſcience, *Pareus:* ſo *Haymo, propter conſcientiam mentis*, for the conſcience of the mind, which we muſt keepe and preſerue pure.

Queſt. 14. *Why tribute is to be paid, verſ. 6.*

For this cauſe: that is, as a teſtimonie of your ſubiection you pay tribute: ſome referre theſe words to the former ſentence, v. 4. *he is the Miniſter of God, præpoſiti ſunt à Deo*, they are ſet ouer others by God, and therefore they muſt pay tribute, *Haymo:* ſome thus expound *for this*, becauſe they are *profitable for you, Hugo:* but theſe words rather depend of the next before, *becauſe of conſcience:* for the paying of tribute is a teſtimonie of their ſubiection, that they in their conſcience acknowledge it to be due.

Pay ye tribute. 1. he ſaith, *præſtatis, non datis*, you pay, not you giue, to ſhew that it is not giuen, but they repay it againe, in their care which they vndertake for the common-wealth, *gloſſ. or.* 2. the word φόρος, tribute, is deriued of φερέσθαι, to beare or bring in, *quia infertur à ſubditis*, becauſe it is brought by the ſubiects into the kings treaſure, *Pareus:* or it ſignifieth properly portage money, which was paid for ſuch commodities, as were brought in: and ſo by one kind all the reſt are vnderſtood, as there be diuerſe other cuſtomes: as *pedagia*, which

which was paid for the paſſage on foot toward the mending of the high wayes: & *guidogia*, guide money for thoſe that trauailed, and ſuch like, *Faius*. 3. and the Apoſtle maketh expreſſe mention of the paying of tribute, taking it as a thing yeelded and acknowledged of all, becauſe it was obiected againſt the Chriſtians, that they vnder pretence of religion would free themſelues from tribute, as *Iuſtinus* ſheweth, *apolog. 2. ad Anton.*

For they are Gods Miniſters. 1. Two reaſons are giuen of the lawfulnes of paying tribute, both becauſe it was a ſigne of their ſubiection, and as a recompence to the magiſtrate, for his great paines vndertaken in the defenſe and gouernement of the commonwealth. 2. the word here vſed is λειτουργοὶ, miniſters, as the Magiſtrate before is called διάκονος, a miniſter, which words are not onely vſed of ſacred offices, as we ſee, but of ciuill: and therefore that is a falſe obſeruation of the maſſing Papiſts, Act. 13. v. 4. where by the vſe of the word λειτουργῶν, *to miniſter*, they would prooue, that the Apoſtles ſaid Maſſe.

Applying themſelues to the ſame ende, &c. 1. the word προκαρτερεῖν, ſignifieth more then to ſerue, as the vulgar Latine readeth, it betokeneth to continue, watch, to take paines in any buſines, as c. 12. 12. continuing or labouring, perſeuering, watching in prayer. 2. ſome referre theſe words to them that pay tribute, that they ſerue to this ende, *Gorrhan:* but it is euident that the Apoſtle ſpeaketh of the Magiſtrates: that they watch ouer the people for this, not to receiue tribute, as ſome interpret, but it is referred to the whole dutie of the Magiſtrate rehearſed before, that he beareth not the ſword for naught, that he is for the terror of the euill, and praiſe of well doers.

Queſt. 15. *Of the diuerſe kinds of tribute, and to whom they are due.*

v. 7. *Render therefore to all men, &c.* 1. *Chryſoſtome* here obſerveth well, that the Apoſtle ſaith, ἀπόδοτε, *render*, not *giue*, *nihil enim gratuite dat, qui hoc fecerit*, for he doth not giue any thing freely, that doth this: for it is our dutie to yeeld obedience in all theſe things here ſpecified to the Magiſtrate.

2. But *Origen* hath here a ſtrange allegorie: by the powers, he vnderſtandeth the miniſtring ſpirits, and by the tribute, *vectigalia negotiationis in carne*, the payments due for our trading in the fleſh to the ſpirits exacting it of vs by diuerſe tentations: but this dangerous kind of allegorizing peruerteth the ſenſe of the Scripture, & giueth occaſion of many errors.

3. *Gorrhan* calleth the firſt two, cuſtome and tribute, *delictum temporale*, the temporall debt which is due vnto ſuperiours, the other he nameth *debitū ſpirituale*, the ſpirituall debt, which is either inward, *feare*, or outward, *honour:* As though all outward honour and ſeruice were ſpirituall: the Apoſtle ſpeaketh onely of ciuill honour, which is to be yeelded to the Magiſtrate, not of ſpirituall and religious honour, which is onely due to God.

4. The Apoſtle here nameth two kinds of payments, φόρος, tribute, and τέλος, which is interpreted, *cuſtome*. 1. Some doe thus diſtinguiſh them, *tribute* is that which *ſolvitur domi*, is payed at home: *vectigal*, cuſtome, that which is carried to the Lords houſe, *gloſſ. ordin. Lyranus* taketh *tribute* for that which was paid generally by a countrey or citie in ſigne of their ſubiection: *cuſtome* that which is exacted of particular perſons, as for traffike, merchandiſe: *Martyr*, *Pareus*, take the firſt called φόρος, for the tribute paied out of mens grounds or ſubſtance: and the *cuſtome* due for commodities caried forth or brought in: *Beza* taketh the firſt for *capitatio*, poll mony, when men are taxed either by the poll, or according to their wealth: ſo the Syrian interpreter, calleth it *argentum capitationis*, *head ſiluer*, and the latter for tribute due out of their grounds, or for Merchandiſe, and ſuch like: but the latter, rather called τέλος, ſeemeth to be the poll mony, which was paied *viritim*, man by man, as appeareth Matth. 17. 25. it is called tribute, or *cenſus* poll mony: and the other φόρος, was ſuch tribute, as was due for commodities brought in, as the *etymon* of the word ſheweth: and the Latine word *vectigal*, is ſo called alſo *à vehendo*, of carrying: when the fruites of their grounds were brought into the citie. And ſo with vs there are two kind of payments, *ſubſidies* and *tenths*, which are laid vpon men according to their abilitie and ſubſtance, and then the impoſt and cuſtome which is due for merchandiſe, in the exporting of wares, or bringing in of forren commodities: but for the moſt part, theſe two words φόρος, and τέλος, are confounded, and are indifferently taken for any kind of tribute or payment made to the gouernours: yet to ſpeake diſtinctly, there are two kinds of tribute, which is either laid vpon the perſons, which is properly called τέλος, poll money: or vpon their ſubſtance, either moueable, as their goods, ſuch as is merchandiſe, or immoueable as their lands; and this is φόρος, tribute, impoſt, *Faius*.

5. Here the Apoſtle nameth fowre kind of duties, which are to be performed to the Magiſtrates and their officers: as impoſt and cuſtome to the cuſtomers, tribute and ſubſidies to the collectors and threaſurers, feare to the kings officers and miniſters, and honour to the perſon of the Magiſtrate himſelfe.

6. *Chryſoſtome* and *Theophylact* here mooue this doubt, how the Apoſtle enioyneth the ſubiect to feare the Magiſtrate: and before he freeth good ſubiects from it, and would haue them ouely to feare, that doe euill; he anſweareth by a diſtinction of feare: that feare which is *ex mala conſcientia*, of an euill conſcience, good ſubiects are free from: but yet they haue a kind of feare, which is nothing els but a reuerence of the Magiſtrate: *Pet. Martyr* addeth, that though a good man feareth not the power for any thing, that is done and paſt, yet he may feare, *ne quid in poſterum committat*, that he commit nothing in time to come: as *Ambroſe* hath the like diſtinction of feare, *aliud eſt timere quia peccaſti, aliud timere ne pecces, ibi formido eſt de ſupplicio, hic ſollicitudo de præmio*, it is one thing to feare becauſe thou haſt ſinned, an other to feare leaſt thou ſinne: there is fearefulneſſe of the puniſhment, here carefulnes of the reward.

7. Honour alſo is to be yeelded to the Magiſtrate, which is nothing els but an externall ſignification of our inward reuerent opinion, which we haue of one for his excellencie and greatneſſe: wherein theſe three things are conſidered, the inward reuerence, the outward geſture, the obiect, the excellencie of the perſon: betweene honour and glorie this is the difference: honour is giuen *propter officij dignitatem*, for the dignitie of the place and office, glorie *propter virtutem*, becauſe of his vertue: to a good magiſtrate both are due, to an euill honour is to be ſhewed for his place, though he deſerue no glorie, for any vertue and a priuate perſon may be worthie of glorie for his vertue, though not of honour, which is the Magiſtrates due.

Queſt. 16. *The ſeuerall duties ſummed together which are due to the Magiſtrate.*

Gorrhan reduceth them to theſe ſeuen. 1. we owe vnto the Magiſtrate ſubiection, 1. Pet. 2.13. *ſubmit your ſelues.* 2. honour, 1.Pet.2.17. *feare God, honour the King.* 3. feare, Prov.24.21. *Feare God, and the King.* 4. fidelitie as in Ittai, that ſaid to Dauid, 2.Sam.15. 21. *In what place my Lord the King ſhall be, whether in death or life, euen there will thy ſeruant be.* 5. *obedience*, as the people ſaid to Ioſhua, 1.17. *as we obeyed Moſes in all things, ſo will we obey thee.* 6. paying of tribute, Matth. 22..21. *Giue vnto Cæſar the things that are Cæſars.* 7. *prayer*, 1. Tim.2.2. The Apoſtle willeth ſupplications to be made for Kings.

Pareus obſerueth that fiue things belong to the honouring of our ſuperiours. 1. *reuerence*, becauſe of the diuine ordinance. 2. *loue*, becauſe of their labour and care in watching ouer vs. 3. *thankefulneſſe* for the benefits which we enioy vnder them. 4. *obedience* in all lawfull things. 5. *equitie* and *charitie*, in couering and extenuating the faults and infirmities in gouernours.

Queſt 17. *How farre the Magiſtrate is to be obeyed, and wherein not to be obeyed.*

It may ſeeme, that in no wiſe it is lawfull, to reſiſt the Magiſtrate, but that obedience muſt be abſolutely yeelded vnto him, vpon theſe reaſons.

1. The ordinance of God is not to be reſiſted: euill Magiſtrates are the ordinance of God therefore euen the euill muſt be obeyed and not reſiſted.

2. S. Peter biddeth ſeruants to obey their Maſters, not onely the good and curteous, but euen the froward. 1. Pet. 2.8. ſo likewiſe ſubiects muſt obey their Magiſtrates.

3. It is not lawfull to recompence euill for euill, Rom. 12.17. therefore the ſubiect beeing oppreſſed is not to reſiſt.

4. It is not lawfull for a priuate perſon to vſe the ſword, for it is ſaid onely of the Magiſtrate, *he beareth not the ſword in vaine*, but to reſiſt the Magiſtrate is to take the ſword: *&c.*

Anſ. 1. True it is, that the ordinance of God is not to be reſiſted, ſo it be not againſt God: for like as the inferiour Magiſtrate, to whom the Prince committeth the ſword is not to vſe it againſt his Prince: ſo neither is the Prince to be obeyed, vſing his authoritie againſt God, in commãding impious and vnhoneſt things: we muſt giue vnto Cæſar the things that are Cæſars and vnto God the things which are Gods, we may not giue vnto the Prince the things which are Gods, that is, the conſcience. And in this caſe the Apoſtles giue vs a rule, to obey God rather then man, Act.4.19. when obedience then is denied in vniuſt & vnlawfull things, not the authority which is Gods ordinãce, but the abuſe of the authoritie is gainſaid.

2. True

2. True it is that both euill Maſters, and euill Magiſtrates are to be obeyed, but with this limitation, that nothing be enioyned againſt the conſcience: and ſo much is implyed by the words following, v. 19: *This is thanke worthie, if a man for conſcience toward God endure griefe ſuffring wrongfully:* ſo that when any thing is commanded againſt the conſcience, a man is to ſuffer rather: an ſo the power is obeyed, not in doing, but in ſuffring.

3. To diſobey vnlawfull commandements, is no requitall of euill for euill, nor yet for a man to vſe lawfull defenſe: but if the ſubiect ſhould beare armes againſt his Prince, and ſeeke to aſſault his bodie or life, which is vnlawfull, that were indeede to recompence euill for euill.

4. There are three degrees of not obeying an euill Magiſtrate, in *not doing* that which is commanded, and here the ſubiect vſeth not the ſword at all, he onely refuſeth to doe any thing againſt his conſcience: in *vſing his lawfull defenſe*, againſt wrongs offered, tending to apparent impietie: here he taketh the ſword no otherwiſe, then as the lawes arme a priuate man to defend himſelfe in caſe of neceſſitie againſt a theife and robber: the third is in aſſaulting the Prince by force: which is a taking of the ſword, and moſt vnlawfull.

Now on the other ſide, certaine caſes ſhall be propounded, wherein obedience is to be denied to vniuſt Magiſtrates, and ſome kind of reſiſtance to be vſed: And here a diſtinction is to be made of ſubiects: ſome are either publike perſõs, and the ſame either Eccleſiaſticall, as the Paſtors and miniſters of the Church: or ciuill, as inferiour Magiſtrates, or more priuate perſons: according to this diuiſion, we are to ſee, how farre each of theſe may proceede in denying their obedience to the Magiſtrate commanding vniuſt things.

1. Concerning the Paſtors of the Church, theſe propoſitions may be ſet downe. 1. that they are not to attempt any thing at all by the ſword, and outward violence againſt the Magiſtrate: for it is forbidden, that a Biſhop ſhould be a ſtriker, 1. Tim. 3. 3. *Ambroſe* ſaith, *coactus repugnare non noui, potero flere, potero gemere, aduerſus arma, milites, lachrymæ meæ arma ſunt*, beeing vrged, I knowe not how to reſiſt, I can mourne, I can weepe: againſt armed ſouldiers my weapons are teares, *orat. in Auxent*, and in an other place, *epiſt. 33. nobis non pugnamus Auguſte, non pugnamus*, we entreat O Soueraigne, we fight not. The Miniſters of the Church are not to attempt any thing by the ſword.

2. It is the dutie of Paſtors to admoniſh the Magiſtrates by the word of God, *arguendo eorum notoriam impietatem, & ad officium iuxta verbum Dei & leges faciendum cohortando*, by reproouing their notorious impietie, and by exhorting them to doe their dutie according to the word of God, and the lawes; this propoſition which *Pareus* ſetteth downe may ſafely be receiued, and aſſented vnto, as agreeable to the word of God: for ſo Elias reproued Ahab to his face, and Iohn Baptiſt, Herod, telling him of his inceſt with his brothers wife. Thus excellently *Ambroſe* writeth hereof to *Theodoſius*, who had cauſed ſome thouſands of people to be put to the ſword vniuſtly, *an pudet te imperator facere, quod Propheta Dauid, &c. peccavi Domine, &c. noli ergo impatienter ferre imperator, ſi tibi dicatur, (tu feciſti iſtud) quod Dauidi dictum eſt à Propheta, &c.* art thou aſhamed O Emperour, to doe that which the Prophet Dauid did (I haue ſinned Lord) doe not then take it impatiently O Emperour, if it be ſaid vnto thee, as Nathan ſaid to Dauid, thou haſt done this: *epiſt. 28. ad Theodoſ.* Kings may be admoniſhed of their faults, ſo it be done with reuerence.

3. It is lawfull for the Paſtors of the Church to refuſe to communicate holy things vnto impious and cruell Magiſtrates, which will not be admoniſhed nor reclaimed from their ſinnes: as in ſuch a caſe they are not to be admitted vnto the Sacraments, neither is the Paſtor bound to be a miniſter of holy things vnto them: this is warranted by the Scripture, Matth. 7. 6. *Giue not that which is holy vnto dogs, neither caſt ye your pearles before ſwine:* 1. Tim. 5. 22. *Lay hands ſuddenly on no man, neither be partakers of other mens ſinnes, keepe thy ſelfe pure*, but he which admitteth any notorious ſinner to the cõmunion, is partaker of his ſinnes. Miniſters of the Church are not bound to communicate holy things to Tyrants.

Ambroſe alſo to this effect ſaith to *Theodoſius, offerre non audeo ſacrificium, ſi volueris aſſiſtere*, I dare not offer the (ſpirituall) ſacrifice, if thou be preſent, *epiſt.* 28. he refuſed to communicate with the Emperour beeing guiltie of blood.

5. *Pareus* goeth yet a ſteppe further, that the Biſhops and Paſtors may reſiſt vniuſt Magiſtrates, not onely by admoniſhing, reproouing, and exhorting them: but alſo *contumaces de conſenſu Eccleſiæ etiam Satanæ tradendo, donec reſcipiſcant*, in deliuering them vp alſo vnto Sathan, with the conſent of the Church, ſuch as are obſtinate, till they repent: for this his aſſertion he alleadgeth theſe reaſons. S. Paul ſaith, 1. Tim. 5. 20. *Them that ſinne rebuke openly, that the reſt may feare.* 2. Becauſe *the Paſtors watch ouer mens ſoules, and muſt giue account for* * *them*, if any periſh by their default. 3. *Ambroſe reſiſted Theodoſ.* by the word. * Heb. 13. 17.

But none of theſe reaſons doe prooue, that Princes are to be excommunicate, but onely that they muſt be reprooued, and ſhewed their faultes, which yet muſt be done with reuerent reſpect, not in ſuch ſort, as they ſhould by taunting ſpeach, or malepart reprehenſions be diſgraced before their ſubiects: *Ambroſe* as is ſhewed before, onely withdrew his hand from miniſtring holy things to the Emperor beeing guiltie of innocent blood, neither by his peremptorie ſentence did he caſt him out of the Church, but perſwaded him to repentance for his ſinne, and to forbeare.

Indeed the practiſe of the Romane Church is ſuch, to make no great matter of excommunicating Emperors and Kings, and to abſolue the ſubiects from their obedience: wherein the Pope euidently tranſgreſſeth in theſe three points, in exerciſing iuriſdiction, where he hath nothing to doe, and in arrogating to himſelfe the ſole authoritie of diſpenſing the keyes of the Church, and in denying ordinarie duties and obedience to an excommunicate Prince.

And as touching the excommunicating of Magiſtrates by the cenſure of the Church, I take it not to be ſo conuenient to be done, neither haue we any direct precept or preſident in the Scripture to warrant it: But the contrarie rather.

Kings are not to be cenſured by excommunication.

1. If the eccleſiaſticall ſword might be drawen forth againſt the Magiſtrates, then the Ciuill alſo, and the Prince might as well be proceeded againſt in Ciuill courts, to be ſentenced for his offence, as in eccleſiaſticall: for otherwiſe there ſhould be leſſe power in the Ciuile, then in the Eccleſiaſticall ſtate: but this were a verie propoſterous courſe, to appoint ſuperior iudges to the Prince in his owne kingdome.

2. Dauid when he had committed theſe two great ſinnes of murther and adulterie, confeſſed and ſaid, *tibi ſoli peccaui*, againſt thee onely haue I ſinned: the reaſon whereof *Ambroſe* yeelded: *quia rex erat, nullis ipſe legibus tenebatur*, becauſe he was a King, and was bound to no lawes, *apolog. Dauid, c.* 10. and *Hierome* alſo ſaith, *rex enim erat, alium non timebat*, he was a King, and feared no other, *ad Euſtoch:* It ſeemeth then that Dauid was free both from Ciuil and Eccleſiaſticall cenſure: whereupon *Ambroſe* inferreth generally of all Kings: *neque enim vllis ad panam vocantur legibus toti imperij poteſtate*, that they cannot be drawen to puniſhment by any (humane) lawes, beeing priuiledged by their imperiall powers.

3. Saint Paul willeth prayers to be made for Kings, 1. Tim. 2. 2. we muſt bleſſe them, not curſe them, but to giue them ouer to Sathan, is to curſe them; Saint Paul when he had called Ananias *painted wall*, being admoniſhed that he was the high Prieſt, excuſed himſelfe by his ignorance, alleadging that text Exod. 22. 28. *Thou ſhalt not ſpeake euill of the ruler of thy people:* ſo farre off was Saint Paul from excommunicating him, and giuing him ouer vnto Sathan, as he did Elymas the Sorcerer whom he called the child of the Deuill, Act. 13. 10. I hold it then the ſafer way, that the ſentence of excommunication goe not forth vpon any occaſion againſt the ſupreame Magiſtrate, (howſoeuer the inferiour may be cenſured) it is ſufficient, that the Miniſter diſcharge his dutie, in reproouing and exhorting, and in not conſenting to any ſinne in the Magiſtrate; as *Ambroſe* ſaid to the Emperor, *malo mihi bonorum eſſe tecum, quam malorum conſortium*, I had rather be partaker with thee in good things, then in euill, &c. He ſpeaketh of his ſilence and connivence in the Emperors ſinne, as the words following ſhew, *ideo clementia tua diſplicere debet ſacerdotis ſilentium*, therefore the ſilence of the Prieſt (or Paſtor) ought to diſlike your clemencie.

4. But becauſe, the Papall ſea taketh vpon it to excommunicate Kings, wherein I would haue a perpetuall difference betweene their ſynagogue, and the reformed Churches: this ſhall be our laſt propoſition here of this matter: that an excommunicate Prince is notwithſtanding to be obeyed by his ſubiects, neither is it lawfull for them by that colour to withdrawe their obedience.

Princes excommunicate by the Pope are notwithſtanding to be obeyed of their ſubiects.

1. The diuine ordinance is to be obeyed in all lawfull things, but all higher powers are Gods ordinance, euen when they ſtand excommunicate, they ceaſe not not to be Magiſtrates: for ſeeing they are ordained of God, by no humane conſtitution can they be vnordained: but the Eccleſiaſticall cenſure of excommunicating kings, is onely an humane ordinance, not commanded nor warranted by the word: *Ergo:*

2. An excommunicate perſon is in the ſame degree with an heathen and Publican, Mat. 18. 17. but an heathen Magiſtrate is to be obeyed, for ſuch were the gouernours in S. Pauls time, to whom he willeth ſubiection to be giuen, Rom. 13. 1.

3. Chriſti-

3. Chriſtian religion ouerthroweth not the policie of Commonwealths, neither is God the author of confuſion: but if Princes excommunicate ſhould be diſobeyed, great diſorder and confuſion ſhould follow in the commonwealth: for the canons forbid, *palam vel ſecrete loqui*, to ſpeake openly or ſecretly with excommunicate perſons, *part. 2. c. 11. qu. 3. c. 1.* or to goe vnto the houſe of one that is excommunicate, *ib id. c. 26.* or to receiue any that is excommunicate into their houſe, *c. 29.* and they are decreed not to be homicides, *qui contra excommunicatos armantur*, which take armes againſt excommunicate perſons, *cauſ. 23. qu. 5. c. 27.* and an excommunicate perſon *non audiendus in iudicio*, muſt not be heard in iudgement, *decret. Gregor. lib. 1. tit. 29. c. 21.* Now who ſeeth not, what confuſion would be brought vpon the commonwealth, if the ſubiects might neither ſpeake and conferre with the king, nor reſort vnto him, and that they might take armes againſt him ſtanding excommunicate.

4. No Eccleſiaſticall lawe can diſpenſe and take away the ciuill and naturall lawe: as, for the ſonne to doe his dutie to his father, the wife to her husband, the ſeruant to his Maſter, though they ſtand excommunicate: yea the Popiſh decrees allowe all theſe to doe their ſeruice euen vnto excommunicate perſons: as thus ſtand the words of the canon: *anathematis vinculo has ſubtrahimus, videlicet vxores, liberos, ſeruos, ancellas, &c.* we doe releaſe from the bond of excommunication, wiues, children, ſeruants, maides, &c. which did attend vpon excommunicate perſons, *part. 2. c. 11. qu. 3. c. 103.* If theſe domeſticall inferiours may performe their duties to perſons excommunicate, how much more lawfull is it for ſubiects to doe the like to their Princes, becauſe the neceſſitie of the ſtate, ſo much the more requireth it.

5. The Popes cenſure of excommunication is vniuſt and vnlawfull, and therefore voide by their owne lawes, as *part. 2. c. 11.* queſt. 3. it is decreed *iniuſtam damnationem irritam*, that an vniuſt damnation is of no force, *c. 1. 46. non eſt petenda ſolutio, vbi inique ſertur ſententia*, abſolution is not to be craued, where the ſentence is vniuſtly laid, &c. to this purpoſe is the decree of *Gelaſius* B. of Rome there expreſſed.

Now the Popes excommunicating is vnlawfull for diuerſe reaſons. 1. becauſe he is an incompetent iudge, he excommunicateth Princes, who are not of his iuriſdiction: and the lawe is, *cui denegatur executio, denegatur & ſententia pronuntiatio*, to whom the execution of the ſentence is denied, the pronouncing of the ſentence is, &c. *Cod. lib. 3. tit. 26. leg. 3.* but the Pope out of his precinct and iuriſdiction, hath no power to execute his ſentence, *Ergo*, the denouncing thereof belongeth not vnto him.

2. Their owne canons hold, that *qui inimici ſunt, iudices eſſe non poſſunt*, they which are enemies can be no iudges: *Cauſ. 3. qu. 5. c. 15.* but the Pope is a profeſſed enemie to kings whom he excommunicateth.

3. They are not held to be excommunicate, which are excommunicate by heretikes, *c. 24. qu. 1. c. 36.* but the Pope holdeth many hereticall points of doctrine, for proofe hereof, ſee *Synopſ. Papiſ.* thoroughout.

4. It is not lawfull for any to excommunicate in their owne cauſe: See the decree of *Gregor. c. 23. qu. 4. c. 27.* but this doth the Pope.

5. Their law is: that no man ſhould be excommunicate *antequam cauſa probetur*, before the cauſe be prooued, *c. 2. qu. 1. c. 11.* but how can the cauſes of Princes he prooued before an incompetent iudge, where no man appeareth to anſwear for them.

6. An excommunicate perſon cannot excommunicate, *c. 24. qu. 11. 4.* but the Pope ſtandeth excommunicate himſelfe according to that decree of the *Toletane* councell, *12. c. 1. non erat ab anathematis ſententia alienus, aut à diuina animadverſionis vltione ſecurus, quiſquis contra ſalutem principis deinceps, aut erexerit vocem, aut commouerit eadem, aut quamcunq; quæſierit ladendi vltionem*, he ſhall not be free from the ſentence of excommunication, or ſecure from the reuenge of the diuine animadverſion, whoſoeuer hereafter, doth either lift vp his voice againſt the ſafetie of the Prince, or plotte to murther him, or ſeeke to be reuenged by procuring any hurt vnto him, &c. the like decree ſee *Toletan. 4. 74. Toletan. 5. 4. Toletan. 7. 1.* Now then becauſe it is apparantly known, that the Pope practiſeth againſt the ſafetie and ſtate of Princes (not of his faction,) he ſtandeth excommunicate, and ſo his excommunication is of no value.

6. If Kings ought not at all to be excommunicate, *de iure*, by the right of their imperiall authoritie, then *de facto*, if they chaunce in fact to be excommunicate, obedience notwith-

ſtanding is to be yeelded vnto them: but the firſt is true, as is partly ſhewed before: and further appeareth by the reaſons ſometime vſed by the Colledge or Church, *Leodienſ.* againſt the excommunication of *Paſchalis* the 2. in this manner; *ſi quis vetus & novum Teſtamentum, geſtaque revolverit, &c.* If any man turne ouer the old and new Teſtament, and the things done therein, he ſhall euidently find, *quod aut minime aut difficile poſſunt Reges & Imperatores excommunicari,* that Kings and Emperors either not at all, or verie hardly are to be excommunicate, they may be admoniſhed, rebuked by diſcrete men: becauſe thoſe whom Chriſt the King of kings, hath appointed in his place in earth, *damnandos & ſalvandos ſuo iudicio reliquit, &c.* he hath reſerued to be condemned or ſaued to his owne iudgement, &c. here are two reaſons of this aſſertion, the one taken from the authoritie of the old and new Teſtament, wherein no ſuch preſident is to be found, the other from the eminencie of the Princely eſtate, which Chriſt hath reſerued to his owne iudgement: An other reaſon, which they vrge, is this: *Paulus pro malis regibus orari vult, &c.* Paul will haue euill Kings prayed for, that we may lead a quiet life: *eſſet apoſtolorum imitari Apoſtolum,* it were Apoſtolike to imitate the Apoſtle, &c. Kings muſt then be prayed for, and bleſſed, they muſt not be anathematized and accurſed.

How farre the Ciuill ſtate may proceed in reſiſting a Tyrant.

Here *Pareus* hath this poſition: that the inferior Magiſtrates beeing ſubiects, may defend themſelues, the Commonwealth, and the Church, and the true faith, euen by force of armes againſt a Tyrant, ſo theſe conditions be obſerued. 1. When either the Prince degenerateth to a Tyrant, and maketh hauock of all, offering notorious wrongs againſt all law and equitie to his ſubiects, and forceth them to Idolatrie and falſe religion. 2. if that without ſuch defence, they cannot be ſafe, their liues, bodies, and conſciences. 3. that vnder pretence of ſuch defenſe, they ſeeke not their owne reuenge, with other reſpects vnto themſelues: 4. that all things be done with moderation, not to the vndoeing of the ſtate, but the preſeruation of it: his reaſons are theſe.

1. From the inſtitution of God, and the end of the ordinance of Magiſtracie which is, to be auenged of euill doers, and for the praiſe of the good: they doe not beare the ſword for naught: the inferiour Magiſtrates then hauing the ſword, may exerciſe their power, in reſtraining the tyrannie of ſuperior gouernours: and for this cauſe inferiour Magiſtrates are ioyned with the ſuperior, not onely as helpers, but to moderate their licentious and outragious gouerment: and therefore where they bridle the inſolencie of Tyrants, *vtuntur gladio per legitimam vocationem diuinitus ſibi tradito,* they vſe the ſword deliuered vnto them from God by a lawfull vocation.

2. Like as a furious and mad man may be remooued from the gouerment, as Nabuchadnezer was caſt forth by publike authoritie. Dan. 4. 31. ſo a Tyrant alſo who differeth not from a mad and furious man.

3. They which haue power to conſtitute the Magiſtrate, as where they enter by election of the Senat, conſent of the people, or by other electors appointed, haue power alſo to reſtraine their immoderate gouerment.

4. This is confirmed by many commendable examples, out of ſacred and forren ſtories: the people reſiſted Saul, that he ſhould not put Ionathan his ſonne to death, 1. Sam. 14.45. the Iſraelites in the time of the Iudges, often were deliuered by their Iudges whom God raiſed vp, from their oppreſſors: *Athalias* was remooued from her tyrannicall gouernment, 2. kin. 11. the Macchabees defended theſelues and their country againſt the rage and furie of the Syrian Kings: the Romans expelled their vitious Kings: ſo did they depoſe their cruell Emperors, as *Nero, Maximinus: Traianus* is commended for that ſaying, when he gaue the ſword vnto a chiefe officer: *hoc pro me vtere, ſi iuſta imperavero, contra me, ſi iniuſta, &c.* vſe that for me: if I command iuſt things, and againſt me, if vniuſt: The Prince Electors remooued *Wencelaus,* a man giuen to idlenes and luxurious life from the Empire, in his ſtead appointing *Rupertus* the Countie of Palatine, one of the Electors: to this purpoſe *Pareus.*

But here certaine differences are to be obſerued: for where either there is an extraordinarie calling, as in the time of the Iudges, or where the kingdome is vſurped without any right, as by Athaliah, or where the land is oppreſſed by forren invaders, as in the time of the Macchabees: or where the gouerment is altogether Electiue, as the Empire of Germanie, in all theſe caſes there is leſſe queſtion of reſiſtance to be made by the generall conſent of the ſtates:

ſtates; And yet where none of theſe concurre, God forbid, that the Commonwealth and Church ſhould be left without remedie, the former conditions obſerued, when either havock is made of the Commonwelth, or of the Church and religion.

How farre priuate men may be warranted, in denying obedience vnto Tyrants.

Here *Pareus* hath two propoſitions. 1. *That it is not lawfull for a priuate man without a lawfull calling, to take armes either before the daunger to invade a tyrant, or to defend thẽſelues in the time of daunger, or to revenge himſelfe after daunger, if he may be defended by an ordinarie power, &c.* for vnlawfully to reſiſt the power is to reſiſt Gods ordinance, and one ought rather to die, then to ſinne: and here that ſaying of the Lacedemonians taketh place, *ſi duriora morte imperetis, potius moriemur*, if ye command things more heauie then death, we will chuſe rather to die.

2. His other poſition is, *That it is lawfull for ſubiects, beeing meere priuate men, if a Tyrant as a theefe, and violater of chaſtitie, doe offer them violence, and they neither can implore the ordinarie power, nor by any other meanes eſcape the daunger, to defend themſelues and theirs for the preſent againſt a Tyrant, as againſt a private perſon, that maketh an aſſault:* for if it ſhould not be lawfull to make ſuch reſiſtance in caſe of neceſſitie, there ſhould be no remedie left againſt the furious outrage of Tyrants, which would tend to the vtter diſſolution of humane ſocietie: and beſide againſt whom defenſe by the Magiſtrate is lawfull, in caſe of neceſſitie where that cannot be had, a priuate defenſe is allowed: for then *leges armant priuatos*, the lawes doe arme priuate men, but it is lawfull for the inferior Magiſtrates to defend the priuate ſubiects, in caſes before limited, againſt the furie and outrage of Tyrants: *Ergo &c.* to this purpoſe *Pareus*.

But this laſt poſition of his muſt receiue ſome further qualification: for if a priuate man might lawfully defend himſelfe, when any notorious wrong is offered to him by a Tyrant, men in this caſe ſhould be iudges of their owne wrongs, and as their iudgement is partiall in their owne caſe, ſo they would take great libertie to defend themſelues: wherefore theſe conditions muſt further be here obſerued.

1. It muſt be conſidered, whether in theſe wrongs that are offered, the Tyrant doe tranſgreſſe his owne lawes: if he doe, then he is held to be but as *priuatus graſſator*, a priuate aſſaulter, otherwiſe if the lawes beare him out in theſe wrongs, they are rather to ſuffer and endure, then vſe any reſiſtance: as the band of Chriſtian ſouldiers, which were put to the ſword for their Chriſtian faith, at the commandement of the cruell Emperor *Maximianus* reſiſted not, but yeelded themſelues: *Otto Phrinſigenſ. lib. 2. c. 457* becauſe then the lawes of the Empire were for the maintenance of Idolatrie: and a whole Citie of Phrygia profeſſing Chriſtianitie was deſtroyed and burnt with fire vſing no reſiſtance, *Euſeb. lib. 8. c. 11.*

2. The ſubiect muſt wiſely diſcerne, whether he be forced to be an agent, or patient in theſe wrongs: he is rather to die, then to be compelled to conſent to any euill: as a woman attempted by a Tyrant to adulterie, ſhould reſiſt rather vnto death, then proſtitute her body: but if they be patients onely, and are not forced to doe any thing, or conſent againſt their conſcience the caſe is otherwiſe.

3. It muſt be alſo waighed, wherein this wrong is offered, if it be onely in the goods and ſubſtance of the ſubiect, no reſiſtance is to be made: for the goods of the ſubiect are more lyeable to the command of the Magiſtrate, then any thing beſide, ſo Naboth refuſed to yeeld his inheritance and patrimonie vnto Ahab, but without any reſiſtance: but if a mans life be aſſaulted, or the chaſtitie of his wife, or the libertie and ſafetie of his children, againſt all colour of law, nature teacheth a man here to vſe defence.

4. Further the cauſe muſt be conſidered, for the which the ſubiect is aſſaulted, if it be a ciuill matter, reſiſtance may more ſafely be vſed: but if it be the cauſe of religion, therein they ſhould rather ſhew their patience in ſuffering: as we read in the perſecutions of the primitiue Church of 20. thouſand Martyrs, that were burnt together in a Temple, without any reſiſtance at all, who for their number might haue ſuſtained the brunt of the aduerſaries: but they willingly yeelded themſelues to the fire.

5. Likewiſe this diſcreete conſideration muſt be vſed, whether there be not hope to eſcape the daunger without reſiſtance, or whether by reſiſting, a way may be opened of deliuerance, or whether by their eſcaping, many of their brethren ſhall not be brought into greater

greater daunger: for where any of these things doe happen, it is not safe to resist.

6. They must in such extremities so defend themselues, as that they vse no assault vpon the person of their Prince, to put his life in daunger: for therein they manifestly transgresse the publike lawes: it is one thing to vse a necessarie defense, an other to make an assault: Dauid though he stood vpon his owne guard, and had a great band of men attending vpon him, yet when Saul twice fell into his hands, he spared to lay any violent hands vpon him; with these restraintes and limitations, some defense may be graunted euen vnto priuate subiects against Tyrants, otherwise it is daungerous, both in respect of their conscience, in resisting the power, and for the euil example whereby other seditious persons may be encourraged. Thus much of this question, how farre resistance may be made against the ciuill power: how farre also and in what manner the Tyrannie of the Pope the Antichrist may be resisted, see among the Controversies. contr. 3.

Quest. 18. *How we should not owe any thing to any man, but to loue one an other.*

1. Touching the occasion of these words; *Augustine* thinketh that the duties before *membratim fusa, nunc ipso circuitu clauduntur*, deliuered by partes, now are shut vp together, *de doctrin. Christian.* 4.c. 20. *Lyranus* also thinketh, that here inferiors are taught, that they owe charitie to their superiors: so also Mr. *Calvin* thinketh this precept of the Apostle, to be a confirmation of his former doctrine of obedience to Magistrates, because *violat charitatem, &c.* he doth violate charitie, who denieth obedience. 2. *Beza* thinketh that the Apostle remooueth the impediment of obedience; because the want of charitie is cause of quarrels and suits; whereupon the Magistrate is constrained by his authoritie to force men to render vnto euerie one their owne; and so by this meanes, *magistratus nomen inuidiosum fit*, it commeth to passe, that the name of the Magistrate is odious and enuied. 3. *Erasmus* collecteth out of *Ambrose*, but not rightly, as *Beza* here noteth, that hitherto the Apostle shewed what dutie was to be yeelded to the heathen Magistrates, but now he teacheth the dutie, which must be rendered to Christian Magistrates. 4. But the truth is, the Apostle from speciall duties belonging to superiors, ascendeth higher to treat of the generall dutie of loue, which is common to all.

2. *Owe nothing:* there are two kinds of debts, there is a *Ciuill* debt, and a *Naturall* debt: the *ciuill* is either common to all, as the *paying* of tribute, yeelding of obedience must be performed by euery one to the superiors: or concerneth onely some particular persons, which are endebted by promise and contract, or some other bond vnto others: there is also a naturall debt, either *peculiar* and proper to some, as of the children to the parents, of scholers to their Masters, wiues to their husbands, or *common* to all, as is mutuall loue here by the Apostle commended.

3. There are three kind of wayes, whereby one may be a debter to another, either when he payeth nothing of his debt, as if he owe an hundred shillings, and pay none at all: or if he pay but part and not all, as but tenne, and if he pay the whole debt due at one time, but not at another: as if he should pay euery day a shilling, till the whole debt be paid, and he hold the payment one day or two, but fayle in the rest: the debt of charitie, is not of either of the first kinds, but of the third: a man sheweth charitie once or twice, he is bound to shew it still: *Tolet.*

4. The debt of charitie differeth from other debts in these three points: 1. as *Chrysostome* saith, it is such a debt, *vt semper reddatur & semper debeatur*, that it both is alwaies paied, and yet is alwaies owing: not like vnto other debtes, which beeing paied, cease to be due: and so both *redditur cum impenditur*, it is restored, when it is paied, *& debetur, cum reddita fuerit*, and it is owing, when it is rendered, because it must be shewed at all times. 2. *nec cum redditur, omittitur*, charitie is not lost from him, that sheweth it: as money which is paid goeth from him that payeth it. 3. nay charitie, *reddendo multiplicatur*, is multiplyed by the paying of it, *cum redditur ab homine, crescit in homine*, when it is rendered by a man, it encreaseth in man: *gloss. ordinar. ex Augustine:* so some things, when they are communicated to many, *minuuntur, non augentur*, are diminished, not encreased, as mony, and all terren things: some things are neither encreased nor diminished, when they are communicated, as the light, and the sound of a voice: some things, *non minuuntur, sed augentur*, are not diminished, but encreased, as charitie, and all spirituall things, *Gorrhan.*

5. *Origens* conceit is here verie straunge, who by debt vnderstandeth sinne, *vult ergo omne*

omne debitum peccati ſolvi, he would therefore euery debt of ſinne to be paid, and not to remaine with vs. But the Apoſtle ſpeaketh not of any ſuch ſpirituall debt, whereby we ſtand indebted to God, neither is it in our power to pay that debt, but of outward debts and duties vnto men.

19. Queſt. *How he that loueth his brother fulfilleth the law.*

1. He which loueth his brother doth not in euery particular, and in act, keepe euery part in the law: for one may loue his brother, though in that inſtant he doe not performe all the acts of charitie, as in feeding him, if he be hungrie, and ſuch like: but yet he fulfilleth all theſe duties, *virtute & poteſtate*, in poſſibilitie, and hauing an aptnes and power thereunto: both becauſe charitie is the cauſe and beginning of all the duties, which as it mooueth him to one dutie, ſo it will ſtirre him vp to the reſt, as alſo it is the ende and ſcope of the law, which is to maintaine charitie, and it is *modus*, the manner, how the law ſhould be obſerued: for whatſoeuer externall dutie one doth, if it be not in loue, it is nothing, as S. Paul ſheweth, 2. Cor. 13. 2, 3.

2. But here a queſtion is mooued by *Chryſoſtome*, how the Apoſtle reduceth all the law vnto this one precept of louing our neighbour, when our Sauiour Chriſt in the Goſpel ſpeaketh of two great precepts, the loue of God, and of our neighbour. 1. ſome thinke that the Apoſtle meaneth the fulfilling of the precepts of the ſecond table, and ſo *M. Calvin* hath one anſwer, the Apoſtle *in totam legem non reſpexit*, hath not reſpect to the whole law, but onely to the duties toward our neighbours. 2. *Origen* by this neighbour, vnderſtandeth Chriſt: *hunc proximum ſi diligamus, &c.* if we loue this neighbour, we fulfill all the law: but this ſeemeth too curious. 3. but the better anſwer is, that the one includeth the other, as S. Iohn ſaith, *How can one, that loueth not his brother, whome he ſeeth, loue God, whom he hath not ſeene*, 1. Ioh. 4. 20. ſo *Chryſoſtome* alleadgeth thoſe words of our Sauiour, *Peter loueſt thou me, feede my ſheepe, &c.* the loue of God is ſeene then in the loue of our brother: *neque Deus ſine proximo, neque proximus ſine Deo diligi poteſt*, neither is God loued without our brother, nor our brother without God. *Haymo.*

3. Now the Apoſtle rehearſeth not all the commandements, but onely of the ſecond table, becauſe he treateth of thoſe duties, which are to be performed vnto men: and by the keeping of the ſecond table it is better diſcerned who obſerue the law, then out of the firſt: and he omitteth the firſt precept of the ſecond table, becauſe he intended not to rehearſe them all, but ſupplieth them in thoſe generall words, if there be any other commandement: neither doth he obſerue the ſame order, for he ſetteth the ſeuenth precept before the ſixt, becauſe he purpoſed not to ſet downe the precepts, neither all, nor in their order, but onely to giue an inſtance in ſome of them.

20. Queſt. *How a man is to loue his neighbour as himſelfe.*

1. *Chryſoſtome* thus expoundeth, *non ſolum dilectionem requirit, ſed etiam vehementem*, he doth not onely require loue, but a vehement and earneſt loue: that is, a man ſhould loue his neighbour, without diſſimulation, earneſtly, heartily, as he loueth himſelfe.

2. And it comprehendeth more beſide. 1. no man hateth his owne fleſh, no more ought he to hate his neighbour. 2. when any thing happeneth vnto our ſelues that is euill and grieuous, we are ſorie, and troubled, ſo ſhould we be affected toward our brethren in their grieſes. 3. in our owne faults we are fauourable, making the beſt of euery thing, ſo we ſhould not be *rigidi*, auſtere, and too cenſorious in fifting the infirmities of our brethren. 4. in louing of our ſelues, *nunquam defatigamur*, we are neuer wearied, ſo we ſhould hold out ſtill to loue our brethren. 5. we wiſh all good things to our ſelues, ſo ſhould we doe to our neighbours.

3. But this muſt be vnderſtood of the naturall ſelfe-loue, which euery man beareth toward himſelfe, not of that vitious loue, whereby men thorough the corruption of their nature, and euill cuſtome, are affected to their owne vices: ſo a man muſt not loue himſelfe vnto that which is euill, for he that ſinneth hateth his owne ſoule: and therefore neither muſt one loue his neighbour, as he corruptly loueth himſelfe: but either, *quia iuſtus, aut vt ſit iuſtus*, a man loueth himſelfe, either becauſe he is iuſt, or that he may be iuſt, and ſo muſt he loue his neighbour: *gloſſ. ordinar.*

4. *Theophylact* here obſerueth, that the Goſpel requireth a more perfect loue then the Law doth, namely, that one ſhould lay downe his life for his brethren: but the Law biddeth

vs onely to loue an other as our selues: but the charitie which the lawe requireth comprehendeth this also: for then a man loueth an other as himselfe, when he is readie to doe that to an other, which he would haue done for himselfe, Math. 7. 12. Now one would desire to be redeemed by an others life, rather then his soule should perish: so let him be affected to an other: A man is not bound to giue his bodily life to redeeme an others, for then he should loue him better then himselfe: but to giue his bodily to deliuer an others soule from perishing, is but to loue him, as himselfe; for so he would wish his friend to doe for him.

5. But this rule taketh not away all inequalitie, difference, and degrees of loue: for though euerie one is to be loued as our selues, yet one is to be loued before an other: our parents, children, and wiues, are first to be respected in the duties of charite, then strangers: for S. Pauls rule is, that men must first shewe godlinesse toward their owne house, 1. Tim. 5. 4. the qualitie of our loue is here signified: that it should be simple, sincere, vnfained, not the quantitie, or the degree of our loue: all are to be loued as our selues, that is, constantly, vnfainedly, hartily, and yet one may be preferred before an other in our loue.

Quest. 21. *Who is vnderstood by our neighbour.*

1. *Origen* expoundeth this neighbour to be Christ, *hinc ergo proximum si diligamus*, if then we loue this neighbour, we shall fulfill the whole lawe: and that Christ is our neighbour he prooueth by that parable of the Samaritane, Luk. 10. who tooke the man which was wounded by theiues, and laid him vpon his beast, and brought him to the inne, and gaue two pence to the host to see vnto him: so Christ, he tooke vs vp beeing wounded of our sinnes, and stripped and left naked by Sathan, *iumento corporis sui supposuit*, and laid vs vpon his bodie to be borne, and brought vs *ad stabulum Ecclesiæ*, to the stable or fold of his Church, and left the two pence of the old and newe Testament, for the expenses of our cure, and healing. And he proceedeth further and sheweth how he which loueth Christ keepeth all the commandements: for he whose delight is in Christ, will not commit adulterie, nor follow any other carnal pleasure, because his delight is in Christ: neither wil he steale from an other, who is willing to leaue all he hath for Christ, &c. But *Origens* interpretation is too curious: howsoeuer in that parable Christ may be vnderstood by that good Samaritane, though euery point of the parable cannot fitly be allegorized, yet it is euident, that the Apostle here by *neighbour* vnderstandeth, our brother, for he speaketh of louing one an other.

Whether the lawe commandeth vs to loue the Angels.

2. *Hugo Cardinal* out of *Augustine* here mooueth a question, whether vnder this name of *neighbour*, the Angels are comprehended; and he bringeth two solutions, one is that the Angels are excluded, because the commandement speaketh of those, *qui diligendi sunt ex charitate*, which are to be loued in charitie: but our charitie is not extended vnto the Angels: the other solution is, that seeing by neighbour euerie one is vnderstood, *vel cui præbendum est officium misericordiæ, vel à quo*, either to whom or from whom mercie and compassion is shewed, then Angels may be well said to be our neighbours, by whom we receiue so great benefits: but the better answear is, that our loue toward those blessed spirits, is not comprehended in the duties of the second table, the subiect whereof is our brother, whom we daily see, 1. Ioh. 4. 20. neither can any one of the precepts, *thou shalt not kill, thou shalt not steale*, be referred to the Angels in any sense: but like as man is not commanded to loue himselfe, which that nature teacheth him: for it followeth necessarily if a man loue his neighbour as himselfe, he must needs loue himselfe first: so the loue of the holy angels, the ministers of God doth necessarily followe vpon our louing of God, which though it be not commanded in the first table, yet it followeth necessarily vpon it.

3. Wherefore by our neighbour we vnderstand not, those which are so in habitation, or with whom we haue affinitie, or from whom we haue receiued any benefit, *sed omnium hominum intelligi oportet*, we must vnderstand euery man in generall, *quia nemo est quo cum sit operandum malum*, because we ought not to worke euill with any, or to offer wrong vnto any: *gloss. ordinar. sufficiat nobis quod homo sit, &c.* let it suffice vs that he is a man, and of one and the same nature, who standeth in neede of our helpe: and there is none that liueth that may not stand in neede of an others helpe, as *Xerxes* that great King and commander of Persia, that brought so many hundred thousand men in Grecia, was faine to escape in a fishers boat.

Quest. 22.

Queſt. 22. *How ſalvation is ſaid to be neater, then when we beleeued.*

1. *Lyranus* referreth this time of beleefe, to the old Teſtament, when the fathers beleeued onely in Chriſt to come, but they ſawe nothing performed: ſo alſo *Eraſmus*, *Tolet:* but *Beza* refuſeth this, becauſe S. Paul ſpeaketh ſpecially to the conuerted Gentiles among the Romanes, and not to the Iewes onely, who liued vnder the old Teſtament.

2. Some giue this ſenſe, *ſalvation is nearer then when we beleeued*, that is, then a man would beleeue: there was ſuch an open doore of ſaluation made, as one would hardly beleeue it, *Hugo:* but the words, we, *when we beleeued:* not any other beleeued of vs.

3. An other hath this *gloſſe*, it is nearer, that is, *magis debita per bona opera*, more due vnto vs by good workes, then when we beleeued, hauing yet no good workes, *Gorrhan:* but a liuely faith is neuer without workes.

4. *Chryſoſtome* vnderſtandeth it of the ende of the world, when the ſalvation promiſed ſhall be accompliſhed: *tempore peocedente futura ſecula proprius accedunt*, for as time weareth, ſo the world to come draweth neerer.

5. But the Apoſtle rather *confert incrementa cum initijs fidei*, compareth the encreaſing of faith with the beginning: and this is an other argument, which he vſeth to ſtirre vs vp to newnes of life: as before he mooued by the opportunitie of time, that now we ſhould awake from ſinne, as one when the day is come riſeth vp vnto his worke, ſo here he perſwadeth *ab vtili*, from that which is profitable: *iam proprius aceſſimus ad metam*, we are nowe come neerer the marke, then when we beganne to beleeue, and therefore it behoueth vs to be the more earneſt: like as they which are ſet to runne a race, the nearer they come to the marke, the faſter they runne leaſt any ſhould outſtrippe them: this difference is made betweene a natural and violent motion, this is more ſpeedie in the beginning and it ſlacketh toward the ende, but the naturall is ſlowe in the beginning, and more quicke and ſpeedie toward the ende: ſo the faithfull that are truely called, will ſtill encreaſe more and more.

Origen toucheth both theſe laſt expoſitions: there is, *adventus lucis generalis, & ſpecialis*, a generall comming and approaching of this light, which ſhall be at the comming of Chriſt, and this euery day groweth nearer: and there is a particular comming of this light to euerie one: *ſi Chriſtus in corde eſt, diem nobis facit*, if Chriſt be in our heart, he bringeth day and light with him.

Queſt. 23. *How the night is ſaid to be paſt, the day at hand: of the literall ſenſe.*

1. *The night is paſt or well ſpent.* The word is προέκοπτω, which properly ſignifieth *præcedo, provehor*, to goe forward, to proceede: and ſo reade *Chryſoſtome, Theodoret:* the *vulgar Latine* readeth *præceſſit*, is gone before: ſo *Cyprian* in the ſame ſenſe, *tranſivit*, is paſſed: and *Hierome in c. 26. Matth. præterijt*, is gone ouer: but the other is the better reading, both becauſe of the proper ſignification of the word, and for that it followeth, *the day is at hand*, but if the night were all paſt, and not rather ſpent, and ſome part thereof behind, the day ſhould not be at hand onely, but it ſhould be preſent: this Metaphor the Apoſtle vſeth, becauſe there remaineth with vs ſome ignorance and darkenes ſtill, euen after our calling, and we haue not in this life a perfect knowledge of Chriſt, neither is it full day with vs, till the next life.

2. By the workes of darkenes are vnderſtood the workes of ſinne, both becauſe they proceede from darkenes and ignorance of God, and they which followe them delight in darkenes, and hate the light, as alſo the ende of ſuch workes is euerlaſting darkenes, and to be depriued for euer of the light of Gods kingdome.

3. *We muſt caſt them away.* Which ſignifieth, 1. that we ſhould not defer our repentance from dead works, like as he which awaketh when it is day doth haſtily put from him his night garments. 2. as we muſt ſpeedily put them off, ſo *cum deteſtatione*, we muſt doe it with a kind of hatred and deteſtation, as a man caſteth from him with diſdaine that which he abhorreth. 3. and we muſt *procul abijcere*, caſt them farre away from vs, neuer to entertaine them againe.

4. We are bid to *put on:* which metaphor noteth three things. 1. *diligence*, like as he which putteth on his garments or armour, doth not onely cloath or arme one part of his bodie, but euerie one: ſo it is not enough to follow one or two good workes, but we muſt giue our ſelues to euerie good worke, as we cloath euerie part of our bodie. 2. we muſt do it with delight, like as there is comelines in clothing the bodie wherein we delight. 3. herein is expreſſed conſcience, that hauing put on theſe garments, or armour, wee ſhould

not suddenly put them off, as it is said, in the Cantic.4. 3. *I haue put off my coat, how shall I put it on:* so after we haue put on our coat, so we should not put it off.

5. *The armour of light.* 1. They are called armour in these two respects, because they are *defensiva*, both defensiue, we thereby resist the temptations of Sathan, hauing the brest-plate of righteousnes: and they are *offensiva*, offensiue, whereby we driue away also the tempter from vs; such is the sword of the spirit, whereby we quench all the fierie dartes of Sathan. 2. they are called armour rather then garments, for we are not thereby couered in Gods sight, as iustified by our own righteousnes, yet we are thereby defended from Satans assaults.

6. They are called the armour of light: becausе they proceede from the knowledge of God, the true light of the soule: and they doe shine and giue light before men, who seeing them doe glorifie God, *Par.* and they defend vs against the workes of darkenes, illuminate the soule, and bring vs *ad lucem aternam*, to euerlasting light, *Lyranus*.

Quest. 24. *What time is vnderstood by the day and night.*

1. *Chrysostome* by the night seemeth to vnderstand the time of this life, and by the day, the resurrection, *prope est resurrectio*, the resurrection is at hand: but, as *Tolet* wel obserueth, that the day cannot be vnderstood here of the day of iudgement: (as beside *Chrysostome*, other of the Fathers interpret this place, as *Athanas.* 44. *ad Antioch.* qu.90. *August. epist.* 80. *ad Isich.*) for then the Apostles exhortation would be of small force, who moueth to cast off the workes of darkenes in respect of the time, becausе the day was come: but if the day were not yet come, then the ground of this exhortation faileth.

2. *Anselme* by the day, vnderstandeth the time after this life, which is so much the neerer as death approacheth: so also the *ordin. glosse.* but when death commeth it is no time to worke: here the Apostle exhorteth to walke honestly which is in the day: therefore this day must be in this life present.

3. Some doe expound this night to be the time before the comming of Christ, and the day the time of preaching the Gospell, when Christ the Sunne of righteousnes did shine vnto the world: so *Lyranus*, the night is past, *obscuritas figurarum legis*, the darkenes of the figures of the lawe: likewise *Erasmus*, vnder the lawe, *vmbra fuit magis quàm res*, there was a shadow rather then the thing: *Osiander* also vnderstandeth that time, *quando nondum fuit exhibitus Christus*, when Christ was not yet exhibited to the world: so also *Faius:* But as *Beza* noteth, the Apostle in this sense should haue had reference onely to the Iewes, whereas he writeth to the beleeuing Gentiles among the Romanes, which were not acquainted with the figures of the lawe.

4. Wherefore with *Pet. Martyr*, *Pareus*, *Beza*, by *night*, rather we vnderstand, *tempus ignorantiæ & cæcitatis*, the time of blindnes and ignorance, which goeth before regeneration: for till they were called to the knowledge of Christ, they were in darkenes, as the Apostle saith, Ephes.5.8. *Ye were sometime darkenes, but now are ye light in the Lord, walke as children of light:* this day light as *Martyr* obserueth, if it be compared with our darkenes & ignorance in times past, it may be called the day, but in respect of the life to come, it is but as the twilight, or breake of the day, *Martyr:* so whereas the Apostle saith not, the night is past, but *processit*, it is well nie spent, thereby he signifieth the imperfection of the state present, becausе yet there remaineth some darkenes euen in the regenerate: like as whē we see *noctem properare ad diluculum*, the night hasten to the dawning: and the swallowes beginne to chatter, we one call vp an other and say it is day: *Chrysostome*, and *Theophylact*, yet maketh the matter more plaine: as allowing 12. houres to the night, and tenne of them be spent, we say the night is wearing away, and it is toward day, &c. so the grosse darkenes is past when the light of faith and knowledge riseth vp in vs: but yet it is but as the dawning of the day in this life: Thus *Origen* followeth this sense, as is alleadged before, *si Christus in corde sit, &c.* if Christ be in our hearts, he maketh it day.

Quest. 25. *How we should walke honestly.*

v.13. *So that we walke honestly.* 1. *Chrysost.* obserueth wel, whom *Theophyl.* followeth, that whereas the Romanes were much affected with the opinion of glorie, he perswadeth them, *decoro & honesto*, by that which was comly and honest. 2. and further he saith, *that we walke*, not *walk ye*, putting himselfe in the number, that he might exhort thē without envie. 3. that which he saith here in one word, εὐσχημόνως, *honestly*, he elswher Tit.2.12. thus distinguisheth into

to theſe three, to liue *ſoberly, righteouſly, and godly.* 4. and he addeth, *as in the day:* like as a man wil be aſhamed to go naked or cladde with tottered and ragged garments in the day: ſo this time of the light of faith requireth vs to walke honeſtly.

Not in riot and drunkenneſſe. 1. Some by theſe two vnderſtand, by the firſt exceſſe in meat, by the other exceſſe in drinke, *Gorrhan:* but *Origen* better diſtinguiſheth them, by the firſt vnderſtanding, *inhoneſta & luxuriosa convivia*, vnhoneſt and riotous feaſts, by the other drunkennes, which is a companion of ſuch feaſts: ſuch exceſſiue feaſts were vſed among the Egyptians, where the manner was to haue a dead mans ſcull brought in, in the middes of their feaſts, that they beeing put in minde of mortalitie, might more freely ſpend the ſhort time which they had in following of their pleaſure. 2. *Chryſoſtome* here noteth alſo, *bibere non prohibet, ſed præter menſuram bibere*, he forbiddeth not to drinke, but to drinke beſide meaſure.

Chambering and wantonnes. 1. *Gorrhan*, and ſo *Hugo*, by the firſt vnderſtandeth the ſinne of ſlouth, by the other fornication and vncleanes. 2. But *Origen* taketh theſe to be *cubilia impuditiæ*, the chambers of wantonnes: and thinketh here ſome reference to be made to the dennes of beaſts, becauſe theſe filthie ſinnes are more agreeable to beaſts, then men. 3. *Chryſoſtome* noteth that the Apoſtle forbiddeth not all kind of bedding, and chambering, for the marriage bed is vndefiled, Heb. 13. 4. *non mulieribus commiſceri, ſed ſcortari*, he forbiddeth not to companie with women, but to followe whoredome.

Not in ſtrife and envying. 1. As before he touched the ſinnes of the fleſh, ſo now he forbiddeth the vices of the minde, contention, emulation, *Origen.* 2. theſe are ioyned to the other, as beeing the perpetuall companions of banqueting and drunkenneſſe: as the wiſe man ſheweth, that to ſuch is woe, ſorrowe, and ſtrife, that followe wine, Prou. 23. 29. 3. theſe two are the fruits and effects of drunkenneſſe, concupiſcence and wrath, ſo that the Apoſtle taketh away the verie occaſions of theſe euill affections, *Chryſ.* for exceſſe in meat and drinke is the cauſe of wantonneſſe, and of the ſinne of vncleanes, and of ſtrife and contention. 4. *Haymo* thinketh that by ſtife, is here vnderſtood the contention about queſtions of faith: rather ſuch brawles and contentions are here reſtrained, which followe vpon exceſſiue rioting and drunkenneſſe.

Queſt. 28. *How we muſt put on Chriſt.*

1. The Apoſtle altereth his phraſe of ſpeach: for whereas before he ſpake of the armour of light, now he vſeth an other metaphor of putting on a garment: for our good workes, though they may defend, and arme vs againſt the aſſaults of Sathan, yet it is the righteouſneſſe onely of Chriſt, that couereth vs as a garment in the ſight of God, *Par.*

2. How Chriſt is put on, it is diuerſly ſcanned. 1. Some make fowre wayes of the putting on of Chriſt, as the glaſſe receiueth the image by *impreſſion*, ſo ſome put on Chriſt for a time, but it paſſeth away as an image in a glaſſe: as the wooll receiueth the die or colour *per aſſumptionem*, by aſſuming the ſame: as the example is as it were put on, *per imitationem*, by imitation: and the yron taketh the fire *per penetrationem*, by penetration: but all theſe do onely ſhewe the putting on of Chriſt vnto ſanctification, whereas he is put on alſo vnto iuſtification. 2. ſome then make two puttings on of Chriſt, the one is by faith in Chriſt, whereby we are iuſtified: like as Adam was cloathed with skinnes of ſlaine beaſts, to ſignifie our ſpirituall cloathing by the death of Chriſt: this ſenſe followeth *Pet. Martyr, Pareus:* the other by imitating of Chriſt in holines: as *Origen* ſaith, that he which putteth on all vertues putteth on Chriſt, *qui hæc omnia habet, habet Chriſtum*, he that hath all theſe things hath Chriſt: but *Chryſoſtome* ſaith better, he that hath put on Chriſt, *omnem virtutem habet*, hath euery vertue indeed: of the workes of ſanctification, *Beza* vnderſtandeth this putting on of Chriſt, and *Oſiand.* likewiſe *Tolet* referreth it to the imitation of Chriſts vertues: but the better ſenſe is, to ioyne them both together: it ſignifieth more then imitation only, as *Chriſtum fide apprehendere*, to apprehend Chriſt by faith, and then by his ſpirit to be made fit & apt vnto euery good work, *Cal.* for the word *putting on*, ſignifieth not onely *partem aliquã integumenti*, ſome part only of the couering, but the apparelling of the whole man, both inward and outward, *Faius.*

3. But ſeeing the Apoſtle ſaith, that Chriſt is put on by baptiſme, & S. Paul here ſpeaketh to them which were baptiſed, how then doth he bid them now put on Chriſt: the anſwear is, that as *Auguſt.* ſaith, ſome do put on Chriſt *ad ſacramenti perceptionem*, to the receiuing of the ſacrament onely; ſome *vſq; ad vitæ ſanctificationem*, vnto the ſanctification of life, the

Apoſtle ſpeaketh here of the latter: for ſo Chriſt not once onely in baptiſme but all our life long is to be put on.

4. *Gorrhan* is here ſomewhat curious in diſtinguiſhing theſe three, put on the *Lord*, which ſignifieth power, *Ieſus*, clemencie, *Chriſt*, wiſedome: the firſt is ſeene in ſubduing ſinne with power, the ſecond, *clementer indulgendo*, in gently pardoning the penitent, the third, *prudenter inſtruendo*, in prudently inſtructing the ignorant: But this I omit as too curious.

5. *Chryſoſtome* taketh here occaſion to ſhew, how Chriſt is all things vnto vs: as here he is our veſture and apparell: he is our way and life, our foode, our foundation, our ſpouſe, our maſter, our friend, our brother, our advocate, our habitatiõ, as he ſaith, *he dwelleth in me, and I in him:* yea he is our ſuppliant, we pray you in Chriſts ſtead, be reconciled vnto God, 1. Cor. 5. 20.

Queſt. 27. *How the fleſh is to be cared for.*

v. 14. *Take no care for the fleſh, to fulfill the luſts thereof.* 1. I will omit here to note the elegancies which *Eraſmus* obſerueth in the Apoſtles phraſe, and ſtile, how in the originall the Apoſtles words doe fall well to the eare in the orderly compounding, and one part doth anſwear an other, his ſentences are full of Metaphors, and there is ὁμοιοτέλευτον, the like ending of the words in the ſound and pronouncing. 2. But I preferre *Chryſoſtomes* note, that as the Apoſtle before did not forbid ſimply to drinke, but to be drunken, nor to marrie, but to commit fornication, ſo here he ſimply reſtraineth not all care for the fleſh, *ſed ad concupiſcentias addidit*, but he addeth, not to concupiſcence: and as *Origen* ſaith, *in neceſſarijs cura habenda eſt*, in neceſſarie things a care is to be had, *ſed non in delicijs*, but not in pleaſure and delights: ſo that here is forbidden not *neceſſitas ſed ſuperfluitas*, neceſſitie but ſuperfluitie, *Lyran.* for, whereas the Apoſtle vſeth the Greeke word, πρόνοια, prouidence, care, *prouidentia dici non poteſt, &c.* it cannot be called providence, which prouideth hell fire for the fleſh, while it liueth in pleaſure, *Theophy.* 3. This then ſheweth the hypocriſie of thoſe which place the greateſt part of their religion in macerating and pinching of their fleſh, as many ſuperſtitious friers doe, of whom the Apoſtle ſpeaketh, Coloſſ. 2. 23. *that they haue it in no eſtimation*, to ſatisfie the fleſh: whereas S. Paul alloweth Timothie to drinke wine, for his often infirmities ſake, 1. Tim. 5. 23. *Parem.* 4. *Haymo* well obſerueth that the Apoſtle ſaith not, *ne cogitetis*, that ye thinke not, *ſed ne perficiatis*, but that ye fulfill not the luſts of the fleſh, for not to thinke of them here, is impoſſible.

4. *Places of Doctrine.*

Doct. 1. *That God is author of order, and ſo conſequently of gouernement.*

v. 1. *There is no power but of God.* God is the author of order, the deuill bringeth in confuſion: as in heauen and earth God hath ſet all things in an excellent order, ſo he would haue order kept among men: that ſome ſhould command and rule, others be ruled & obey: that they ſhould not be as fiſhes and creeping things, that haue no ruler, *Habuc.* 1. 14.

Doct. 2. *That it is lawfull for the Magiſtrate to vſe the ſword.*

v. 4. *He beareth not the ſword for naught.* The Magiſtrate then may lawfully vſe the ſword both in time of peace to puniſh offenders euen vnto death, if the qualitie of their offence deſerue it: and in time of war to reſiſt the cõmon enemie: yea not onely in ciuill matters, may he puniſh offenders with the ſword, but in Eccleſiaſticall alſo, as hereſie, blaſphemie: for theſe alſo are the workes of the fleſh, Galat. 5. 20. and the Prince is to be feared for (all) euill workes, v. 3.

Doct. 3. *That Magiſtrates muſt be obeyed not for feare, but for conſcience ſake, v. 3.*

This maketh againſt thoſe which thinke they haue ſatisfied their dutie if they doe outwardly performe their obedience, but the Apoſtle requireth more, the inward diſpoſing of the mind and conſcience to obedience: that if there were no lawe to compell a man, yet his owne conſcience, and the feare of God, ſhould keepe and hold him in awe and reuerence of the Magiſtrate: as the Preacher ſaith, *Curſe not the King, no not in thy thought, &c.* 10. 20.

Doct. 4. *That tribute muſt be paid.*

v. 7. *Giue to all men their dutie, tribute to whom tribute, &c.* It is then a requiſite and meet

meete thing, that tribute should be payed vnto the Prince. 1. as a signe of subiection. 2. as a recompence of the great care and paines, which the Magistrate taketh in watching ouer his people. 3. as a support and supply of the manifold charges, which the Prince is put vnto in maintaining his officers and Ministers, in founding and raising Churches, schooles, hospitals, in waging battell, and such like: our Blessed Sauiour refused not to pay poll money to the officers, Matth.17.

Doct. 5. *A Christian is bound to pay his debts.*

v.6. *Owe nothing to any man, &c.* Though charitie require, that no extremitie should be vsed in rigorous exacting of debts, yet euerie one that is endebted, ought to haue a care of discharging his debts: as Christian religion doth not ouerthrowe the generall policies of states and commonwealths, so neither doth it dissolue priuate contracts, and couenants: the Prophet did by a miracle bring vp the axe that was fallen into the water, to restore it againe to the owner, of whom it was borrowed, 2.King.6:5.

Doct. 6. *That Christian religion taketh not away the obedience of subiects.*

This euidently appeareth out of the whole chapter, wherein the Apostle sheweth fowre speciall bands of obedience. 1. the authoritie of God, who instituted magistrates. 2. the feare and awe of conscience, which is more then the feare of any humane lawes. 3. the dutie of charitie, which is to yeeld vnto euery one their owne. 4. the puritie of Euangelicall doctrine, which forbiddeth all vice, and commandeth vertue.

Therefore the Romanists doe cause the Gospell of Christ to be slaundered, so much diminishing and empayring the authoritie of Magistrates, by exemption of Ecclesiasticall and other priuiledged persons.

The Magistrates authoritie is empayred, not confirmed by the exemption of Ecclesiasticall persons.

But *Tolet annot.* 12. here telleth vs, that notwithstanding some persons are exempted, yet for all this the Ecclesiasticall state, doth confirme and corroborate the secular obedience, as by the Magistrates authoritie, is diminished in some sort the particular power of parents ouer their children, of Masters ouer their seruants: and yet also their authoritie is confirmed and strengthened by the care and prouision of the superiour Magistrate: and so is the secular state confirmed by the Ecclesiasticall, though it seeme in some respect to be empayred.

Contra. 1. The example is not alike, for the lawe commandeth obedience of children to their parents, of seruants to their Masters, it exempteth them not, as they free Ecclesiasticall persons altogether: yet in case the parent or master may command any thing against the state: for then they are not to be obeyed: neither is the ciuill Magistrate to require any thing against God. 2. the Ecclesiasticall state by preaching confirmeth obedience to the Prince: and the Prince by his authoritie countenanceth the Ministers: but when as subiects are so freed, that the Prince hath no power ouer thē, it is a manifest empairing of their authoritie.

5. Places of controversie.

Contov. 1. *Whether the Pope and other Ecclesiasticall persons, ought to be subiect to the Ciuill power.*

This doctrine is agreeable to the rule of truth, the word of God, that all persons as well Ecclesiasticall as temporall, ought to be subiect and obedient to the Ciuill power, both touching their causes and persons: which is denied by the Romanists: whose obiections to proue the exemption and immunitie of both, are these.

1. *Obiect.* The superiour ought not to be subiect to the inferiour: but the Ecclesiasticall power is superious vnto the Ciuill, as being occupied in a more excellent matter about spirituall things: therefore it ought not to be subiect: and *Bonifacius* the 8 in the extravagant, which beginneth *vnum sanctum*, inferreth as much out of this place, v.1. *the powers that be are ordained of God*, that there are degrees and order between the powers themselues, some are superiour to others.

Contra. 1. We graunt, that wherein the Ecclesiasticall function is superiour, as in the preaching of the word, and administration of the Sacraments, therein it is not subiect to the Ciuill power, to receiue direction from them, but from the word of God: but yet in other things, which appertaine vnto the bodily life, and concerne ciuill subiection, and obedience, they ought to be subiect. 2. And yet euen in things meerely Ecclesiasticall the Prince hath a compulsiue power, to see that the Ministers of the Church doe their duties, and that they preach no false doctrine, and to remooue such as are scandalous,

either by doctrine or life. 3. there is no such matter of order or difference betweene the powers themselues gathered out of this place: their ordaining hath relation to God, by whom they were instituted, not to any such distinction and order among themselues.

2. *Obiect.* The Imperiall constitutions doe exempt Cleargie men from the iudgement of secular Courts, *Novel.* 79. 83. 123.

Contra. 1. Then their immunities such as they are, they enioy onely by humane priuiledge, not by diuine right. 2. neither are they by the lawe exempted from the ciuill power in criminall causes, but onely in certaine ciuill: for the lawe saith, *omnes secundum leges viuant, etiamsi ad diuinam domum pertineant*, let all liue according to the lawes, though they belong vnto the house of God, *lib.* 10. *de mandat. princip.* 3. though Princes of their munificence, graunted certaine immunities and priuiledges to Clergie men, as to free them frō personall seruice, as to goe to warre, to watch, to ward, and such like: and from base and servile workes, as to digge, to plowe, to cart: as also from extraordinarie taxes and burthens: yet they are not for all this discharged of their ciuill obedience: these freedomes were giuen them, that they might better attend vpon their Ecclesiasticall function, not to the preiudice of the secular power. 4. and although Princes should wholly exempt the Clergie from the Civill power, the question is not, what they haue done, but what they may do, for Princes haue not power, *vt rescindant leges Dei*, to cut off the lawes of God, which do subiect all soules vnto the higher powes, *Mart.* neither can Princes free any from the naturall and diuine bond, to the which they are obliged: as to exempt the child from the obedience of the father, and the wife from her husband, and so consequently, the subiect from the Prince, the seruant from the Master. 5. adde hereunto that some of these priviledges, which are thus vrged, are *conficta*, forged, some *malis artibus extenta*, extented by cunning, *Gualter.*

3. *Obiect.* It is not fit, that the sheepe should iudge the sheepeheard: Princes are as sheepe vnto their ecclesiasticall Pastors: therefore they ought not to iudge them.

Contra. 1. Princes are not to iudge them concerning their doctrine, and the word of God, in respect whereof, they are fed, and feede not: but in all other ciuill things, the Magistrate is as a Pastor and sheepehead himselfe, and therefore in these things he hath a command ouer ecclesiasticall persons.

4. *Obiect.* Ministers are the seruants of the most high God, and chiefe king of the world, therefore it is not fit, that a terrene gouernour should iudge them.

Contra. The Prince also is the seruant of God, and is in Gods place in earth to iudge other seruants of God: like as a Prince maketh some of his subiects, to whom he committeth his authoritie, iudges of the rest.

5. *Obiect. Tolet annot.* 11. thus reasoneth from the authoritie which the spirituall power hath ouer mens persons and bodies, to free and exempt them, as it shall make most for their soules health, toward the obtaining of euerlasting life. 1. Like as a king hath power to take mens sonnes and daughters for his seruice, and their vineyards and possessions, to giue them to his seruants, as Samuel describeth the office of a king, 1. Sam. 8. so much more hath the spirituall power authoritie to doe it, toward the aduancement of Gods kingdome. 2. our Sauiour, Matth. 17. 26. freeth the sonnes of kings, that is, *omnes credentes*, all that beleeue, from paying of tribute, which notwithstanding was paid, *propter vitandum scandalum*, to avoide scandall. 3. S. Paul had power to retaine and keepe *Onesimus* from his master *Philemons* seruice, yet he did remit somewhat of his power, that his Master might not seeme to doe it of necessitie, but willingly, Philem. 1. 4.

Contra. 1. Popes are partiall iudges in their owne case, and therefore it skilleth not, what immunities they haue giuen to the Clergie: and no man can conferre more power vpon an other, then he hath himselfe: seeing then that the Pope himselfe is not exempted from the power of the Magistrate, he much lesse can exempt others. 2. Samuel in that place describeth not the office of a King, what it ought to be, but what Princes should doe for their will and pleasure: and so the Pope herein taketh vpon him to tyrannize in the Church. 3. that place is vnderstood of the naturall sonnes of Kings, who are free from tribute: and so Christ beeing lineally descended of Dauid, might haue challenged that priuiledge: thus beside our owne interpreters, *Pererius* one of *Tolets* owne order, expoundeth that place, *de naturalibus filijs*, of the naturall sonnes of Kings, *disput. 2. num.* 12. for otherwise a great inconueniencie would followe, that all Christians should be

be exempted and freed from paying of tribute. 4. S. Paul had a ſpeciall intereſt in Philemon, to command him, becauſe, as *Theophylact* well interpreteth, *te in Chriſto genui*, I haue begotten thee in Chriſt: this was his ſpeciall caſe, this can not then be drawne to an ordinarie preſent and example: and againe, this maketh directly againſt the Papiſts, that if S. Paul which had this Apoſtolike authoritie, would not keepe *Oneſimus* from his maſter, without his conſent, it is great boldnes and preſumption for the Pope, who begetteth none vnto the faith by preaching, as S. Paul did, and ſo hath no ſuch intereſt in that behalfe, neither is he an Apoſtle, to arrogate that to himſelfe, which S. Paul would not vſurpe.

Now, notwithſtanding theſe obiections, that Eccleſiaſticall perſons, and cauſes, (though in things meerely Eccleſiaſticall, and proper to the miniſterie, as are the preaching of the word, and the adminiſtration of the Sacraments, they are to be ruled onely by the word, and are not ſubiect to men) yet are in reſpect of their ciuill obedience, as they are citizens, and parts of the Commonwealth, and in ſome ſort, as miniſters alſo, ſubiect to the cenſure and command of the ciuill Magiſtrate: ſome of our arguments are theſe.

1. The Kings of Iudah exerciſed power ouer Eccleſiaſticall perſons, both in ciuill and criminall cauſes, and partly alſo Eccleſiaſticall: as Dauid appointed vnto the Levites their courſes; Salomon diſplaced Abiathar from the Prieſthood.

Bellarmine anſwereth, that theſe Kings were alſo Prophets, and ſo God did extraordinarily commit vnto them ſome things, which belonged onely vnto the Prieſts: *lib. 1. de concil. c. 20. Contra.* Not onely Dauid and Salomon which were Prophets, did exerciſe this power ouer Eccleſiaſticall perſons and cauſes, but the reſt alſo of the ſucceeding godly kings of Iudah: as Iehoſaphat gaue commiſſion to the Prieſts and Iudges to aboliſh idolatrie, Ioas reproued the negligence of the Prieſts, Ioſias purged the land of idols, and put downe the Chemarims, and vnlawfull order of Prieſts.

2. The Apoſtles words are generall, *Let euery ſoule be ſubiect to the higher power*: therefore Eccleſiaſticall perſons alſo.

Anſ. 1. *Origen* by euery ſoule vnderſtandeth, *animalis homo*, a naturall man: ſpirituall men then are exempted. *Contra.* 1. In the Hebrew phraſe, *euery ſoule*, is taken for *euery perſon*: therefore that diſtinction betweene the ſpirit and the ſoule, proceedeth from the ignorance of the Hebrew phraſe. 2. *Origen* in that place ſaith, that he which hath no ſiluer or gold, or poſſeſſions, hath nothing to be ſubiect for, but the Papall Clergie haue all theſe, and in great abundance: therefore euen by *Origens* ſentence for ſuch things they ought to be ſubiect vnto the Ciuill powers.

2. *Anſ. Bellarmine* telleth vs, that the Apoſtle ſpeaketh generally of obedience to be giuen as well to ſpirituall as temporall powers; and that the meaning is, that euery ſubiect ſhould yeeld obedience to his ſuperiour: and ſo the Clergie ſhould giue obedience to the Pope, and the Laitie to their Prince: *lib. 2. de Rom. Pontif. c. 29. reſp. ad argum. 3. Contr.* 1. The Apoſtle ſpeaketh here of that power, which hath the ſword, but the Eccleſiaſticall ſtate doth not handle the ſword: therefore the Apoſtle ſpeaketh onely of ſubiection to the Ciuill power, to whom the ſword is committed. 2. and this were to make a diuiſion and rent in kingdomes, if all that are therein ſhould not be ſubiects to the king of the countrey: as in France all the French ſhould not be in ſubiection to the French king, but the Clergie of France ſhould be ſubiects to the Pope: *Martyr.*

3. *Anſ.* The Papall Clergie are bound by oath vnto their Biſhops, and they to the Pope, and therefore without breach to their oath, they can not be ſubiect to temporall gouernors. *Contr.* Such oaths are contrarie to the Apoſtles precept, of obedience to be giuen to the Ciuil magiſtrate, and therfore *pro impijs & illicitis reſcindi debent*, they muſt be cut off and diſanulled as vnlawfull and impious: *Gualter.*

3. *Argum.* Our bleſſed Sauiour was himſelfe ſubiect not onely priuately vnto his parents, but publikely to the Magiſtrate, to whome he cauſed poll money to be paid for himſelfe and Peter, refuſing to vſe that priuiledge, which he might haue challenged to himſelfe, as beeing deſcended lineally of king Dauid: wherein he was an example vnto vs of obedience to be yeelded vnto Ciuill gouernors: So alſo S. Paul following his maſters ſteps was obedient to the magiſtrate, and appealed vnto Ceſar, Act. 16.

4. *Argum.* This was the doctrine of the Church in the pure ages: as *Chryſoſtome* vpon this place ſaith, Euery ſoule ſhould be ſubiect, *ſi Apoſtolus, ſi Euangeliſta, ſi Propheta, ſiue quiſquis tandem fueris*, if thou art an Apoſtle, or Euangeliſt, or whatſoeuer els. *Bernard. e-*

*pist.*42. thus inferreth vpon this place; *si omnis anima,& vestra, quis vos excipit ab vniversitate, si quis tentat excipere, conatur deripere*, if euery soule, then yours, who can except you from this vniuersalitie, he that attempteth to except you, goeth about to deceiue you. *Gregor.lib.*4.*epist.*31. acknowledgeth *Mauritius* the Emperour his Lord, &c.

5. To conclude, reason it selfe perswadeth thus much: that all the citizens, as parts and members of the Commonwealth, should be subiect to the head and gouernor thereof: Ecclesiasticall persons then, if they be citizens, and members of the Commonwealth, must be in subiection to the Ciuill head, not onely *decretiva, sed coactiva obligatione*, not onely to receiue direction, but by a coactiue bond, and obligation: for otherwise they are not parts and members of the Ciuill bodie. See further hereof, *Synops.Cent.*1.*err.*98.100.

2. Controv. *Whether the Pope haue a spiritnall power aboue Kings and Princes.*

The Pope is not contented to exempt himselfe, and his Clergie from the command of the Ciuill Magistrate, but he arrogateth vnto himselfe a superior power to be aboue Emperors, and Kings. *Innocentius* 3.*decret.*1.*titul.*33. *de maiorit. C. solita*, thus decreeth; *Imperium non præest Sacerdotio, sed subest*, the Empire is not superior to the Priesthood, but vnder it: and *Bonifacius* 8.*extrav.de maiorit.C. vnam sanctam*, decreeth thus; that *omnes Christi fideles de necessitate salutis,&c.* all the faithfull of Christ vpon necessitie of saluation, are subiect to the Romane Bishop, *qui vtrumq; gladium habet,&c.* who hath both swords, and iudgeth all, and himselfe is iudged of none: And in the same place, he compareth the Ecclesiasticall and Ciuil power, to the two great lights which God made, and there is as great difference betweene them, as betweene the Sunne and Moone.

Bellarmine, though in words he denie the Pope to haue *vllam temporalem iurisdictionem directe*, any temporall iurisdiction directly, yet he hath power *indirecte*, indirectly to dispose of temporall things, yea of Princes, kingdomes, and dominions, *in ordine ad bonum spirituale*, as it serueth for the promoting of the spirituall good: and so in effect the Pope shall haue absolute power of temporall things, to dispose at his will and pleasure, as he seeth to make for the maintenance of his iurisdiction, which they vnderstand to be this spirituall good. Some and the chiefe of their arguments, for this vnreasonable opinion, are these.

1. The Pope hath both the swords, the spirituall, and the materiall sword: as the Apostles said, Luk. 22. behold two swords, and Christ answered, *it is enough*: he is therefore aboue the Ciuill power, which hath but one sword.

Ans. 1. *Bellarm.lib.*5.*de Rom. Pont. c.*7. disclaimeth this argument, and sheweth that there is no such meaning in that place, by the two swords to vnderstand a double power of the Pope: but they were two materiall swords in deede, which were shewed vnto Christ. 2. and this beeing but a deuised allegorie not expressed in Scripture, is of no force to proue any doctrine.

2. *Bonifacius* further vrgeth in the saide place; that the Church is superior to the Ciuill state, because they receiue tithes of them.

Ans. 1. We graunt that the Church, which giueth spirituall things, and receiueth temporall, is superior and more worthie in respect of the spirituall things, which it giueth, but it is not therefore superior in temporall dominion. 2. neither were they in the law alwaies superior, which receiued tithes: for beside the tithes, which were giuen to the Levites, the rich also reserued a tith for the poore, and strangers, Deut.14.28. 3. and though this be admitted, that the paiment of the ceremoniall tith was a signe of subiection, as the Apostle reasoneth for the preheminence of Melchisedeck, Heb.7.5. because that tith was giuen vnto the Levites in the Lords right, who were then a type and figure of Christ: yet now, all ceremonies beeing ceased, tithes are giuen vnto the Church, not in the name of the Leviticall tenths, but as the salarie and stipend of the ministers, for their maintenance: so that now they are no signe of such superioritie: for the hire is giuen to the labourer, as well by those that are superiors, as inferiors.

3. *Argum.* The Bishops doe annoint kings at their inauguration, and doe blesse them: but the lesse is blessed of the greater, Heb.7. therefore the Ecclesiasticall state is greater.

Ans. 1. By this meanes, not the Pope onely, but euery Bishop, which doth annoint the Prince at his coronation, should be greater then the Prince. 2. he that blesseth by a Propheticall benediction, as did the Prophets and Priests, which was by the special appointment of God, was greater: but euery one that ordinarily blesseth is not greater: for the subiects

iects vſe to bleſſe their Prince, in their vſuall acclamations: and this is but *benedictio ritualis*, a kind of rituall, no reall bleſſing, which is vſed in ſuch inauguration, as an externall complement, and matter of ſolemnitie, as ſo is the annointing, which argueth no more a ſuperioritie, then the receiuing of the ſword from the high Marſhall, and of the great ſeale from the Chancelor, as the vſe was in Princes coronations.

4. *Argum.* The Lord ſaid to Ieremie, chap. 1. 10. *I haue ſet thee ouer nations and kingdomes, to pull vp and deſtroy:* which Ieremie was not of the princely race, but of the flocke of the Prieſts: therefore the Eccleſiaſticall power is aboue kings.

Anſ. 1. The particular and extraordinarie example of one Prophet, can be no rule to the Pope. 2. and his power was ſpirituall, not in the actuall depoſing of kings, but in prophecying of their ruine.

5. *Argum.* The Apoſtle ſaith, 1. Cor. 2. that the ſpirituall man iudgeth all things, but he is iudged of none: this ſpirituall man is the Pope, &c.

Anſ. 1. The Apoſtle ſpeaketh not there of a ſpirituall man by calling or profeſſion, but of one illuminate by the ſpirit, and he is ſet againſt the carnall and naturall man: ſuch a ſpirituall man beeing guided by the ſpirit, is able to iudge and diſcerne all things, and he himſelfe can not be iudged of thoſe which are carnall. 2. ſuch a ſpirituall man the Pope is not, but the man of ſinne, who ſauoureth not the things of the ſpirit of God, but of the fleſh.

6. *Argum.* The power of binding and looſing is the greateſt power in earth: but this power was giuen vnto Peter and his ſucceſſors: therefore the Pope hath the greateſt power in earth.

Anſ. 1. The power of binding and looſing by the word of God, is the greateſt power in ſpirituall things, but not in temporall. 2. the Pope hath not this power, he bindeth not by the word, but by his bulls, booke, bell, and candle. 3. if he had this power, he ſhould not haue it alone, for it was not giuen onely to Peter, but to all the Apoſtles, and their ſucceſſors the Paſtors of the Church: to whome it is ſaid, Matth. 18. *Whatſoeuer yee looſe in earth, &c.*

7. *Argum. Bellarmine* thus reaſoneth. 1. the ſuperior power may command the inferior, therefore the Eccleſiaſticall beeing ſuperior, may command the Politike ſtate. 2. and temporall things may be by the ſpirituall power diſpoſed, *in ordine ad ſpirituale bonum*, as they are in the way to further the ſpirituall good. 3. If the Pope had not this power ouer the Temporall ſtate, the Church ſhould not be perfect, *neque ſufficeret ſibi ad ſuum finem*, neither ſhould haue ſufficient meanes, to attaine the ende, which is eternall happines. 4. And if the Pope had not power to depoſe kings, the Church ſhould be compelled to ſuffer an hereticall, or infidell king, which is not to be admitted.

Anſ. 1. Euery ſuperior power, can not command the inferior, vnleſſe it be a power *cum imperio*, ioyned with authoritie: it is not true, of ſuch a power, which conſiſteth onely in a miniſteriall employment, as in teaching, exhorting, comforting, and ſuch like: ſo the Eccleſiaſticall, in reſpect of the matter, wherein it is occupied, which is ſpirituall; but in reſpect of externall power and authoritie, it is not ſuperior.

2. True it is, that temporall things ought to be referred vnto the ſpirituall ende: but the ſpirituall Paſtors, haue no power to diſpoſe of temporall things to that ende, but to direct the temporall power, to inſtruct and exhort, and teach, how they ſhould vſe their temporall things, for the ſetting forth of Gods glorie, the maintenance of the truth, and the miniſterie thereof: and if they fayle in this dutie, they muſt leaue the reſt vnto God: againe, the ſpirituall good, which the Pope intendeth, is his owne greatnes, and the aduancement of his Papall Sea, which is a meere worldly and temporall thing: and further this power of directing temporall things to a ſpirituall ende, euery faithfull Paſtor hath, and the Pope hath it not, becauſe he preacheth not.

3. The Church is perfect enough without any ſuch power: for till a 1000. yeares after Chriſt, when Popes beganne to vſurpe vpon the temporall power, the Church was ſufficient, without any ſuch vſurpation, to attaine the ende propoſed vnto the faithfull: and had better direction vnto ſaluation, then vnder the Papall tyrannie.

4. The Church is patiently to ſuffer the gouernment, yea of an heretike, or infidell: as *Ieremie* mooueth the people, to pray for the proſperitie of Nabucadnezzer, c. 29. *Paul* would haue praiers and ſupplications made, euen for the heathen kings, yea for *Nero* then liuing and raigning: yea and the Church of God more flouriſhed in vertue and godlines, then afterward

terward vnder Christian gouernors: as *Hierome* witnesseth in the life of *Malchus*, after the Church beganne to haue Christian Magistrates, *facta est opibus maior, virtutibus minor*, it became greater in wealth, but lesse in vertue. And if it were necessarie to haue an euill Prince deposed, it followeth not that this power should be devolved to the Pope: it belongeth to the states and Peeres of the land, where the lawes doe authorise them, to see vnto such matters.

8. *Argum.* They vrge examples, and bring forth presidents for this supreame authoritie of the Papall Sea. 1. The high Priest cast out *Vzziah* out of the temple when he would haue vsurped the Priests office; and Iehoida the high Priest caused Athaliah to be slaine.

2. *Ambrose* excommunicated *Theodosius* the Emperour.

3. *Gregorie* the 2. excommunicated *Leo* the Emperour, and depriued him of his tribute and revenewes; Zacharias deposed Childerik king of France, and set vp *Pipinus* in his place: *Gregorie* 7. deposed Henrie 4. Emperor: *Innocentius* 3. deposed *Otho* 4. *Innocentius* 4. Fredericke the 4. *Clemens* the 6. Lodovike the 4.

4. *Leo* the 3. translated the Empire from the Greekes to the Germanes; and Gregorie the 5. made that order, that the Emperor should be chosen by 7. Electors, which remaineth vnto this day.

Ans. First in generall, examples doe not prooue; specially such as are either vnlike, or forged, or such examples, as are vniust and vnlawfull; of one of these sorts are all the examples produced.

1. The Priests did not cause Vzziah to goe out of the Sanctuarie, vntill the leprosie appeared in him; and for that they had a direct commandement, not to suffer a leprous person to enter into the Sanctuarie: if the Pope could shew such a warrant for the deposing of kings, he should say somewhat to the purpose: neither was Vzziah for all this deposed from his kingdome, but liued apart by himselfe, and the kingdome was administred by Iotham his sonne, 2. Chron. 26. 21. The example also of *Iehoida* is much vnlike: for he not as the high Priest, but as the Tutor and protector of the young king, and with the advise and consent of the fathers of Israel, caused seditious Athaliah to be slaine: 2. Chron. 23. 3.

2. *Ambrose* deposed not Theodosius, but suspended him from the Communion, till he had giuen satisfaction to the Church: neither was he Bishop of Rome, but of Millaine: if this example prooued any thing, not the Pope onely, but euery other Bishop might depose kings.

3. Touching all those examples alleadged, they are vnlawfull, and vniust, and the Pope beganne to discouer himselfe to be Antichrist, in so abasing the Imperiall power, and taking vpon him to dispose of kingdomes; as the Deuill challenged to be Lord of the world, and to giue the kingdomes thereof to whome he would: no better right hath the Pope the eldest sonne of Sathan to pull downe, and set vp kings. And though in those blind and superstitious daies, when iniquitie was strong, the Pope preuailed in his presumptuous enterprises, yet he had not alwaies the like successe: *Bonifacius* 8. attempted to haue deposed *Philippus* the faire, king of France: *Benedict* the 13. would haue done the like to Charles the 6. *Iulius* the 2. against Lewes the 12. but their presumptuous enterprises were frustrate. What *Pius* the 5. attempted against Queene Elizabeth, and of late *Paulus* the 5. against the Venetian state, and with what friuolous successe, is euident to the world: all these examples are vniust, because the Pope was Iudge in his owne cause, and resisted the lawfull powers, which are ordained of God.

4. Neither is it true, that *Leo* the 3. translated the Empire from the Greekes to the Germanes: for he could not conferre that vpon an other, which he neuer had himselfe: the truth is, that *Charles* by force inuaded the Empire of the East: *Aventinus* sheweth the occasion: by reason that a woman then had the gouernment of the Empire at Constantinople, the Romanes tooke an occasion to nominate a new Emperor: and whereas *Charles* at that time, *tenebat omnes provincias, quæ ad vrbem Romam pertinebant*, did hold all the Prouinces which belonged to the citie of Rome, *Papa, Senatus, & populus Romanus illum designabant Imperatorem*, the Pope, Senate, and people of Rome, did appoint him to be Emperor, &c. So then it was not the Popes act alone, but of the whole Senate and people of Rome: neither was it there act simply, *Carolus* had made a way before, hauing all the Romane Prouinces in his possession.

As touching the supposed sanction and order for the electing of the Emperor: neither

was

was it the Popes ſole act, but the Emperor *Otho* then brother german to the Pope, eſtabliſhed it: neither is that cuſtome and order continued by the Popes authoritie, but by vertue of the golden bull of *Charles* the 4. made *ann.* 1356. for neither *Ferdinand*, *Maximilian*, nor *Rodolphus*, now Emperor, receiued their Imperiall crowne from the Pope: And ſome thinke that this conſtitution of Electors was not begun by *Gregorie* the 5. but before was brought in by *Charles* the great, who appointed 4. Electors. *ex Pareo.*

Arguments againſt the Lordſhipper amount of the Pope aboue Kings and Princes.

1. Our bleſſed Sauiour doth reſtraine his Apoſtles from all worldly gouernment, Matth. 20.25. Luk. 22.25. *The kings of the nations haue dominion ouer them, &c. but it ſhall not be ſo with you, &c.* If no Lordly dominion be permitted them ouer others, much leſſe ouer Princes.

Bellarmine anſwereth, that he doth not ſimply forbid them to beare rule, but κατακυριεύειν, to tyrannize, or beare vnlawfull rule. *Contra.* The word κυριεύειν, and the other compound, are vſed by the Euangeliſts in the ſame ſenſe: the ſimple verb S. Luke hath, the compound, S. Matthew; therefore all kind of temporall rule is ſimply forbidden them.

2. As our bleſſed Sauiour by precept reſtraineth all worldly dominion in his Apoſtles and their ſucceſſors, ſo by his owne example he confirmeth the ſame: When he was asked concerning his kingdome, he anſwered, it was not of this world, Ioh. 18.36. when he was deſired by certaine brethren to diuide their inheritance, he ſaide, *Who made me a Iudge among you?* Luk. 12. when they ſought him to be a king, he fled into the mountaine, Ioh. 6. of the which fact of our bleſſed Sauiour, *Tertullian* thus writeth, *de Idolol. c.* 18. *quæ noluit, reiecit, quæ reiecit, damnauit, in pompa diaboli deportauit, &c.* what he would not haue, he reiected, what he reiected he condemned, and counted the deuills pompe, &c.

Bellarmine anſwereth, that Chriſt tooke vpon him onely the perſon of an Eccleſiaſticall, not of a temporall Prince. *Contra.* If Chriſt then aſſumed not the perſon and office of a temporall Prince in earth, what warrant hath the Pope, who challengeth to be Chriſts Vicar in earth to arrogate more, then Chriſt himſelfe tooke vpon him.

3. S. Peter alloweth not Paſtors to be Lords ouer Gods heritage, 1. Pet. 5.3. that is, the Church of God, ouer the which they are ſet: then much leſſe ought they to be Lords ouer kings and Princes, vnto whome they ſhould be ſubiect.

4. S. Paul forbiddeth the Paſtors to encumber themſelues with the affaires of this world: as he ſaith, 2. Tim. 2.3. *No man that warreth, entangleth himſelfe with the affaires of this life*: but for the Pope and his Biſhops to domineere in temporall things, were more then an entangling of them, it maketh them madde and drunken with worldly ambition: *Ergo.*

Bellarmine hath here a very ſimple euaſion, that by the affaires of this life, the Apoſtle meaneth buſines about victuall. *Contra.* The ſoldiers did thus buſie themſelues in prouiding victuall, and S. Paul alſo laboured with his hands for his liuing: this then is not the encumbrance or entangling here ſpoken of.

5. This hath beene the conſonant doctrine of the auncient Fathers, that the Eccleſiaſticall Paſtors ſhould not arrogate to themſelues any temporall or civill Dominion.

Tertullian ſaith, *lib. de idol. c.* 8. *Chriſtus gloriam ſeculi, ſibi & ſuis alienam eſſe iudicauit*, Chriſt iudged the glorie of the world, not to be meete for him or his.

Hilarie ad Auxent. Oro vos Epiſcopi, & c. anne aliquam ſibi è palatio aſſumpſerunt dignitatem, I pray you Biſhops, &c. did the Apoſtles aſſume vnto themſelues any dignitie of the palace, &c.

Chryſoſt. hom. 42. in Ioan. Chriſtus fugit, vt oſtenderet ſuum regnum nullis ſecularibus rebus indigere, Chriſt fled, to ſhew, that his kingdome needeth no ſecular matters.

Ambroſ. in 2. Timoth. 2.4. non conuenit vnum duplicem habere profeſſionem, &c. it is not fit, that one man ſhould haue a double profeſſion.

Bernard. de conſiderat. lib. 2. c. 4. The Apoſtles were forbidden to beare rule: ergo tu vſurpare audes, aut Dominus Apoſtolatum, aut Apoſtolicus Dominatum, plane ab vtroq; prohiberis, ſi vtrunq; ſimul habere voles, perdes vtrunq;, &c. wilt thou vſurpe then, either a Lord to be an Apoſtle, or Apoſtolike to be Lordly, thou art forbidden both, if thou wilt haue both, thou looſeſt both. See further of this Controv. *Synopſ. Papiſm. Centur. 1. err. 51.*

3. Controv.

3. Controv. *That the tyrannie and idolatrie of the Pope may be gainsaid, and resisted.*

In the deciding of this Controversie, three kind of persons must be considered, the priuate, the publike which are Ecclesiasticall, as Pastors and Ministers, and the publike Ciuill, the Magistrate.

1. Concerning priuate persons. 1. they may and must resist the idolatrous proceedings of the Pope, by denying their obedience: as when he commandeth and enioyneth any thing in the seruice of God contrarie to his word, or forceth men to subscribe and consent to his abominations: in this case the rule and practise of the Apostles is to be followed; it is better to obey God then man, Act.4.19. 2. they may also escape by fleeing from the Popish tyrannicall persecutions, if they be not otherwise tied by the necessitie of their calling: for so our blessed Sauiour gaue his Apostles libertie, if they were persecuted in one citie to flee vnto an other. 3. but yet it is not lawfull for priuate men to vse resistance by the sword and force of armes, where Poperie is maintained by the Ciuill authoritie: for this were to vsurpe vpon the office of the Magistrate: but where Poperie is not countenanced by the ciuill power, priuate men may vse resistance.

2. Concerning the dutie of Pastors and Ministers: it is their part to resist the Popes tyrannie, not by armes and the sword, which is not committed vnto them, but by the preaching of the Gospel, in setting forth the truth, conuincing the gainsayers of error, and in exhorting the people to beware of the false doctrine of Antichrist. 1. Pastors are the shepheards of the flocke, they must take heede vnto it, to keepe away the wolues, Act.20.28. but the Pope is a wolfe, and seeketh to deuoure Christs sheepe. 2. the preaching of the word is that meanes, which God hath appointed, to confound Antichrist with, euen with the spirit of his mouth, 2. Thess. 2. 8. and the two witnesses, which shall prophesie against Antichrist, are the faithfull preachers, which should restoare the light of the Gospel.

3. Touching the authoritie of Princes: It is their part and office, to resist the Popes tyrannie by the sword, in rooting out idolatrie, weeding out his Seminaries and seedes-men, and in restoaring true religion, and the Church of God to her former integritie and libertie. 1. for so their calling is to be a terror vnto euill works, and a praise vnto good: but the works of Antichrist, are wicked and abhominable. 2. Princes are commanded to render vnto the whore, as she had done to them, and to recompence her double, Revel.18.6. this is their warrant, the commandement of God. 3. and it is prophesied and foretold, that the Princes shall hate the whore, and make her naked, deuoure her flesh, and consume her with fire, Rev.17.16. This prophecie shall not fall to the ground; and Princes for their part must endeauour to make it good.

4. Controv. *Whether the ciuill Magistrate hath any power or authoritie in matters of Religion.*

Because there is a great question mooued betweene the Romanists and vs, concerning the power of the Ciuill Magistrate in causes Ecclesiasticall, and in religious affaires, first of all it is necessarie, that the state of the question be considered: which shall be deuided into certaine propositions of two sorts, first generall touching the foundation and institution of Kings and other superiour Magistrates, and then more particular, of the execution of their office.

1. There is in the Commonwealth, a superior authoritie, called *architectonica*, as the framer and chiefe builder of the Commonwealth, to the which it belongeth to institute and ordaine lawes, and to see that iustice be exercised according to those lawes: this beeing the supreame and highest authoritie, can not be in subiects, and so not in the Ecclesiasticall persons, but in the king onely.

2. To this power, it belongeth to prouide for the good in generall, that belongeth to the subiects, whether it be ciuill or spirituall: for the good of the subiects is the intendment of the lawmaker.

3. Yet least this power should erre in making of lawes, it receiueth direction for the ciuill lawes, from the rule of equitie and prudence, confirmed by experience; for Ecclesiasticall lawes, from the word of God.

4. Vnder this supreame authoritie, there is the Ciuill, and Ecclesiasticall power: but not alike: the Ciuill is simply inferior vnto it, altogether depending of it, but the Ecclesiasticall, though it be subiect vnto it, in respect of the externall policie, yet in respect of the obiect, which

which is ſpirituall, the word of God, and of that direction, which it giueth out of the ſame to the magiſtrate, it is not ſimply inferior as the other.

4. This ſupreame *architectonicall* power, though properly it be ciuill in reſpect of the obiect, acts, condition, and ſtate thereof, yet in ſome ſort it is alſo an Eccleſiaſticall power, as it hath ouerſight alſo of the Church.

5. This princely power, though it haue the ouerſight and chiefe care of Church and Commonwealth, as the chiefe ſteward, and diſpoſer: yet it can not execute all the offices and functions belonging to either: as ſome it can not excuſe, *ob defectum facultatis*, for want of facultie and skill, as to miniſter Phyſick, to teach in ſchooles: ſome, for the defect of dignitie in the things themſelues, which beeing baſe are not incident into the maieſtie of the King, as to digge, to plow, and ſuch like: ſome, *propter defectum turis*, for the defect of lawfull right and calling, as the Prince is not to preach the word, to conferre orders, to miniſter the Sacraments, becauſe he is not thereunto called nor appointed.

6. This ſupreame and Princely power, though it be incident both to the Chriſtians and Pagane magiſtrats, yet it is ſo much the more perfect in a Chriſtian gouernment, in as much as both of himſelfe, by the light of nature, and in himſelfe by direction from others in ciuill things, and by illumination of Gods ſpirit within, and inſtruction without in ſpirituall matters, he hath better vnderſtanding.

Now concerning the execution of this ſupreame and princely power, theſe propoſitions are to be maintained, which are without any controuerſie.

1. Princes ought not onely to take care about the affaires of the Common-wealth, and to be altogether careleſſe of religion, but euen vnto Eccleſiaſticall affaires, and matters of religion, they ought to extend their Princely care and watchfulnes. 1. the Prince is the miniſter of God for our good: but the good of the ſubiect, is not onely ciuill and temporall, but ſpirituall concerning religion. 2. euen the heathen did aſcribe vnto their kings a principall care euen of religion: whereupon the Emperors of Rome were ſtyled, *Pontifices maximi*, the high Prieſts or Prelates: and *Ariſtotle* writeth, *lib. 3. politic. c.* 10. that the Lacedemonian kings, had the command of warre, *& rei diuinæ cultum exercuiſſe*, and did exerciſe diuine worſhip, vnleſſe they were ſuch ſacrifices, as were neceſſarily to be done by a Prieſt: that therefore, which by a common conſent of nations was giuen vnto kings, ought not to be denied to Chriſtian Princes. 3. the care of religion otherwiſe concerneth the Prince, rather then priuate perſons: theſe onely are to wiſh well vnto it, and to accept of it, but the Prince ought to be an agent: without whoſe power nothing can be effected publikely for the maintenance of religion.

2. It belongeth to the Imperiall power to maintaine true religion, and to ſee that no confuſed mixture of religions be admitted: for this is giuen as a reaſon in the time of the Iudges, why ſome followed idolatrie and ſtrange worſhip, becauſe there was no king in Iſrael, but euery one did that which was good in his owne eyes, Iudg. 17. 4. if there had beene then a king, they ſhould not haue beene ſuffered euery one to follow their owne fanſies.

3. Chriſtian Princes are by their laws and edicts to reſtraine all blaſphemie, idolatrie, hereſie, ſacriledge, and ſuch like: becauſe Princes are to be feared for euill works: their office is to reſtraine euill works whatſoeuer, ſuch as theſe are: and they are appointed to procure the good of their ſubiects, and conſequently to take out of the way all impediments, which may hinder their good, ſuch as theſe are: the Romaniſts graunt thus much, that the Princes by their lawes ſhould prouide againſt hereſie, but they will exclude the Prince from all iudgement of hereſie, which muſt be in their opinion determined onely by the Church: but of this matter more ſhall be ſaid afterward.

4. The Ciuill Magiſtrate is not to aſſume vnto himſelfe, or take vpon him the execution of any Eccleſiaſticall function, as to preach, to binde, or looſe, to miniſter the Sacraments: becauſe they are not thereunto called, and without a calliug none are to intrude themſelues into thoſe miniſteriall functions, Hebr. 5. the examples of Ieroboam, who would haue ſacrificed, and his hand withered, 1. king. 13. and of Vzziah, who attempted to haue offered incenſe, and was therefore ſtricken with the leproſie, 2. Chron. 26. doe teach kings to keepe themſelues within the limits and bounds of their callings.

5. Neither hath the Prince authoritie in matters of religion, concerning the worſhip of

God, and the doctrine of faith, to appoint, what it pleaseth him, but he must therein be directed by the word of God: for this was the sinne of Ieroboam, that set vp two golden calves of his owne invention: and if it be not lawfull for the Ecclesiasticall gouernors, whose speciall charge is about religion, to bring in their owne inuentions, as Aaron sinned in setting vp a golden calfe, much lesse may the Ciuill powers presume that way. Three things are signified vnder the name of religion, and religious matters. 1. the doctrine of the Church. 2. the discipline and gouernment in generall, that there should be Pastors and teachers in the Church: neither of these are to be swaied by the Prince, but they are to be directed by the word. 3. but the speciall *œconomie* of the Church, as touching the number of the Pastors, and who ought to be appointed thereunto, this appertaineth to the care and office of the Magistrate.

6. Princes are bound, to haue the ministers and Pastors of God in reverence, because they are the Embassadors of Christ, 2. Cor. 5.20. and to see them sufficiently maintained: because the labourer is worthie of his hire, and it concerneth the spirituall good of their subiects, that sufficient Pastors should be prouided for them, to minister vnto them spirituall foode: and besides, they must submit themselues to the doctrine, precepts, and exhortations deliuered by the Pastors out of Gods word: as Dauid gaue eare vnto Nathan, and suffered his reprehension: and our blessed Sauiour saith, he that heareth you, heareth me, &c. All these propositions are not at all controverted betweene our adversaries the Papists, and vs: thus then standeth the state of the question:

7. The office of the Prince is, as in Ciuill matters to prouide all things concerning the ciuill good of the subiect, to see that right and equitie be maintained; so also to take care touching their spirituall good, that true religion be continued and taught in the Church, according to the word of God: vnto the which care and charge belong these particulars.

1. The Prince in himselfe, and for his particular, is to take knowledge and to vnderstand true religion, to be able to discerne it from error, and false worship, and to this ende to be exercised himselfe in the law and word of God, Deut. 17.19.

2. Then it is his part, to cause to be set downe a perfect forme of religion and Ecclesiasticall gouernment, squared out according to the line of truth, and rule of Gods word, and by godly lawes to establish the same: as Iosias did, 2. king. 23.3.

3. He must also see, that sufficient and able Pastors be prouided for the Church, which may instruct the people in the waies of God, as Iehosaphat did, 2. Chron. 19.8.

4. Further, the Princes care must be, to see that these Pastors doe their dutie in preaching true and sound doctrine, and in administring discipline vprightly: as Dauid appointed the Levites their offices, 1. Chron. 16.

5. And the Prince is also to remoone ignorant, erroneous, and delinquent Pastors, and to see vice duly punished; as Salomon remooued Abiathar from the priesthood: to apooint Councells and Synods to that ende, for the redresse of enormous faults. The state of the question beeing thus propounded, we will first see how it is impugned by our adversaries, and examine some of their arguments.

Stapl. repetit. schol. contr. 2. qu. 5. art. 1.

1. *Stapleton* thus prooueth that the Prince hath no power in Ecclesiasticall matters, because the sheepe haue no iurisdiction ouer the Pastor: but the Magistrate is of the number of the sheepe: *Ergo.*

Ans. 1. There is a double Ecclesiasticall power; one is properly and simply so called, which consisteth meerely in Ecclesiasticall matters, as in preaching the word, administring the discipline of the Church: this power belongeth onely to Ecclesiastikes: there is an Ecclesiasticall power improperly so called, which is ciuilly exercised about Ecclesiasticall persons and causes: and this is in the Ciuill magistrate: so *Constantine* said, *vos estis Episcopi in ecclesia, ego extra ecclesiam sum Episcopus à Deo constitutus*, ye are Bishops within the Church, I also without the Church, am a Bishop appointed of God: *Euseb. lib. 4. c. 24. de vit. Constantin.* 2. As Princes are sheepe, to be ordered and directed by the word of God, so they haue an Ecclesiasticall power: but they are Pastors also in regard of their gouernment, and the Ministers, as subiects, and so sheepe also vnder the magistrate: and thus Princes haue an Ecclesiasticall power.

2. *Argum.* That which neither the Emperors would euer assume vnto themselues, nor the Church giue vnto them, no way belongeth vnto them: but to be Iudges of Ecclesiasti-

call

call matters, neither they challenged, nor the other yeelded: *Ergo:* for proofe of the precedent part, is alleadged how *Theodoſius* the Emperor ſaid, *illicitum eſſe Imperatorem ſe interſerere eccleſiaſticis tractatibus*, that it is not lawfull for the Emperor to enterpoſe himſelfe in Eccleſiaſticall affaires: *Cyril. tom. 4. epiſt. 17. Hilarius* writ to Conſtantine the Emperor, *vt iudices non vſurpent cognoſcere cauſas Clericorum, &c.* that the Iudges vſurpe not vpon the to take cognizance of the cauſes of Clergie men, &c. *Ambroſius* refuſed to diſpute with *Auxentius* the heretike before *Valentinian* the Emperor, of the orthodoxall faith, &c.

Anſ. 1. It is vntrue, that the Emperors aſſumed no ſuch Eccleſiaſticall power to themſelues: for *Conſtantinus* both called together the Biſhops to that great aſſembly of the Nicene Councell, preſcribed them a rule of their conference to decide all controverſies by the Scriptures: and he himſelfe ſate among them, and iudged the cauſes with the reſt, and did by his lawes eſtabliſh and command to be obeied the things there agreed vpon, as *Euſebius* witneſſeth, *lib. 3. c. 12. Theodoſius* muſt be vnderſtood to ſpeake, of matters meerely and abſolutely Eccleſiaſticall, as of the doctrine of faith, and therein the Ciuill power is not to giue rules of faith: ſo alſo muſt *Hilarie* be vnderſtood: if he meane otherwiſe *Chryſoſtomes* iudgment is to be preferred, who ſubiecteth euen Apoſtles, Prophets, Biſhops, to the Ciuil power: that of *Ambroſe* was a matter of fact, and concludeth not.

3. *Argum.* If Princes ſhould make Eccleſiaſticall laws, the vnitie of faith could not be kept, becauſe in euery ſeuerall kingdome, there would be a ſeuerall religion.

Anſ. 1. The argument followeth not, for religion is not to depend vpon the opinion or will of the Prince, but it muſt be ſquared out by the word of God, which Princes following, can not differ in the ſubſtance of religion, though they may varie in ſome circumſtances and externall rites: but if Princes will not be ruled by Gods word, but follow other directions, then they may frame vnto themſelues diuers religions: ſo then it is not the fault of the power, but the abuſe thereof, and the perſonall fault of Princes, if by this meanes a varietie of religion be brought in. 2. neither, if this power be denied vnto kings, and the whole authoritie of Eccleſiaſticall lawes were onely in men of the Church, if they refuſe to be guided by the word, is this inconvenience helped: for in Moſes abſence, the whole power beeing in Aarons hand, yet a different worſhip, in ſetting vp a golden calfe, from that which Moſes preſcribed, was brought in. And whence hath ſprung the great innovation of religion in Poperie, from the puritie of the ancient faith, but from this, that the Biſhops of Rome, excluding the authoritie of the Emperor firſt in the Eaſt, and afterward in the Weſt, haue arrogated to themſelues the ſole authoritie in matters Eccleſiaſticall?

4. *Argum.* Princes can not doe the leſſe, as preach the word, miniſter the Sacraments, therefore not the greater to make Eccleſiaſticall lawes.

Anſ. 1. It followeth not, for though duties meerely Eccleſiaſticall can not be executed by the Prince, becauſe he is not thereunto called, yet externall iuriſdiction he may exerciſe in the Church: neither are theſe duties as the leſſe and greater one to the other in the ſame kind: they are in diuers reſpects both leſſe and greater: the preaching of the word is greater in reſpect of the ſpirituall power, and the Ciuill, in regard of the externall iuriſdiction. 2. neither is it alwaies true, he that can not doe the leſſe, can not doe the greater, where he is barred from the leſſe, by ſome defect either of right in beeing called thereunto, or otherwiſe the thing not beſeeming: as in the ciuill functions, it is not fit for the Prince to digge and delue, and yet he can doe the greater, to make and ordaine laws: ſo in the Church affaires, he is not to preach, becauſe he wanteth a calling thereunto.

5. *Argum.* They which can not iudge infallibly of the ſenſe of Gods word, can haue no Eccleſiaſticall power: Princes can not iudge: *Ergo.*

Anſ. 1. The propoſition is not true: for neither can any Biſhop iudge infallibly of the ſenſe of Scripture, nor any els, ſince the time of the Apoſtles. 2. but as the Paſtors by prayer, conference, meditating vpon the Scriptures attaine to a competent meaſure of vnderſtanding of the Scriptures, ſufficient to direct them: ſo by the ſame meanes, and by helpe of the learned, the Prince alſo may be prepared to applie his iudiciarie power to the preſent neceſſitie of the Church. 3. And I pray you what infallibilitie of iudgement hath beene in the Popes, when as Iohn the 23. was condemned in the Councell of Conſtance for his monſtrous opinions: as that he ſhould hold *vitam æternam non eſſe*, that there is no eternall life after this, *& animam hominis cum corpore mori*, that the ſoule of man dieth with the bodie, and that the bodie beeing dead, ſhall not riſe againe:

And seeing it hath beene often seene among them, that the Pope hath made boyes and children Bishops, as *Bernard* complained in his time, *scholares pueri & impuberes adolescentes promoventur ad ecclesiasticas dignitates*, scholler boyes, and beardlesse youthes are promoted to the dignities of the Church: *epist.* 41. what infallibilitie of iudgement then can they boast of in their Clergie?

6. *Argum.* Not the Princes and Ciuill magistrates shall giue account for the soules of the subiects, but the Pastors onely, Hebr. 13. 17. therefore they haue no Ecclesiasticall power.

Ans. The argument followeth not, Pastors must giue account for mens soules if they be lost by their default, therefore Magistrates shall not: for both shall giue account, though not in the same manner: the Pastors for seducing them by false doctrine; the Magistrate, in tolerating a corrupt worship, or in making impious lawes for the maintenance of idolatrie, as it is often obiected concerning Ieroboam that he made Israel to sinne: And these and such like are the Aduersaries arguments against the Ecclesiasticall power of the Magistrate.

Now on the contrarie some arguments shall be propounded for the proofe and confirmation of the question.

1. *Argum.* The Magistrate is the minister of God for the good of the subiect, Rom. 13. 5. but this good is not onely ciuill, but spirituall, therefore euen in spirituall things he must minister for their good: the Papists will haue the Prince to be their minister and seruant indeede, that he should put in execution the decrees of the Church, but decree nothing himselfe: but this were to giue no power at all vnto magistrats, but as seruants which are commanded to doe their masters will: the Prince hath a ministring power in spirituall things, not a ministring seruice.

2. *Argum.* Euery soule must be subiect to the higher power, therefore euen the Ecclesiasticall state, and euery person therein of what condition soeuer he be: the Papists answer, that they must be subiect, as they are citizens, and as they enioy possessions, but not as they are Ecclesiasticall persons: But the Apostles rule is generall, euery soule must be subiect, in what things soeuer, so that the power, which is of God, be not abused against God: true is is that in things meerely spirituall, touching faith and doctrine, they must not depend vpon the Ciuill power, but as he enioyneth precepts, according to the word: yet in respect of the externall policie of the Church, in giuing order and direction, in censuring and punishing offenders, and such like, euen spirituall persons are subiect to the Ciuill power.

3. That the Prince hath power euen in Ecclesiasticall matters, shall be prooued by these particulars. 1. that the cognizance and knowledge of religion is required in the Prince. 2. that it belongeth vnto him by law to maintaine the truth, and to inhibit all false religion. 3. that he is to take order for the Ministers and Pastors, that they do applie themselues faithfully to their calling, and to censure them which are disorderly and exorbitant. 4. that it is the Princes office, to appoint Synods, Councells, nationall, generall, Prouinciall, concerning Ecclesiasticall busines.

1. The first is euident, Deut. 17. 19. where the king is commanded to read in the booke of the law all the daies of his life: so also Iosh. 1. 18.

2. Moses prescribed vnto Israel a forme of worship, Iosuha caused the people to be circumcised, Iosh. 5. Dauid disposed the ministeriall offices of the Tabernacle, and appointed the Leuites and Priests their order and courses, 1. Chron. 23. Hezekiah pulled downe the brasen serpent: Iosias tooke away idols: so did other Christian Emperors make Ecclesiasticall lawes: as the first law *Cunctus populus* in the Code, is concerning the beleefe of the Trinitie: *Martianus* made a law against the Nestorians, and Eutychians: *Iustinian* inserteth diuers Ecclesiasticall lawes; as that the Letanie should not be said by lay-men, none of the Clergie beeing present: *Novell.* 123. *c.* 31. and that Bishops and Presbyters should rehearse the prayers in an audible voice to the vnderstanding of the people: *Novell.* 137. *c.* 6. and diuers such like.

3. Salomon deposed Abiathar: Iehosaphat appointed the Leuites to teach in the cities, 2. Chron. 19. *Constantinus* the great, heard the controversie betweene *Donatus* and *Cecilianus*, and iudged it: *Euseb. lib.* 10. *c.* 5. *Theodosius* commanded the Nestorian Bishops to be deposed: *leg.* 2. *C. de sum. Trinitat.* he appointed *Nectorius* to be Bishop of *Constantinople: Socrat. lib.* 5. *c.* 19. *Iustinian* deposeth a Bishop that had a suspected woman in his house:

Novell.

Novel. 6. c. 5. yea the Bishop of Rome was a long time together nominated and his election confirmed by the Emperor: as *Constantinus* saith to *Liberius*, *Nos, quod Christianus esses, te dignum iudicauimus Episcopatu urbis nostræ*: We because thou art a Christian, haue iudged thee worthie to be Bishop of our citie: *Theodor. lib. 2. c. 16.*

4. Dauid called together the Priests to bring home the Arke, 1. Chr. 13. 7. so did Ezekiah call an assembly of the Priests, 2. Chr. 29. and Iosias, 2. king. 23. the first Nicene Councell was summoned by Constantine the great: the 1. Constantinopol. by Theodosius the elder: the 1. Ephesine by Theodosius the younger: the *Chalcedon* Councell by *Martianus*.

Iustinian decreeth, *Archiepiscopum singulis annis synodos celebrare, &c.* that the Archbishop should euery yeare celebrate Synods, and assemble the Bishops together. *Novell.* 123. *c.* 10. and *Novell.* 137. *c.* 7. he commandeth the Presidents of the Prouinces, to see that the Metropolitans doe assemble Synods. If then Princes haue made lawes for the maintenance of true religion, and against heresies, and haue taken vpon them to giue order and direction for Ecclesiasticall offices, haue deposed such as were vnmeete and vnworthie, and called Councells and Synods concerning Ecclesiasticall matters, then can there not be denied vnto them a kind of Ecclesiasticall power.

But *Stapleton* thus obiecteth against those forenamed Presidents, of the Emperors and kings authoritie in Ecclesiasticall matters.

1. *Obiect.* These instances doe onely shew, that *de facto*, in fact and in deede Princes medled with Ecclesiasticall affaires, not that *de iure*, of right, they ought to haue so done.

Ans. If onely such presidents were brought out of Ecclesiasticall stories, and not out of the Scriptures, he should seeme to say somewhat: but seeing the Scriptures set forth examples of godly kings (who are commended in Gods booke) dealing in Ecclesiasticall affaires, there is no question to be made of their right in so doing.

2. *Obiect.* These Princes by such acts did onely prouide for the peace of the Church *ex zelo*, of their zeale and pietie, not *imperio*, by their imperiall power and authoritie.

Ans. That can not be said to be done of a pious zeale, which any vsurpeth vpon them without an authoritie and calling: if these Princes did these things of zeale, then also by a lawfull calling and power, for otherwise it had not beene pleasing vnto God, they intruding and vsurping vpon an others place and office.

3. *Obiect.* They did not make new Ecclesiasticall lawes, but onely confirmed and ratified such things, as were decreed in former Canons.

Ans. 1. True it is, that new articles concerning faith, neither Emperors nor Bishops haue authoritie to bring in, but such as are prescribed by the word. 2. but yet new lawes concerning faith, requiring obedience vnder certaine penalties, haue beene made by Emperors, not prouided for afore by Canons: and concerning orders to be obserued in Synods, and in the gouernment Ecclesiasticall, diuers things haue beene enacted by the Imperiall power, neuer mentioned before in the ecclesiasticall Canons. 3. and what if the Imperiall constitutions enioyne the same things concerning faith and doctrine, decreed before by the Canons, this prooueth not that they executed onely, what the other prescribed: but both the powers the Ecclesiasticall by Canons, the Imperiall by lawes enforced the same rules of faith, which the word of God prescribed. More who please to see of this controuersie, I send him to learned *Paræus* treatise, *dub.* 5. and to *Synops. Papism. Cent.* 1. *err.* 98. and *err.* 100.

5. Controv. *Whether Ecclesiasticall persons, as Bishops and others, may haue the temporall sword committed vnto them.*

The Romanists are herein very confident, who maintaine, that the Pope is both a temporall and a spirituall Prince, and so are some other of their chiefe Prelates in Germanie, which they thinke not onely to be lawfull, but very expedient, and in these times necessarie for the more peaceable gouernment of the Church.

By this meanes, they say, that Cities and Prouinces are the better gouerned, when the chiefe authoritie is committed to Ecclesiasticall persons: and in these daies it is necessarie, that men, which will not be wonne by the sword, should be compelled by the sword.

Contra. But the contrarie is euident, that no place is worse gouerned, but where the Prelate is also a temporall Prince: and the reason is, because they commit all vnto officers, not beeing able, nor fit themselues to manage the affaires of the state, and by this meanes much corruption groweth. And as it is necessarie that the obstinate, that can not be perswaded by the word, should be bridled by authoritie, so God hath appointed to that ende Magistrats,

to whome the ſword is committed, and not to Miniſters: and this is alſo ſeene by daily experience, that no where more diſorders are committed, then where Biſhops haue the guiding of the Ciuill ſtate: which ſheweth, that God giueth no bleſſing vnto ſuch prepoſterous proceedings againſt his ordinance.

And that Eccleſiaſticall perſons ought not to meddle with the ſword, (though from exerciſing of other parts of Ciuill iuſtice, which are compatible, with their calling, all and altogether are not to be excluded) appeareth by our bleſſed Sauiours leſſon vnto his Apoſtles, *vos autem non ſic, &c.* it ſhall not be ſo with you, as with the Princes and Lords among the Gentiles, Matth. 20. 25. and the Apoſtle in this place, v. 5. ſaith, that *he beareth not the ſword in vaine:* that is, the temporall power.

Here it will be anſwered, that Chriſts example, and the Apoſtles are not to be imitated in all things: for then neither ſhould there be any magiſtrate among Chriſtians, becauſe he tooke not that office vpon him, neither ſhould it be lawfull to haue ſiluer and gold, becauſe Peter ſaith, Act. 3. *Gold and ſiluer haue I none.*

Anſ. 1. Our Sauiour Chriſt forbiddeth not all, to take Lordly authoritie vpon them, but onely his Apoſtles: he forbiddeth not all to be Ciuill magiſtrates, but ſuch as had the preaching of the word committed vnto them. 2. neither doe we vrge the Apoſtles examples onely, but their precepts: that of Saint Peters not hauing gold or ſiluer, was a matter of fact, not a precept: but that is a precept, which Saint Peter giueth vnto Paſtors, not to be Lords ouer Gods heritage, 1. Pet. 5. 3. thus was it in *Origens* time, who writeth thus, *homil.* 13. vpon this chapter, *omnia crimina, quæ vindicari vult Deus, non per antiſtites & principes eccleſiarum, ſed per mundi iudices voluit vindicari*, all the faults which God would haue puniſhed, he would haue ſo puniſhed, not by the rulers and cheife gouernors of the Church, but by the Iudges of the world, &c.

How farre the Eccleſiaſticall perſons may deale in ciuill matters.

Now though the vſe of the ſword, which properly is ſeene in the power of life and death, be denied vnto Miniſters, yet the tractation of all Ciuill cauſes is not forbidden, as in the compounding of controverſies, ending of ſtrifes among neighbours, and if vnto ſome diſcreete men be committed a commanding power to reſtraine the euill, there is no inconvenience: for ſo the Apoſtle would haue the Corinthians to ende among themſelues the controverſies, that did riſe, and not one to haile an other before the Magiſtrate, 1. Cor. 6. but for ſuch matters, they ſhould be as Magiſtrates to themſelues, where, no queſtion, the Miniſter and Paſtor is not excluded among others, but that he may and ought to haue a chiefe hand, in the carriage of ſuch matters: and ſo *Auguſtine* expoundeth that place, in *Pſal.* 118. *concion.* 24. *When they bring* (ſaith he) *their cauſes vnto vs, non audemus dicere, &c. we dare not ſay, man who appointed me a iudge among you? conſtituit enim talibus cauſis Eccleſiaſticos Apoſtolus cognituros, in foro prohibens litigare Chriſtianos: for the Apoſtle hath appointed eccleſiaſticall perſons to take coguizance of ſuch cauſes, forbidding Chriſtians to ſtriue in courts, &c.* ſo it ſeemeth in thoſe daies, that godly Biſhops and Paſtors, were emploied in ending controverſies and ſuits among the people: and further *Auguſtine* hath this excellent ſaying touching this matter, *otium ſanctum quærit charitas veritatis, negotium iuſtum ſuſcipit neceſſitas charitatis, quam ſarcinam ſi nullus imponat, percipiendo vacandum eſt veritati, ſi autem imponitur, ſuſcipienda eſt propter charitatis neceſſitatem, &c.* the loue of the truth deſireth an holy kind of eaſe and leiſure, and the neceſſitie of charitie vndertaketh iuſt buſines: which burthen if none impoſe, we muſt attend the ſearching of the truth, but if it be impoſed, it muſt be vndertaken for the neceſſitie of charities ſake: *lib.* 19. *de civit. Dei, c.* 19. In the which ſaying of *Auguſtine*, I obſerue three things: 1. what cauſes were referred vnto Eccleſiaſticall perſons, not criminall, but civill, not matters, which touched the life, but controverſies which violated charitie. 2. how and vpon what occaſion they dealt in ſuch cauſes, they hunted not after them, neither ſought them, but they were brought vnto them, they ambitiouſly intruded not themſelues into the Magiſtrates office. 3. with what moderation: they did onely attend ſuch matters of neceſſitie, and in ſuch ſort, as it hindred not their better ſtudies and ſearching of the truth, which excuſeth not them, which ſo entermeddle in ciuill buſines, as they neglect their calling.

So then to conclude this point: there are ſome things, in the Civill and Eccleſiaſticall power, that are *compatible*, ſome *incompatible*, and can not be ioyned together: like as a ciuill Magiſtrate ought not to preach, or miniſter the Sacraments; ſo neither can a Miniſter meddle with the ſword: but ſome things are *compatible*, as the ciuill power to maintaine peace, exten-

extendeth it ſelfe to the externall policie of the Church; and ſo are helpers to the Eccleſiaſticall ſtate: ſo the Miniſters may be aſſiſtants to the ciuill ſtate, to adviſe and direct them: See further hereof *Synopſ. Centur. 1. err. 52.*

Controv. 6. *Whether it be lawfull for a Chriſtian to be a Magiſtrate, and to vſe the ſword in time of peace and warre.*

v. 4. *He beareth not the ſword in vaine.* Hauing hitherto out of this chapter refuted diuerſe erroneous opinions of the Romaniſts, we haue now occaſion to deale with the fantaſticall and braineſicke poſition of the Anabaptiſts, who denie, that any Chriſtian ought to take vpon him to be a Magiſtrate or to vſe the ſword, in exerciſing ciuill iuſtice at home, or militarie diſcipline abroad: not much vnlike was the ſaying of *Iudas Gaulonita*, of whom *Joſephus* maketh mention, in the beginning of his 18. booke, *antiquit. Iudaic.* who affirmed, that the Iewes were not bound, *propter libertatem legis*, by the libertie of their lawe, to yeeld obedience to Cæſar, or to any profane Prince, &c. in the Counſell alſo of *Vienna*, was condemned a certaine ſect called *Beghardi*, who held that a man might attaine to that perfection, as that he was not bound to the obſervation of any precepts, nor was ſubiect to the obedience of any: we will examine ſome of the Anabaptiſts reaſons.

1. *Argum.* The Apoſtle ſaith, that Chriſt made ſome Apoſtles, ſome Evangeliſts, &c. Epheſ. 4. not that he made them Princes and rulers.

Anſ. 1. Chriſt came not to invert or innovate the ciuill ſtate, which was inſtituted before, but to appoint a newe order of teachers for the building of his Church. 2. and the Apoſtle ſpeaketh there onely of ſuch Miniſters as were called to teach: thoſe indeede he made not Princes: this letteth not, but other of his members, not called to teach, may be Rulers.

2. *Argum.* Chriſt forbiddeth his Apoſtles to be Lords and Rulers, as the heathen were: *But with you it ſhall not be ſo*, Math. 20. and this he ſaith not onely to his Apoſtles, but to all, Mark. 13. 27. *That which I ſay vnto you, I ſay vnto all, &c.*

Anſw. In that place, *Matth.* 20. Chriſt forbiddeth not all Chriſtians Lordly dominion, but onely his Apoſtles, that were apointed to preach the word: that there might be ſtill a difference betweene the Ciuill and Eccleſiaſticall power: but in the other place, our Sauiour ſpeaketh of ſpirituall watchfulneſſe, which concerneth not onely the Apoſtles, but all Chriſtians, and therefore ſpeaketh to all.

3. *Argum.* S. Paul forbiddeth the Corinthians all ſtrifes and controverſies, which doe appertaine vnto the Magiſtrate, 1. Cor. 6.

Anſ. The Apoſtle doth not ſimply forbid all ſuites: but 1. before the heathen iudges. 2. among brethren. 3. for ſmall cauſes, and trifling matters. 4. and with a deſire and mind to procure trouble one to an other: for otherwiſe S. Paul had tranſgreſſed againſt his owne rule, when he appealed vnto Cæſar.

4. *Argum.* Our Bleſſed Sauiour forbiddeth to ſeeke reuenge, but if one ſmite vs on the one cheeke to turne the other alſo, *Matth.* 5.

Anſ. All priuate reuenge is forbidden: but the Magiſtrate is Gods miniſter, and therefore as reuenge belongeth vnto God, ſo the Magiſtrate in Gods place may take reuenge: and one may implore his helpe, as he may commit his cauſe to God, ſo it be not done with a reuengefull minde.

5. *Argum.* Our Sauiour biddeth vs to loue our enemies: but to wage battell with them, and to put malefactors to death, is not to loue them: *Ergo.*

Anſw. We are bidden to loue our enemies, not ſimply, but 1. as they are men. 2. as they are our enemies, that we ſhould not attempt any thing againſt them of a priuate grudge, or with a reuengefull minde. 3. and we muſt not ſeeke their deſtruction, but amendement: yet we are not to loue our enemies: 1. as they are euill, leaſt we ſhould loue in them their vices, which God hateth. 2. as they are enimies of God and his Church. 3. and in forbearing to puniſh them, to their owne hurt and euill example of others: So the Magiſtrate may loue the malefactor, in ſeeking his amendement, and yet may puniſh his vice in him: ſo the Prince may loue his enemies, in ſeeking all meanes to winne them, and yet wage battell with them, as enemies to God and the commonwealth.

6. *Argum.* Chriſt forbiddeth to iudge, *iudge not, and ye ſhall not be iudged:* Peter is bidde to put vp his ſword: Chriſt refuſed to diuide the inheritance, and to condemne the

adultereſſe: he ſaith his kingdome is not of this world.

Anſw. 1. Chriſt forbiddeth all raſh iudgement and priuate cenſuring one of an other, he ſpeaketh not of publike iudgement. 2. Peter, and in him all Eccleſiaſticall perſons, as alſo all priuate perſons, are forbidden to vſe the ſword, becauſe it is not committed to them. 3. Chriſt came not to be a Iudge or ciuill Magiſtrate, therefore he refuſed to deale in thoſe ciuill cauſes: the adultereſſe he condemned not, becauſe the Phariſies accuſed her of hatred, and he would not be an inſtrument of their malice. 4. though his kingdome be not of this world, yet becauſe it is in this world, of neceſſitie we muſt vſe this world, and the helpes thereof for our preſent neceſſitie, as we vſe meate, and drinke, plowing, ſowing, and ſuch like, though we muſt be as though we vſed it not.

7. *Arg.* There is neither precept nor preſident in the newe Teſtament for the lawfulnes of warre among Chriſtians: *Ergo*, it is not lawfull.

Anſw. 1. It followeth not, for Chriſt came to preach faith, not to giue rules of warre, becauſe they are ſufficiently preſcribed in the old lawe and Teſtament, which Chriſt came not to diſſolue. 2. the antecedent alſo is falſe, for there are both precepts and preſidents in the new Teſtament, as ſhall follow now to be ſhewed in the contrarie arguments.

Contra. Now for the affirmatiue part, that it is lawfull for a Chriſtian to beare the Magiſtrates office, and beeing a Magiſtrate to vſe the ſword, both in ciuill iudgements and hoſtile warre, theſe reaſons are brought:

1. We haue in the old Teſtament, both precepts for iudiciall matters, as Exod. 21. 22. 23. and touching warre, Deut. c. 13. c. 20. c. 21. and preſidents alſo for both: Moſes, Ioſuah, Dauid, Iehoſophat, were both iudges in deciding controverſies at home, and victorious captaines againſt their enemies abroad.

But it will be obiected concerning Dauid, that God refuſed him, that he ſhould not build his temple, becauſe he was a man of warre and blood, 1. Chron 28. 3.

Why the Lord would not haue Dauid to build him an houſe.

Anſw. Dauid was not refuſed, as though God allowed not the warres which he fought againſt the enemies of God: for he ſaith the Lord taught him to fight, Pſal. 18. 35. & 144. 1. but for theſe reaſons: 1. becauſe the Lord was yet to employ him in his warres, and he ſhould haue no leaſure to attend that worke: *Iunius annot.* 2. Sam. 7. 5. 2. or becauſe he had ſhed the innocent blood of Vrias, *Pare.* 3. adde hereunto, the Temple was a figure of Chriſt, whoſe kingdome ſhould be peaceable, and therefore that the ſhadowe and the bodie might fully agree, the Lord would haue the materiall Temple a figure of the true Temple, to be builded by Salomon a peaceable man.

But againſt all theſe precepts and preſidents in the old Teſtament, the Anabaptiſts will obiect with the old Manichees, that there is great difference betweene the old and new Teſtament: that the God of the lawe was cruell and bloodie, but the father of Chriſt in the newe is mercifull and gentle: therefore to ſtoppe ſuch blaſphemous mouthes, and to ſhew that herein the old Teſtament and the newe agree, as both written by one ſpirit, we haue both precepts, practiſe, and preſidents, for all theſe in the newe Teſtament.

For precepts of exerciſing Iuſtice and Magiſtracie: S. Paul ſaith, *He* (the Magiſtrate) *beareth not the ſword in vaine*, Rom. 13. 4. it is lawfull then for a Magiſtrate to vſe the ſword: for the lawfulnes of warre, Iohn Baptiſt doth not bidde the ſouldiers renounce their calling, but that they ſhould doe no wrong, but be content with their wages, Luke. 3.

For practiſe: S. Paul appealed vnto Cæſars iudgement ſeat: therein allowing the thrones and places of iuſtice.

For preſidents of *magiſtracie:* the ruler, Iohn 4. beleeued with all his houſe, and *Sergius Paulus* beeing conuerted, Act. 13. renounced not his Magiſtracie: of *captaines*, Cornelius the Centurion, was a man that feared God, and yet a captaine: ſo is the Centurion commended, Matth. 8.

And after the Apoſtles times the Chriſtians warred vnder the Emperours, beeing yet Pagans and infidels againſt their enemies: as *Iuſtinus Martyr*, in the ende of his 2. *apologie*, maketh mention of the epiſtle of *Mar. Aurelius* the Emperour to the Senate of Rome, wherein he aſcribeth his victorie againſt the Germanes, to the Chriſtians in the campe, who when they were readie to periſh for thirſt, prayed vnto God, who ſent them raine to comfort them, and thunder vpon their enemies.

Controv. 7.

Controv. 7. *Whether lawes Ciuill and Eccleſiaſticall, doe ſimply bind in conſcience.*

Before I come to examine the arguments on both ſides produced, certaine diſtinctions muſt be premiſed, for the better opening and vnderſtanding of the queſtion.

1. Some lawes are iuſt, which are agreeable vnto the word of God, in particular, or in generall, and theſe doe ſome way or other bind in conſcience: ſome are vniuſt, preſcribing and commanding vnlawfull things, theſe doe not bind the conſcience at all, but rather in keeping them, the conſcience is defiled.

2. Lawes may bind in conſcience either in generall or particular: in generall ſome lawes may bind, becauſe obedience is commanded toward our gouernours in all lawfull things: and yet the ſame lawes ſhall not bind in particular in reſpect of the thing commanded.

3. Lawes may bind in conſcience, *per ſe*, of themſelues, in reſpect of the thing commanded, directly concerning the worſhip of God, or the duties of the ſecond table: or they may bind *per accidens*, accidentally, in reſpect of the ſcandall that may followe.

4. Some lawes that bind in conſcience of themſelues, do ſo bind, *ſub ratione cultus diuini*, as a part of the diuine worſhip, for all thoſe workes, which men are bound in conſcience to doe, though they were commanded by no humane lawe, belong to the ſeruice of God: ſome lawes bind of themſelues, but not by reaſon of the diuine worſhip, but in reſpect of ſome order or diſcipline preſcribed to that ende.

5. Some lawes doe onely *inducere culpam ciuilem*, make one guiltie of a ciuill offence, as to eate fleſh vpon dayes inhibited, or to weare apparell contrarie to the lawe: theſe ciuill offences doe not bind the conſcience properly: or they make one guiltie of a morall offence, as when men are forbidden vſurie, extortion, drunkenneſſe, and ſuch like: theſe doe binde the conſcience.

Now according to theſe diſtinctions, theſe propoſitions may be framed.

1. That the diuine lawes, by whomſoeuer enioyned, Magiſtrate, ſuperiour or inferiour, which concerne either the duties of the firſt, or of the ſecond table, doe bind in conſcience ſimply of themſelues, both in generall and particular.

2. Ciuill lawes, which doe determine of circumſtances, neceſſarie and profitable toward the obſeruation of the morall lawe: as the lawe that forbiddeth men to frequent alehouſes, the better to preuent drunkenneſſe: or to weare any vnlawfull weapon to prevent bloodſhed, doe bind ſimply in conſcience at the leaſt in generall: becauſe they are morall precepts directly tending to the obſervation of the morall lawe: in ſuch things we are bound in conſcience to obey.

3. Lawes made concerning ciuill duties, which in themſelues, not beeing commanded are indifferent, as of the eating of fleſh, keeping of watch, paying of tribute, and ſuch like, doe not ſimply bind in conſcience, neither in generall nor in particular, but accidentally only they doe bind both in generall and particular, in regard of the contempt of authoritie and ſcandall of our brethren.

4. Likewiſe Eccleſiaſticall lawes, which doe limit the circumſtance of times and place, concerning external order & vſages, which ſo helpe toward the obſeruation of the duties of the firſt table, and the exerciſe of religion: doe of themſelues properly and ſimply bind in conſcience, at the leaſt in generall, becauſe in ſuch morall duties our obedience ſimply is required: ſuch are the publike orders, of reſorting duely vnto diuine ſeruice, of receiuing the ſacraments, of paying tithes toward the maintenance of the Miniſter: of ſilence in the church and not diſturbing the Preacher, and ſuch like.

5. Other orders of the Church, which doe not ſo directly concerne the ſeruice of God, but are touching things indifferent in themſelues, as of ſome geſtures to be vſed, rites and obſervations not offenſiue: they doe not bind at all in conſcience, but onely accidentally, in reſpect of the ſcandall, and offence which may be giuen, and the breaking of order.

Now the poſition of the Romaniſts is, that lawes both ciuill and Eccleſiaſticall doe bind ſimply in conſcience, not onely in reſpect of the matter, that is commanded, beeing agreeable to the word of God, or of the ſcandall and offence which may followe, but the thing though in it ſelfe it be indifferent, yet bindeth the conſcience, *quia lege præcipitur*, becauſe it is commanded by the lawe, though by the occaſion thereof no offence followe, *Perer. diſput. 2. numer. 8.* and by the binding of the conſcience, he ſaith, is vnderſtood mortall ſinne, which is committed in the omiſſion of ſuch things commãded: their reaſons are theſe.

1. S. Paul biddeth vs to be ſubiect, not onely for wrath, but for conſcience ſake, v. 5. therefore ſuch lawes bind in conſcience.

Anſw. This conſcience is to be vnderſtood in generall in reſpect of him, who commandeth, who of conſcience is to be obeyed as Gods Miniſter, not in reſpect of the thing commanded, which is not alwaies ſuch as bindeth the conſcience.

2. S. Paul willeth obedience to be giuen vnto thoſe which are ſet ouer vs, Heb. 13. 17. and our Sauiour ſaith, he that heareth you, heareth me.

Anſw. Our Sauiour and the Apoſtle ſpeake of obedience to be giuen in thoſe things which concerne the doctrine of faith, and the ſaluation of our ſoules: not of euerie obſeruation and order of the Church.

3. *Argum.* The Apoſtles in their Synodall decree, did bind the conſcience of Chriſtians, to abſtaine from ſtrangled, and blood, and fornication, Act. 13.

Anſw. 1. The former of theſe was no otherwiſe impoſed vpon the conſcience, then for the auoiding of offence: fornication is ioyned with the reſt, not becauſe it was indeede as indifferent a thing, but it was ſo counted among the heathen. 2. neither haue the Paſtors of the Church, that power and authoritie to make lawes to binde the conſcience, as the Apoſtles had.

4. *Argum.* S. Paul willeth that they which obſerued not his precepts, ſhould be ſhunned of all, 2. Theſſ. 3. 14.

Anſw. Becauſe the Apoſtle vrged nothing but the precepts of Chriſt, therefore he requireth obedience ſimply, and chargeth their conſcience therewith.

But on the contrarie, that all Ciuill and Eccleſiaſticall lawes doe not ſimply and in themſelues bind in conſcience, but in regard of the offence, we ſhewe it thus.

1. S. Iames ſaith, c. 4. 12. there is one lawgiuer, which is able to ſaue and to deſtroy: God onely maketh lawes to bind the conſcience.

2. If euerie law did binde the conſcience, then by reaſon of ſuch a multitude of lawes, which are impoſſible to be kept, mens conſciences ſhould be ſo ſnared and entangled, as none ſhould be free: and ſo with the Phariſies, *they ſhould bind heauie burthens, and grieuous to be borne, and lay them on mens ſhoulders, Matth.* 23. 3. and S. Paul ſpeaketh againſt ſuch burdening with traditions, as *touch not, taſt not, handle not*, Coloſſ. 2. 21.

3. Where the intendment of the lawe is not to bind the conſcience, there if no ſcandall followe, the omiſſion of the thing commanded doth not bind or pollute the conſcience: there may be a ciuill offence, but no morall or mortall ſinne: but in diuerſe ſuch lawes, which are made for ciuill order, as in wearing of cappes, prouiding of artillerie, abſtaining from fleſh, and ſuch like, the lawe intendeth not to charge the conſcience, but impoſeth a ciuill mulct onely, where ſuch things are omitted: therefore ſuch offending, if they pay the mulct they ſatisfie the law: their conſcience is free, where the omiſſion procedeth not of contempt, nor giueth occaſion of offence: beſide an other way the intentiō of the lawgiuer is kept, whē the end and ſcope of the law is obſerued, though ſtrictly the letter of the law be not kept: as the eating of fleſh vpon certaine dayes is prohibited, for the benefit of the cōmonwealth, that nauigation and fiſhing by the vtterance of ſuch commodities may be maintained: now if any eate fleſh, not vpon any contempt of the lawe, but vpon ſome other occurrent occaſion, ſo that the commonwealth be not thereby hindered, nor his brother offended, the intention of the lawe is kept, though the letter of the law be tranſgreſſed: and further in ſuch penall lawes which onely concerne externall order, *intentio legiſlatoris non eſt obligare ad culpam, ſed ad pœnam*, the intention of the lawegiuer is not, to oblige or bind any to the guiltines of the offence, but to the penaltie: but in penall lawes, which require the obſeruation of any morall lawe, it is otherwiſe; for there beſide the incurring of the outward mulct, the offender alſo tranſgreſſeth the lawe of God.

Whether penll lawes bind in conſcience.

Pererius then needed not here to haue found ſuch fault with *Calvins* diſtinction, between *forum internum*, the internall court of the conſcience, and the externall court, which onely bindeth vnto the duties of ciuilitie, wherein the conſcience before God is free: for if vpon euery ſlippe of a ciuill order, being not done with contempt, the conſcience ſhould be burthened, what an importable burthen ſhould be laid vpon Chriſtians, whoſe conſcience by this meanes thorough the multitude of lawes ſhould be continually entangled.

Now then to conclude this point. 1. Some lawes beeing vniuſtly made, or commanding any vnlawfull thing, doe neither bind the conſcience in generall, nor particular, neither in them-

themſelues, nor accidentally.

2. Some lawes bind euerie way, in generall, in particular, by themſelues, and accidentally, and *ſub ratione diuini cultus*, as a part of Gods ſeruice: as all lawes enforcing obedience to the morall precepts which belong to the firſt or ſecond table.

3. Some laws doe ſo bind in themſelues, and not accidentally onely, in reſpect of the offence, and not onely *generally* in regard of our obedience required to the Magiſtrate in all lawfull things, but in *particular*, in the very thing commanded: yet not as a part of the diuine worſhip, but *ſub ratione ordinis, vel diſciplinæ ordinatæ, &c.* by reaſon of the order and diſcipline enioyned toward the better performance of ſome dutie toward God, or our neighbour: as the law which bindeth men to come to Church, the better to ſerue God: and politike lawes that are made againſt deceit vſed in the making of clothes, and other wares, to the hinderance of our brethren, which is againſt charitie, and ſuch like.

4. Some lawes doe not bind in conſcience at all in themſelues, neither generally nor in particular, but onely accidentally in regard of ſcandall and offence which may be giuen by mens diſobedience: as in ſuch penall lawes which are made onely for ciuill orders and vſages, where God is not diſhonoured, nor charitie violated: let there be no contempt of authorie, nor offence giuen, though it be a breach of ciuill order, yet thereby the conſcience is not burdened before God. This I ſay, not to giue any encouragement willingly to tranſgreſſe the publike orders, for then they runne into contempt of authoritie, but I adviſe euerie man, as neere as he can to conforme himſelfe to the obſeruation euen of ciuill orders: but to this ende, to helpe the conſcience of the weake, that they ſhould not thinke in euery ſuch omiſſion their conſcience to be charged before God: See further *Synopſ. Centur.* 1. *error.* 49.

Controv. 8. *Whether Eccleſiaſticall perſons are exempted from tribute.*

v. 7 *Giue to all men their dutie, tribute to whom tribute, &c.* This is an euident place to conuince the Romaniſts, who hold their Clergie together with their poſſeſſions and goods to be freed and exempted from temporall taxes and payments.

The old Popiſh opinion was, that they were freed by the lawe of God: but now they challenge this immunitie onely by the charter and priuiledge graunted them by Princes, *Rhemiſt. Rom.* 13. *annot.* 5. *Thomas Aquin.* addeth further, that though they were at the firſt exempted by Princes, yet it is agreeable to the lawe of nature. But if they onely claime this exemption from the graunt of temporall Princes, why did then *Alexan.* the 6. (as *Boniface* the 8. hath inſerted his decree in the ſixt of his decretalls, *lib.* 3. *titul.* 23. *c.* 1.) by his conſtitution prouide, that ſecular powers ſhould not preſume to exact of Eccleſiaſticall perſons, toll money or other exactions, *pro rebus vel poſſeſſionibus*, for their goods or poſſeſſions, which they had gotten, or ſhould get. We will now examine ſome of their reaſons.

1. The lands of Pharaohs Prieſts were exempted from tribute, Gen. 47. 22. therefore the poſſeſſions of the Church ſhould be free.

Anſw. The lands of the Prieſts (whom *Iunius* taketh rather for the Princes, Courtiers of Pharaohs houſhold, for the word *cohen*, ſignifieth both a Prince and a Prieſt,) were not ſold vnto Pharaoh, as other lands were: for by reaſon of the ordinarie allowed them from the King, in the time of dearth, they were conſtrained to ſell their land for foode, and ſo their poſſeſſions were free from the fift part, which other payed: they might notwithſtanding be ſubiect and lyable to other charges.

2. The King of Perſia charged his officer to lay vpon the Prieſts and Leuites no toll nor cuſtome, Ezra 7. 24.

Anſw. The reaſon thereof was, for that the Prieſts had no poſſeſſions: as likewiſe Cæſar writeth in his commentaries, that the Prieſts called *Druidæ* among the French, paid no taxe money, nor cuſtome at all, as other did: and the reaſon was, becauſe they poſſeſſed nothing, as *Plinie* witneſſeth, *l.* 16. *c.* 24.

Now on the contrarie, that Clergie men, are bound as well as others, for their perſons, and lands, to pay tribute, and yeeld their ſubiection vnto temporall gouernours, it is euident by theſe reaſons.

1. By the precept of Chriſt, giue vnto Cæſar, the things that are Cæſars: he ſpake then to the Prieſts: and by his owne example he refuſed not to pay poll money, Matth. 17. and he confeſſed to Pilate, Iohn. 18. that he could haue no power againſt him, if it were not

giuen

giuen him from aboue: he acknowledgeth himselfe personally subiect vnto Pilate.

2. He which holdeth terrene things, is in reason to be subiect to the terrene and temporall power: *Origen* saith, *qui habet pecuniam, aut possessiones, aut aliquid in seculo, audiat, &c.* he which hath money or possessions, or any thing in the world, to him it is said, *let every soule be subiect, &c.*

3. And S. Paul chargeth all subiects to pay tribute, because it is a duty to the Magistrate, in respect of his care and vigilancie, who watcheth ouer the subiects for their good.

Yet we denie not, but that Ecclesiasticall persons may enioy those priviledges and immunities, which haue beene graunted them by Princes, whose libertie therein is to be commended: so that they abuse them not to idlenes and wantonnes, as sometimes the Abbyes in England did: See before controv. 1. *argum.* 1. and *Synops. Centur.* 1. *err.* 99.

Controv. 9. *Whether the fulfilling of the lawe be possible in this life.*

v. 8. *He that loueth an other, hath fulfilled the lawe.* Hereupon our aduersaries the Romanists doe inferre, that *the law may be fulfilled by loue, in this life: Rhemist.* and *Tolet*, whereas we obiect, that no perfection can be attained vnto in this life, hath this distinction, that there is great difference between *dilectionem in se perfectam, & eam, quæ est in præcepto*, loue which is perfect in it selfe, and loue which is in the precept and commanded: as if one bid a man runne perfectly or swiftly, he meaneth not, that he should runne so fast as an hart or hind, but so fast as a man may runne: so perfect charitie in it selfe is not commanded, which can not be in this life, but such charitie, as a man in the state of grace, beeing thereby helped, may attaine vnto.

And thus he reasoneth; if by loue the law could not be fulfilled, S. Paul would not haue exhorted thereunto: for it were in vaine to exhort vnto that, which cannot be done, *an.* 11.

Contra. 1. Touching the distinction, it is no wayes to be admitted. 1. for as God is, so is his commandement, he is perfect, therefore he commandeth that which is perfect: the loue then commanded in the lawe is a perfect loue, and not onely according to the possibilitie of mans strength. 2. further, the written morall lawe commandeth the same thing, which the naturall law did, which was infused into Adam in his creation: but that was perfect loue and charitie, for he was created according to the image of God, in righteousnesse and holinesse. 3. and we are commanded to be perfect, as our heauenly father is perfect, Matth. 5. therefore not according to the possibilitie onely of our owne strength. 4. neither is the instance brought in to the purpose: for, when a man is bidde to run perfectly, the meaning is, he should runne as fast as a perfect man may runne, not one that is lame or halting: so man in the state of his perfection might haue fulfilled the lawe, though now he cannot, since his nature hath beene lamed by sinne, therefore by his owne example, such charitie is commanded, as man before his fall, might haue performed.

2. Now to the argument we answer: 1. that he indeede, that can loue his neighbour as he ought, may fulfill the lawe, but so none can loue, *Martyr:* and so to the same purpose *Calvin*, that the Apostle *sub conditione loquitur*, speaketh as it were vnder condition, that is, if a man can so loue his neighbour, which condition no man can fulfill. 2. But because the Apostle vseth this as an argument to perswade vnto loue, because it is the fulfilling of the lawe, we will graunt that the Apostle speaketh here of such a fulfilling, as is possible, but that is not a perfect keeping of the lawe, which none can attaine vnto, but as *Beza* saith, *non vnum præceptum obijt*, he that loueth his brother is not readie to keepe one precept onely, but all: so as *Pareus* well distinguisheth: he speaketh of fulfilling the lawe, *partibus, non gradibus*, in the parts, not in the degrees: as he which loueth his brother, will shewe it in all the parts of the lawe, he will neither steale, nor commit adulterie, nor doe any other hurt vnto him: but perfectly in the highest decree of charitie, no man can keepe the lawe, for the Apostle saith, *In many things we offend all*, Iam. 3. 11. then no man can perfectly fulfill the lawe in this life. 3. *Gualter* here hath an other answear, that the Apostle speaketh not of the fulfilling of the whole lawe, but onely *de externis officijs*, of the externall duties: yet he insisteth not vpon this answear: for the Apostle speaketh of coueting, which is no externall thing, but acted in the heart: the best answear then is, that the Apostle speaketh not of an absolute or plenarie fulfilling of the lawe, which is not in mans power, but of a totall and generall fulfilling and keeping of euery commandement: that loue will not content it selfe, with doing of our dutie in one or two commandements, but in the rest also.

Controv. 10.

10. Controv. *Againſt the Marcionites, which denied the morall precepts to be now in force, but to be ceaſed.*

The Marcionites, as *Origen* ſheweth, *dialog.* 2. againſt them, would proue from hence, that the old law, euen in reſpect of the morall precepts, was ceaſed, becauſe it is here ſaide, loue is the fulfilling of the law.

Contra. But *Origen* anſweareth well, that charitie is an *epitome*, or ſumme of the law: but the *epitome* or ſumme taketh not away the things, which are therein contained: nay rather the contrarie followeth, becauſe charitie is the fulfilling of the morall law, and charitie alwaies remaineth, therefore alſo the morall law continueth ſtill, & is not abrogated, though the ceremonies be ceaſed; neither are the iudicialls neceſſarily now enforced.

11. Controv. *Againſt iuſtification by the workes of the law.*

v. 10. *Loue is the fulfilling of the law.* From this place *Stapleton* inferreth, that the keeping of the law is our iuſtice; and that by the works of charitie we are iuſtified: and thus he reaſoneth; The keeping of the law is iuſtice, but he that loueth his brother, keepeth the law, *Ergo:* to this purpoſe *Stapl. Antidot. p. 973.*

Contr. 1. The propoſition is true if it be vnderſtood of the perfect keeping of the law: for if any in all points, could keepe the law, he ſhould thereby be iuſtified: as S. Paul alleadgeth out of the law, Rom. 10. 5. *He that doth theſe things, ſhall liue thereby.* 2. but ſo no man is able to fulfill the law: in ſome meaſure the faithfull guided by grace, doe performe the precepts of the law, but perfectly in all points, they can not keepe it: for then they might be without ſinne: for ſinne is the tranſgreſſion of the law, 1. Ioh. 3. 4. and whoſoeuer tranſgreſſeth the law, ſinneth: but no man is in this world without ſinne: as the ſame Apoſtle ſaith, *If we ſay we haue no ſinne, we deceiue our ſelues*, 1. Ioh. 1. 8.

6. Morall obſeruations.

1. Obſerv. *Of the office of the Magiſtrate in encouraging the good, and puniſhing the euill.*

v. 3. *Princes are not to be feared for good works, but for euill, &c.* This ought to teach Magiſtrates, that they ſhould not abuſe their authoritie in afflicting the good, and ſparing the euill, as Iezabel did, who maintained idolatrie, ſorcerie, and adulterie in Iſrael, 2. king. 9. 22. but perſecuted the true Prophets: but they muſt vſe their authoritie, to feare the euill, and to be patrons to the good: as the Apoſtle here ſaith, they muſt be feared for euill works, and not for good.

2. Obſerv. *That Magiſtrates ſhould procure the common good, and exerciſe true iudgement.*

v. 4. *He is the miniſter of God for thy wealth, or good.* Here are two excellent parts of the Magiſtrates office deſcribed: firſt becauſe he is Gods miniſter, he muſt conſider, that the iudgement is the Lords, and therefore they ought to deale vprightly, as Iehoſaphat charged his iudges and officers, 2. Chron. 19. 6. *Take heede what ye doe, for ye execute not the iudgements of man, but of the Lord, &c.* and further, the magiſtrate muſt propound to himſelfe the good of the people, not ſeeke his priuate gaine: for he is ordained for their wealth: for this is the difference betweene a good gouernor, and an oppreſſor, that the one ſtudieth to profit the Commonwealth, the other ſeeketh by laying heauie burthens vpon the people to enrich himſelfe.

3. Obſerv. *How the Magiſtrate may comfort himſelfe in his gouernment.*

Whereas many cares and troubles are incident into the office of the Magiſtrate, many dangers imminent, and conſpiracies intended: he is herein to comfort himſelfe, that he is Gods miniſter, and therefore he needs not to doubt, but that God will aſſiſt his owne ordinance: for it were impoſſible if the Lord did not guard and defend them, that Princes could eſcape ſuch perills, as they are ſubiect vnto: that ſaying then muſt animate and comfort them, *Touch not mine Annointed, &c.* 1. Chron. 16. 22.

4. Obſerv. *Of the vigilant care and painfull office of the Magiſtrate.*

v. 6. *Applying themſelues to the ſame ende:* this ſheweth, that the Magiſtrate is called not to a place of pleaſure and eaſe, but of labour and care: they muſt endeauour and applie themſelues to this ende, that is, to ſeeke and procure the good of their ſubiects: they watch

when others sleepe, and take care, when their subiects are secure: this well perceiued the King that said, if one knew the cares that belong vnto the crowne, and diademe, they would not take it vp, though it lay in the durt before them. This should teach men not ambitiously to aspire to places of such labour and care, and others to pay tribute and other duties willingly vnto their Magistrates, as a recompence in part of their paines.

6. Observ. *Of the commendation of Christian loue.*

v. 10. *Loue doth none euill, &c. it is the fulfilling of the law, &c.* *Chrysostome* here hath a good morall of loue: *vtramq; virtutem habet dilectio*, loue hath a double vertue, it both maketh vs abstaine from euill, and it bringeth *bonorum operationem*, the working of good things: *it is the fulfilling of the law:* nay further, it doth not onely shew vs what we should doe, but helpeth vs also to doe our duties prescribed in the law more easily: and beside, this loue toward our neighbour, doth also shew our loue toward God, and assureth vs of his loue againe: in loue among men it is otherwise: for loue is impatient of fellowship, it is full of iealousie, if one loue the partie whome an other loueth, *repugnabit amator*, the louer will be against it: but God, *dignatur te amoris sui communione*, vouchsafeth thee to be partaker of his loue, &c. he loueth those, that loue them, whome he loueth.

7. Observ. *Against backesliders.*

v. 11. *Now is saluation nearer, &c.* S. Paul vseth this as a reason to stirre vs vp to zeale and carefulnes, because still we come nearer vnto the worke: like as they which runne in a race, the nearer they approach vnto the goale, the faster they runne: therefore they are very preposterous, careless, and disordered, which in the end of their race doe slacke their pace: for while they stay and rest themselues, an other outstrippeth them, and winneth the price: therefore, as the Apostle saith, 1.Cor.9.14. *So runne, that ye may obtaine:* we must then hold out vnto the ende, and not giue ouer our running, if we will obtaine the crowne.

8. Observ. *Against careless hearers of Gods word.*

v. 11. *It is now time, that we should arise from sleepe, &c.* *Chrysostome* applieth this against careless hearers, who though they are awake in bodie, yet are a sleepe in their soules; and all things which they heare, are as a dreame vnto them: tell me, saith he, what Prophet, what Apostle, *deq; quibus rebus lectus sit*, and of what matters was he read, *sed non potes*, but thou canst not tell me: wherefore to such be this spoken, *it is time to arise from sleepe, &c.*

9. Observ. *Against riotous feasts.*

v. 13. *Not in banketting, and drunkennes, &c.* Here *Chrysostome* also taketh occasion to enueigh against *sympotia φιλικὰ*, companions feasts: when men feasted by turnes, or euery one sent his cost, and when they met together, and did glut themselues with meates and drinks, and carnall pleasures: if this be a pleasure and delight, *ostende mihi voluptatem illam vesperi*, shew me thy pleasure at night, but thou canst not: I forbid not, saith he thus speaking, all kind of meetings, *sed ne quid præter decorum agatur*, that nothing be done vncomely, but vse to sing psalmes, *pro illiberalibus canticis*, in stead of dishoneste songs: *sic Christus mensæ vestræ aderit, &c.* so Christ will be at your table, and shall blesse your meeting, and your banket, and so shall you follow the rule of the Apostle, 1.Cor.10.31. *Whether ye eate or drinke, or whatsoeuer you doe els, doe all to the glorie of God.*

10. Observ. *Against chambring and fornication.*

v. 13. *Not in chambering and wantonnes:* from these riotous feasts and bankets proceede vagrant and filthie lusts: and so men leauing as it were the pure and cleare fountaine, doe runne *ad immundi cani cloacam*, to a filthie puddle, and sinke: *cænum namq; scorti corpus esse, &c.* that the bodie of a strumpet is a very puddle and sinke, I appeale vnto thy selfe: after that thou hast wallowed thy selfe in this mire, dost thou not thinke thy selfe impure and vncleane? 2. *Chrysostome* proceedeth further to shew the loathsomnes of this sinne; *quid seminas, quod metere non licet, &c.* why dost thou sow, where thou wouldest not reape? for the very fruit and offspring would make thee ashamed. 3. *puero magnam facis iniuriam, &c.* thou doest great wrong vnto the child, that shall be borne, who by thy meanes is counted a bastard and base borne. 4. and thou thy selfe shalt be ignominious, *non solum in vita*, not onely in thy life, but after thy death: *sive ex scorto sit, sive ex ancilla*, whether thou hast a child by an harlot, or by thy maide. 5. beside, thou makest her not onely an harlot, but after a murtherer: *nam non solum, quod natum est occidit, sed & ne nascatur prohibet,*

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for ſhee onely killeth not that, which is borne, but hindereth it that it be not borne: *& ſic generationis promptuarium, promptuarium facis occiſionis*, and ſo thou makeſt the receptacle of generation, the ſhoppe and forge of occiſion and murther. 6. *hinc ſunt & idololatria, &c.* hence alſo proceeded idolatries: for many procure enchantments, and drinkes, and other ſorceries, that they may be beleeued. 7. Many other euills alſo ſpring from hence: *venena parantur, &c.* often poiſon is prepared for the wife, that hath the wrong, and other lyings in wait, or at the leaſt, *quotidiana bella*, continuall warre and ſtriſe: and the legitimate children are hardly vſed, and much wronged: to this purpoſe *Chryſoſtome* excellently.

11. Obſerv. *How we ought to imitate Chriſt, in the not ſatisfying of the fleſh.*

v. 14. *Put on the Lord Ieſus, &c. and take no care for the fleſh, to fulfill the luſts thereof:* for if a man ſhould giue himſelfe to ſatisfie the deſire of his fleſh, he ſhould but procure his owne further torment, and neuer be at reſt: *ipſæ quippe concupiſcentiæ alias graviores pariunt*, for concupiſcence doth ſtill beget concupiſcence: as he, that is alwaies thirſtie, as they which haue the dropſie, though they haue whole riuers by them, can neuer quench their thirſt, ſo is it with them that follow the luſt of the fleſh, it will neuer be ſatisfied.

Thus farre *Chryſoſtome* proceedeth well, but he ſeemeth in the reſt to be ſomewhat too ſtrict and auſtere: for he would haue a man onely to vſe things for neceſſitie, as to eate onely to ſatisfie hunger, and to ſeeke garments onely to couer the fleſh: *non eſt veſtibus ornanda caro, ne ornatu illam perdas, &c.* the fleſh is not to be adorned and ſet forth with rayment, leaſt thou deſtroy it by thoſe ornaments, &c. and to this purpoſe he ſheweth how we ſhould put on Chriſt, by imitating his auſtere life, and to doe as he did: he had not a place, wherein to put his head: do thou likewiſe: if he were at any time to take meat, *panibus hordeis vſus eſt*, he vſed barly bread: if he were to trauell, he did not ride on horſebacke, *ſed ignobilibus pedeſtris, &c.* but tooke his iourney on foote: if he were to ſleepe, he made his pillow in the ende of his ſhippe: if he were to ſit downe, *in fæno, &c.* he ſate downe vpon the graſſe, &c.

Whether Chriſt be to be imitated in all his workes.

But our bleſſed Sauiour is not to be imitated in all things which he did, as namely in theſe two, 1. in his diuine works, as in faſting fourtie daies and nights, in walking vpon the ſea, and ſuch like: for theſe miraculous works are beyond our power. 2. in his particular and perſonall acts, as in that he poſſeſſed nothing, refuſed to be a Iudge, waſhed his Apoſtles feete, and in thoſe before named: for theſe things became his perſon, as he was the Meſſiah, to ſhew that his kingdome was nothing at all of this world: but in his generall vertues, as his humilitie, mercie, loue, holines, and ſuch like, we muſt ſet before vs the moſt holy example of our bleſſed Sauiour: as he ſaith himſelfe, *Learne of me, for I am humble and meeke*, Matth. 11.29.

And concerning the thing it ſelfe: it is lawfull to take care of the fleſh, not onely for neceſſitie, but alſo for moderate pleaſure and delight: as it is ſaid, Pſal. 104.15. *That wine maketh a chearefull heart, and oyle cauſeth the face to ſhine:* and as much is inſinuated here by the Apoſtle, that we ſhould not take care for the fleſh, to fulfill the luſts thereof: euery other care then is lawfull, ſo it be not to pamper the fleſh in wantonnes, and carnall delight: meates may be vſed not onely for neceſſitie, but with ſome kind of pleaſure; and apparell may be vſed as well for ornament, and comelines, as to couer our nakednes, ſo that exceſſe be taken heede of in the one, and pride in the other.

CHAP. XIIII.

1. *The text with the diuerſe readings.*

v. 1. Him that is weake in the faith, receiue vnto you, *but* not for controuerſies of diſputation. (*doubtfulnes of diſputation, B. in the diſceptation of thoughts. L. for to iudge diſputations, V. be not diuided in your cogitations. S. but the word διακρίσεις, here rather ſignifieth, a diſceptation or controuerſie, and διαλογισμὸς, an outward diſpute, rather thē an inward diſcourſe of the minde.*)

2 One beleeueth that he may eate of all things: and an other which is weake, eateth herbs.

3 Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, iudge him (*condemne him, G. Be.*) that eateth: for God hath receiued him.

4 Who art thou, that iudgeſt (*condemneſt, B.G.* κρίνων. *iudging, Gr.*) an other mans ſeruant? he ſtandeth or falleth to his owne maſter: yea he ſhall be eſtabliſhed: for God is able to make him ſtand. (or *eſtabliſh him, Be.*)

5 This man eſteemeth (*iudgeth, L.S. Gr.*) one day aboue *an other* day, and an other eſteemeth euery day *alike*: let euery man be fully perſwaded *G.B. Be.* (or *be certain, V.S. abound, L. the word is* πληροφορείσθω, *which is to be fully perſwaded*) in his minde.

6 He that regardeth (or *careth for, B.*) the day, (*thinketh of the day. S. eſteemeth. B. obſerueth. G. iudgeth. V.* φρονῶν *that ſetteth his minde on the day. Gr.*) regardeth it to the Lord: and he that regardeth not the day, regardeth it not to the Lord: (*this clauſe the vulgar Latine omitteth*) He that eateth, eateth to the Lord: for he giueth God thanks: and he that eateth not, eateth not to the Lord, and giueth God thanks.

7 For none of vs liueth to himſelfe, neither doth any die to himſelfe.

8 For whether (*if, B.* ἐάν τε, *whether, Gr.*) we liue, we liue vnto the Lord: or whether we die, we die vnto the Lord: whether therefore we liue or die, we are the Lords.

9 For to this ende Chriſt both died, and roſe againe, and reuiued, that he might be Lord both of the dead, and quicke.

10 But why doeſt thou iudge (*condemne, B.G.*) thy brother? or why doeſt thou deſpiſe (*ſet at naught, Be. B. Gr.*) thy brother? for we ſhall all be preſented (*ſtand. L.S. appeare. G.* παραστησόμεθα, *be preſented*) before the tribunall (*iudgement ſeate, B.G.*) of Chriſt.

11 For it is written, I liue, ſaith the Lord, that (*becauſe, L.V. and. B.G. ſurely. Be. but* ὅτι, *ſignifieth that: it is the forme of an oath: God ſweareth, as he liueth that*) euery knee ſhall bow vnto me, and euery tongue ſhall confeſſe vnto God.

12 So then euery one of vs ſhall giue account of himſelfe vnto God.

13 Let vs not therefore iudge one an other any more: but vſe your iudgement in this rather *Be.G.* (*iudge this rather, Gr.*) that no man put a ſtumbling blocke, or an occaſion to fall, before (*to. Gr.*) his brother. (*not an occaſion to fall, and a ſtumbling blocke: ſee qu. 23. 2.*)

14 I know, and am perſwaded through the Lord Ieſus, that there is nothing vncleane (*common,* κοινὸν, *Gr. L.V.*) of it ſelfe: (not *by him. L.*) but vnto him that thinketh *Be.* (*iudgeth, B.G.*) any thing to be vncleane, to him it is vncleane.

15 But if thy brother be grieued for the meat, now walkeſt not thou charitably: (*according to charitie, Gr.*) deſtroy not him with thy meate, for whome Chriſt died.

16 Let not your (not *our, L.S.*) commoditie *G.* (*your good, Gr.*) be euill ſpoken of. (*blaſphemed, Gr.*)

17 For the kingdome of God, is not meate, nor drinke, but righteouſnes, and peace, and ioy in the holy Ghoſt.

18 For whoſoeuer in theſe things ſerueth Chriſt, is pleaſing (*acceptable, G.*) to God, and approoued (*commended, B. accepted, Be.* δόκιμος, *Gr. appointed or allowed*) to men.

19 Let vs then follow thoſe things which concerne peace, and the edifying one of an other.

20 Deſtroy not the worke of God for meates ſake: all things in deede are pure: but *it is* euill for the man, which eateth with offence.

21 *It is* good, neither to eate fleſh, nor to drinke wine, nor *any thing*, whereby thy brother ſtumbleth, or is offended, or made weake.

22 Haſt thou faith? haue it with thy ſelfe before God: bleſſed *is* he, that iudgeth not (*condemneth not. Be. G.*) himſelfe, in that thing, which he alloweth.

23 For he that doubteth, (*diſcerneth. L. iudgeth. V. maketh conſcience. B. is diuided. S.* διακρινόμενος, *Gr. doubting.*) is condemned, if he eate, becauſe *he eateth* not of faith: and whatſoeuer is not of faith, is ſinne.

2. The Argument, methode, and parts.

IN this chapter the Apoſtle ſheweth the vſe of indifferent things, whereabout there was contention betweene the beleeuing Gentiles, and the conuerted of the Iewes: there are two parts. 1. the Apoſtle teacheth how the ſtrong and weake ſhould behaue themſelues one toward an other, and vſeth ioyntly arguments of perſwaſion to them both, to v. 13. then he dealeth with them apart, with the ſtrong, to v. 22. then with the weake, v. 22, 23.

1. In

1. In the first part the case is propounded in two particular instances, the first v.2,3. concerning the eating, or not eating of hearbs: wherein he exhorteth them to mutuall concord, not one to iudge or condemne an other. 1. from their state or condition, they are of Gods familie, v.3. and no man is to iudge an others seruant, the reason whereof is rendred, he standeth or falleth to his owne master, v.4. 2. from the power of God, who is able to make them stand, and will most surely establish them, v.4. therefore they must not be condemned or despaired of. The second instance is of obseruing, or not obseruing daies: which is propounded with an admonition, that nothing should be done without a full perswasion: then the reasons vnto brotherly concord follow. 1. frō the end, because both the obseruer & not obseruer, do it to Gods glorie: which he proueth by the adiunct, their giuing of thanks, v.6.

2. *Argum.* From the whole to the part: none of vs liue or die to himselfe, v.7. therefore the particular actions must be referred not to our selues, but to the glorie of God: the antecedent is prooued, that we liue not or die vnto our selues, but vnto the Lord, v.8. from the ende of Christs death, and resurrection, v.9.

3. *Argum.* It belongeth vnto Christ to iudge, who is made Lord of all, v.11. and euery one must giue account vnto him, v.10. therefore one must not iudge an other, and so take Christs office vpon them.

2. The Apostle now commeth to deale with such as are strong in faith, and sheweth how they should behaue themselues toward the weake: that they should giue them no occasion of stumbling or beeing offended.

This caution is first explaned, by a distinction: that although meates are not vncleane in themselues, yet to him that so iudgeth, they are vncleane, and he is thereby offended, v.14. then follow the reasons.

1. He that grieueth his brother, walketh not charitably, 15. 2. he destroieth him, as much as in him lieth, for whome Christ died, 15. 3. causeth their libertie to be euill spoken of, 16. 4. from the propertie and condition of Christs kingdome, which consisteth not in meate and drinke, but in righteousnes and peace, 17. which he prooueth by the effects, they which serue Christ, therein please God. 5. *ab vtili*, from the commoditie ensuing: they must follow those things, which concerne peace, 18. 6. from the inconuenience feared, they shall destroy their brothers faith, which is Gods worke, 20. then he concludeth, that it is nor good to eate or drinke, or to doe any thing, to cause the brother to stumble at, v.21.

3. Lastly, he giueth a rule vnto the weake, not to doe any thing with doubting or against their conscience, for therein they should condemne themselues: which he prooueth by the contrarie effects with their causes, he which doth not any thing against his iudgement is blessed, because he hath faith in himselfe: therefore he which eateth against his conscience is condemned, because he hath no faith: and whatsoeuer is not faith, and a sure perswasion, is sinne.

3. *The questions and doubts discussed.*

1. Quest. *Who are the weake in faith, and how they are to be receiued.*

1. *Chrysostome* sheweth the occasion of the Apostles discourse in this chapter to be this: that whereas there were certaine beleeuing Iewes among the Christian Gentiles, and especially at Rome, which beeing converted to the faith, yet would not be suddenly weaned from the ceremonies of the law, as in abstaining from some kinds of meates, in obseruing of festivall daies, betweene whome and the other Christians there was some dislike, who beeing better instructed, held all the ceremonies of the law to be abrogated: the Apostle fearing, least by the too great forwardnes of the more perfect in iudgement, the weaker sort might be offended, and caused *vt prorsus ex fide defuerint*, to fall away quite from the faith, he therefore perswadeth such to beare with the weake in such things, not to offend, nor grieue them, &c. And as in the former chapter he taught inferiors how to carrie themselues toward their superiors; so here contrariwise he giueth a rule to the more perfit, as superiors in faith, how they should behaue themselues toward them which were weake: *Lyranus*.

2. *Chrysostome* also well obserueth, how the Apostle wisely tempereth his speach: for he speaketh vnto those which are strong, *occulte vero infirmos increpat*, and yet secretly he taxeth them which are weake: for in that he calleth them weake, he sheweth, that they were

ſicke: and in ſaying, *receiue them*, he ſheweth that they haue neede to be cured. But yet the Apoſtle neither blameth thoſe which were perfect, as though they did euill, leaſt he might haue confirmed the weake in their error, neither doth he commend them, as though they did well, leaſt he might haue made them more forward in accuſing the weake, *ſed commenſuratam increpationem inſtituit*, but he tempereth his rebuke, ſpeaking to the one, and yet finding fault with the other.

3. *The weake in faith.* 1. *Origen* maketh here a difference, betweene the ſtrong in faith, the weake in faith, and the infidell: which *Haymo* explaneth thus: he is weake in faith, *qui in aliqua parte fidei dubitat*, who doubteth in ſome part of faith, who beleeueth not perfectly as he ſhould: he is an infidell, *qui ex toto, &c.* who doubteth altogether: he is ſtrong in faith, *qui nihil dubitat*, doubteth nothing at all. 2. and yet to ſpeake more diſtinctly, there is a double kind of ſtrength and weaknes, one is concerning faith and doctrine, the other touching life, and manners: about faith ſome are weake, or ſtrong, either totally, or in part: they are totally ſtrong, which are throughout confirmed in the faith, as was Abraham, of whome it is ſaid before, c.4. *He was not weake in faith*: and ſuch he calleth perfect, Philip.1.15. they are ſtrong in part, whoſe iudgement is ſetled in ſome ſpeciall point of doctrine, wherein others doubt, as here the beleeuing Romanes were ſtrong, and well perſwaded in the vſe of Chriſtian libertie: againe, ſome are totally weake in faith, as they which are newly conuerted from Paganiſme, and not well inſtructed: ſome weake in part, as the Iewes, which here thought, that with a good conſcience they might not eate of all kind of meates: ſome likewiſe are ſtrong in matters touching manners, who are perfectly regenerate in reſpect of others, whom the Apoſtle calleth ſpirituall, Gal. 6.1. ſome may faile in their life, in ſome particular act, and ſo are weake, ſuch the Apoſtle calleth carnall. 3. ſo then there is great difference betweene a weake faith, and a falſe faith: for faith, though it be weake may iuſtifie, ſo can not a falſe faith. But it will be obiected, that it ſhould ſeeme that the faith of theſe Chriſtian Iewes, was not a right faith, becauſe they beleeued not all, that was to be beleeued, namely, that the ceremonies of the law were abrogated: to this I anſwer, that where this happeneth, that ſomething is not beleeued, which appertaineth to faith, if it be *vitio credentis*, by the fault of him which ſhould beleeue, as not yeelding himſelfe in humilitie to be taught by the word of God, this is no right faith: but if the reaſon be this, that the matter propoſed to be beleeued, be not ſufficiently explaned, ſo that for want of knowledge and iudgement, rather then of an obſtinate minde, it be not beleeued, ſuch a faith, though yet weake, yet may it be a true faith, where there is a willingnes and readines vpon better inſtruction to be otherwiſe perſwaded: *Mart.* or here by faith we may vnderſtand the perſwaſion of the vſe of things indifferent, by a *ſynecdoche*, the whole being taken for a part, as *Piſcator* obſerueth: and ſo ſuch weaknes ſhall be no impediment at all to iuſtifying faith.

Difference betweene a weak faith, and a falſe faith.

Receiue him: 1. the word is προσλαμβάνεσθε, which ſignifieth to receiue *affectu charitatis*, with a charitable affection, as *Haymo*: and it differeth from the word ἀντιλαμβάνεσθαι, vſed Act.20.35. which is properly to ſupport, to hold or lift vp one that is falling, *Beza*. 2. ſo this word ſignifieth three things, that they ſhould take ſuch an one vnto them, not caſt them off, or ſeparate themſelues: then they muſt *patienter tolerare*, patiently beare with him, and by further inſtruction ſeeke to reſtoare him, as S. Paul aduiſeth, Gal.6.1.

2. Queſt. *What is meant by controverſies of diſputations.*

1. The vulgar Latine readeth, as the Rhemiſts alſo tranſlate, *not in diſputations of cogitations*: but the word is διαλογισμῶν, which ſignifieth not cogitations, but diſputations: *Eraſmus* readeth, *ad diiudicationes, &c.* for the iudging of the thoughts: ſo *Auguſtine* in the expoſition of this Epiſtle giueth this ſenſe, that they ſhould not take vpon them to iudge the thoughts of the weake: ſo alſo *Lyranus, gloſſ. interlin. Gorrh.* for God onely iudgeth the thoughts: *Tolet* alſo by the thoughts vnderſtandeth their ſecret opinions, which they held touching things indifferent, which he would not haue controuerted: but the word, as is ſaide before, ſignifieth diſputations, not thoughts: and *Beza* well tranſlateth, *certamina diſputationum*, for controverſies of diſputation: whereby the weake might be entangled more, rather then edified. 2. he forbiddeth not all queſtions, which may be mooued about matters of faith: for there are profitable queſtions, which tend to the diſcuſſing of doubts, and make for edifying: but all vaine ianglings and brabbles which breed contention rather then ſerue for inſtruction muſt be auoided, ſuch as theſe were about the eating of meates, obſeruing of daies: ſuch the Apoſtle calleth fooliſh and vnlearned queſtions, 2. Tim.2.23.

This

This place then doth nothing at all fauour the opinion of the Mahumetanes, which can endure no disputations at all: *Tertullian* hath a good saying, *suspecta est doctrina, quæ vult occuli*, that doctrine is to be suspected, which would be hid: and our Bl. Sauiour disputed with the Pharisies, so did S. Paul, Apollos, and Aquila with the Iewes, Act. 28.

Quest. 3. *Why he is called weake, that eateth herbes.*

1. *Origen* vpon these two reasons, because the law prescribeth nothing concerning the eating of herbs onely, and least the Apostle should seeme to be *gulæ & gurgitis magister*, a teacher of gluttonie, perswading his disciples to eate, he will haue the Apostle here to speake, *de cibo verbi Dei*, of the foode or meat of Gods word: they which are perfect are able to eate of all, that is, to search the mysteries of Scriptures, but the weake eate onely of herbes, that is, are capable onely of easie doctrines.

But though elsewhere S. Paul compare the higher doctrines to strong meat, and the first principles and rudiments to milke, 1. Cor. 3. yet here he speaketh of the difference of meats, as it appeareth by his other instance, v. 6. of the obseruing of dayes: and S. Paul here exhorteth not to eate, but onely sheweth what some did: and by eating of *all*, is not vnderstood greedie or vnsatiable eating, but of all kinds of meates: though the lawe spake nothing of eating of herbes, yet some other reason may be giuen, why these did eate herbes, as shall be presently declared.

2. Some doe read here in the *imperatiue* moode, he that is weake, *let him eate herbs*, as the vulgar Latine, which some follow: and so in this sense, it might seeme to be spoken of such as were weake in bodie, that they which were not able to eate flesh, should feede of herbes, and lighter meates: but in the originall the word is in the indicatiue, *eateth*, and so it best answereth vnto the other part, *one beleeueth that he may eate of all things*: and *Beza* to take away this scruple, supplyeth out of the former verse, the word (*faith*,) *the weake in faith*.

3. Some apply this vnto the weake in manners, who *propter casum libidinis, &c.* because of their inclination to lust, doe eate herbs and other drie meates, which doe not so much pamper the flesh: *Gorrhan* following the *ordinarie glosse* which taketh this sense from *Hierome*, and *Haymo*, also maketh mention of it: but the supplying of the words, *in the faith*, out of the first verse, doe take away this scruple likewise; that the Apostle speaketh not of the weake in manners, but in faith and iudgement.

4. Neither yet because the Apostle saith before, *one beleeueth, &c.* by the weak are we to vnderstand, one that beleeueth not: for euery error of the faith tendeth not to heresie or infidelitie: it is one thing to erre, an other to be an heretike: two things must concurre to make an heretike: he must *pertinaciter errare*, erre not of ignorance, and infirmitie, but of obstinacie and wilfulnes, and *in fundamentis fidei*, in the fundamentall doctrines of faith: *Philip* had the one, he erred in a fundamentall point in the person of Christ, calling him the sonne of Ioseph, Iohn. 1. 45. but he did it of ignorance: but these which did eate herbs, making difference of meates, did neither erre wilfully, nor yet in a matter fundamentall.

5. *Ambrose* vpon this place thinketh, that they did eate herbs onely, thinking it vnlawfull to eate any flesh at all: but we doe not finde, that any among the Christians in those dayes did hold it vnlawfull to eate all kind of flesh.

6. *Augustine* taketh this to be the reason, why they did eat herbs, because some meats set forth in the shambles to be sold, were offered vnto idols, and least they might eate of things offered to idols vnawares, they did thinke it more safe to eate no flesh at all, but only herbs: But this reason is not generall, for they might haue killed flesh at home of their owne prouision, which was free from any such suspition or danger, of beeing offered to idols.

7. *Anselme* giueth this reason, because they knew, that some meates were cleane, some vncleane, which could not be so easily discerned in the eating, as likewise the diuerse kinds of fishes, and foules, whereof some were cleane, some vncleane by the lawe, they therefore to be sure, abstained from all: so also *Gualter*, *Martyr*. But seeing the Iewes before their conuersion, abstained onely from the kinds forbidden, not from all flesh, why should they after their conversion vse lesse libertie?

8. *Chrysostome* yeeldeth this reason, *ne notarentur à Christianis*, least they should haue beene noted and obserued of Christians, if they should haue onely abstained from swines flesh, and other forbidden meates, they thought it better to betake themselues onely to the

eating of herbes, *vt non legalis obseruatio, sed ieiunium magis videretur*, that it might be thought rather a kind of fasting and abstinence, then a legall obseruation: thus also *Pareus:* but it seemeth that they were not ashamed to be counted obseruers of the law, because they charged others, which did not obserue this difference of meates, as transgressors of the lawe.

9. Wherefore I take rather, that this is the Apostles meaning, not that any did in those times altogether abstaine from all kind of meats, and thought it lawfull onely to eate herbs: but that where other choice of meat was not, they had rather eate of herbs, then either of meates offered to idols, or forbidden by the lawe, *Tolet:* so *Faius, malebat, &c.* he had rather eate herbs, then of such kind of flesh: likewise *Piscator:* yet *Chrysostome* and *Augustines* sense, are not much to be misliked.

Quest. 4. *Whether any things be indifferent in their nature, as beeing neither good, nor euill of themselues.*

The occasion of this question is out of the 3. verse, where the Apostle maketh the difference of meates as a thing in it selfe indifferent, and would not haue him that did eate and make no difference, to despise him that did, nor him, that did not eate, and made a difference to iudge him, that did eat: here then this in generall would be considered, whether any thing in it owne nature, is neither good, nor euill, as neither commanded by the law of God, nor forbidden, but left indifferent betweene both.

1. That nothing is indifferent, it may be thus obiected. 1. betweene good and euill, there is no meane, but euerie action is either good or euill, agreeable, or not agreeable vnto the lawe of God. 2. euerie thing is done of faith, or without faith: if of faith, it is good, if without, it is euill, therefore there is no indifferent thing, but it is either good or euill.

Answ. Some things are simply good, or euill in their owne nature, and of themselues: as the things which are commanded by the lawe of God, are simply good, the things forbidden, are simply euill: some things are neither good nor euill in their owne nature, but yet in respect of the intention, ende, and minde of the doer, though indifferent in themselues, they may not be indifferent: by this distinction the obiections proposed are easily answered.

1. Euerie action is good or euill, not in it selfe, but in regard of the intention or ende, as to eate, or not to eate flesh, of it selfe is neither good nor euill: but not to eate it, as thinking flesh to be vnholy, or to merit by it, is euill: and so likewise to eate it vncharitably with offence of the weake.

2. So to doe a thing of faith, or not of faith, respecteth the intention and perswasion of the doer, not the thing it selfe in it owne nature.

Now on the contrarie side, that some things are indifferent in their owne nature, neither good nor euill, it is thus prooued.

1. The things which God hath neither forbidden nor commanded, he hath left free and indifferent: but some things are such, as vpon certaine dayes to eate or not to eate flesh, is neither commanded, nor inhibited, therefore in it owne nature, it is a thing indifferent.

2. Those things which neither commend vs to God, nor yet doe displease God, are indifferent: but some things are such: as meate doth not commend vs vnto God, as S. Paul saith, 1. Cor. 8. 8.

3. Those things which neither helpe to, nor hinder vs from saluation, are indifferent, but such are meat, drinke, apparell, v. 17. of this chapter, *Ergo.*

Quest. 5. *How the Apostle maketh the eating or not eating of flesh, and the obseruing of dayes, indifferent, which elsewhere he condemneth.*

The occasion of this question ariseth out of the 4. 5. 6. verses where the Apostle seemeth to make these things indifferent: yet he condemneth the obseruation of dayes, Galat. 4. 10. *Ye obserue moneths, times, and yeares:* and he reproueth Peter, Gal. 2. because he abstained from certaine meates: and 2. Tim. 4 he calleth it a doctrine of deuils.

Answ. 1. *Tolet* would thus reconcile these places: that these things were indifferent till the Church had determined otherwise, at that time, *nondum erat per Ecclesiam declaratum, &c.* it was not declared by the Church, what they should doe in this case, *annot. 1. in fine.* But this was not all the reason: for the Apostles in their preaching did not cease to teach the people, that the ceremonies of Moses lawe were abrogated, as is euident, Act. 21. 21. S. Paul was so knowne to teach the people, that they were no longer to keepe the custome of Moses

Moſes lawe: and further, after that the Apoſtles had made a decree of theſe things, that they ſhould onely abſtaine from ſtrangled and blood, Act. 15. yet S. Paul circumciſed Timothie, Act. 16. and he was ſhorne as a votarie, Act. 21.

2. *Lyranus* otherwiſe anſweareth, that vntill the paſſion of Chriſt, all the ceremonies of Moſes lawe were in force, but *poſt publicationem Evangelij*, after the publication of the Goſpell, the obſeruation of them was *mortifera*, damnable, for that was as it were to denie Chriſt to be come, but *tempore intermedio*, in the time betweene theſe, it was lawfull to obſerue them. This is verie true, that for a time, the Apoſtles ſuffered the Iewes converted to the faith, to retaine ſome ceremonies of the lawe, leaſt they might at the firſt haue beene diſcouraged from receiuing the Goſpell: and *Auguſtine* doth fitly reſemble the abrogating of the ceremonies, vnto the decent buriall of humane bodies, which are not as ſoone as they are dead caſt forth as ſtinking carions, but are brought decently to the ſepulchre: ſo the ceremonies, which were inſtituted of God, were not at once to be caſt off, as though there were no difference betweene them, and humane inuentions, but they muſt haue a time, after their death, as it were in Chriſts death, to be brought honourably to the grave, but whoſoeuer ſhould reuiue them afterward, he ſhould not be *pius deductor funeris, ſed impius ſepulturæ violator*, a devout ſolemnizer of the funerall, but a prophane raker in the graue, and violater of the ſepulture. Auguſt. epiſt. 19. ad Hieron.

3. Adde hereunto: that to the Galatians, the Apoſtle doth not ſo much reproue them for obſeruing thoſe ceremonies, as that they did keepe them *opinione neceſſitatis*, with an opinion of neceſſitie: neither was S. Peter reproued of S. Paul ſimply for the forbearing of ſome meates, which he might haue done to auoide ſcandall and offence: but becauſe by his example he conſtrained the Gentiles to doe the like: and in that place, the Apoſtle ſpeaketh not of abſtinencie, but of the precept of abſtinencie, from meates, and mariage, which ſhould be brought in by wicked heretikes, the Manichees, Tations, and other, which condemned them, as things euill in themſelues: But theſe Iewes among the Romanes, had no ſuch opinion of theſe things, as neceſſarie to ſaluation: or the time was not yet come, for the generall laying downe of theſe ceremonies.

Queſt. 6. Whom the Apoſtle ſpeaketh of, the Iew, or Gentile, ſaying, *God hath receiued him, &c.*

1. *Chryſoſtome* thinketh that this muſt be vnderſtood of the converted Gentile, that the beleeuing Iewe ſhould not condemne him as a tranſgreſſor of the lawe: but where he ſaith, *who art thou, which iudgeſt an others ſeruant?* this he thinketh the Apoſtle ſaith, *ad ſanum & robuſtum converſus*, turning himſelfe to the ſound and ſtrong: ſo alſo *Haymo*. But *Tolet* well refuſeth this mixed interpretation vpon theſe reaſons, becauſe the ſpeach is ſtill continued, as beeing vttered of one and the ſame, and for that before to *iudge*, was giuen vnto the weaker part, the Iewe that did not eate, that he ſhould not iudge him, that eateth.

2. *Tolet* inclineth to the contrarie, the firſt part, *God hath receiued him*, he thinketh rather to be ſpoken of the converted Iew, *God hath receiued him*, though yet but weake: the other part, *who art thou that iudgeſt*, of the conuerted Gentile, becauſe the Apoſtle ſpake of the Iewe in the ſame phraſe before, *let not him that eateth not, iudge, &c.* but by the ſame reaſon, of the continuance of the Apoſtles ſpeach, it ſhould ſeeme that the Apoſtle meaneth ſtill the ſame parties, that one ſhould not iudge an other.

3. Some thinke that the Apoſtle ſpeaketh all this to the beleeuing Iewe concerning the converted Gentile, that God had receiued him, and he was an others ſeruant, and God would eſtabliſh him: ſo *Lyranus*, *Tolet*, *Piſcator*, *Martyr*: But ſeeing that the Apoſtle called him that did not eate, *the weaker*, as one that had a tender conſcience, and thought it vnlawfull to eate of certaine meates: it is rather ſaid of the weaker, God ſhall eſtabliſh him, then of the ſtronger.

4. *M. Beza* ſeemeth to vnderſtand all this to be ſpoken to the ſtronger, of and concerning the weake and newely converted, that though he were weake, yet God was able to confirme and ſtrengthen him.

5. But I preferre their iudgement, which vnderſtand theſe words, *God hath receiued him*, indifferently, both of him that eateth, and him that eateth not, ſo *gloſſ. interlin. Calvin, Hyperius, Oſiander: pertinet ratio ad vtrumq;*, the reaſon belongeth to them both, *vtriq; ſervi communis Domini*, they are both ſeruants of one and the ſame Lord, *Pareus*: though the laſt words in the 4. v. *he ſhall be eſtabliſhed*, may ſeeme more ſpecially to be ſpoken concerning the

the weake, that God may and will ſtrengthen him: and that theſe reaſons ſerue to perſwade both the ſtrong and weake not to be prepoſterous one in iudging an other, it may appeare both by the Apoſtles propoſition, v. 3. wherein he exhorteth the ſtrong not to contemne the weake, nor the weake to iudge the ſtrong: and the Apoſtles words, *God hath receiued him*, and *they are an others ſeruants*, and *they ſtand or fall to their owne Maſter*, are generally true of all beleeuers, as well the ſtrong as the weak: and thus alſo interpreteth *Origen*, *nam & imperitior, &c.* for both the vnskilfull, thinketh the more perfect and profound to fall, if he conceiue any thing, which he is not capable of, and the other thinke the ſame of the vnskilfull or ignorant, &c. ſo theſe words, he ſtandeth or falleth, he referreth indifferently to the opinion, which the ſtrong or weake haue one of an other.

Queſt. 7. *Whether it be not lawfull at all for one to iudge an other.*

v. 4. *Who art thou, which iudgeſt an other mans ſeruant.* 1. this is not vnderſtood of publike iudgements, either Ciuill and politike, or Eccleſiaſticall: for in theſe caſes men doe not ſo much iudge, as God by them: for the Indges and Magiſtrates are Gods Miniſters, *Martyr.* 2. neither is all kind of iudging taken from priuate men: which is either of mens perſons, or their facts: of mens perſons we cannot giue ſentence: no man knoweth without ſpeciall reuelation, who is ſaued and condemned: but euery one ſtandeth or falleth to his owne Maſter. 3. and concerning mens workes, they are of two ſorts, they are either apparently good or euill, of theſe one may iudge, what the worke is, and what he is for the preſent that doth them, for Chriſt hath giuen vs a rule, *By their fruites you ſhall knowe them, Matth.*7. we may iudge him a good tree, that bringeth forth good fruites, and him a badde tree, that bringeth forth euill. 4. but the Apoſtle ſpeaketh here of iudging our brother in matters indifferent, the vſe whereof is neither forbidden in the word of God, nor commanded: in ſuch things we ought not raſhly to iudge one an other. 5. Neither is this ſo ſpoken, as though one ſhould be careleſſe what his brother did: for the Apoſtle forbiddeth not the mutuall offices and duties of charitie in exhorting one another, but raſh and precipitate iudgement, whereby one taketh vpon him to cenſure and condemne an other.

Queſt. 8. *What it is to ſtand or fall to his owne Maſter.*

1. *Origen* thinketh the Apoſtle ſpeaketh this, *ſecundum ſenſum eius qui increpabat*; according to his ſenſe, which reproueth an other: for both the weake and the ſtrong doe thinke one an other falleth or ſtandeth according to that which they themſelues are perſwaded of, but the Apoſtle ſaying afterward, *God is able to make him ſtand*, ſpeaketh of ſtanding and falling indeede in reſpect of God, not of their owne opinion onely.

2. Some by falling vnderſtand, *ſinning*, by ſtanding not *ſinning*, *Bucer:* but the Apoſtle ſpeaketh not of workes ſimply good and euill, wherein men ſtand or fall, but actions in themſelues indifferent.

3. *Pet. Martyr* thus interpreteth, *damnum ſeu commodum, &c.* the loſſe or commoditie in their ſtanding, or not ſtanding, redoundeth vnto God their Maſter, it is nothing to thee: but God is nothing advantaged by mens ſtanding, nor ſuffereth loſſe by their falling.

4. The *ordinar. gloſſ.* referreth it to the iudgement of the heart and conſcience, *de incognito corde ſervi, &c.* of the vnknowne heart of the ſeruant, and with what conſcience he eateth or not eateth, it belongeth onely vnto God to iudge.

5. But properly by ſtanding or falling to God, is meant, that it appertaineth onely to God, to approoue, or diſprooue, to be pleaſed, or to bee diſpleaſed with the fact: man therefore is not to entermeddle with iudging in ſuch matters, which are left vnto Gods iudgement: he beſt can examine, and ſo allowe and diſallowe them, which eate or eate not: ſo that the Apoſtle ſpeaketh as it were by way of ſuppoſition, that if he ſtand or fall, it is nothing vnto thee, he ſtandeth or falleth vnto God: and though he ſeeme not yet to ſtand, that is, *firmo gradu conſiſtere*, to haue any firme footing, or to be ſetled in iudgement, making difference of meates, yet God in his good time may eſtabliſh him, and make him to ſtand.

6. Where he ſaith, *to his owne maſter*, this is not to be taken διακριτικῶς, by way of diſtinction, as though he were their proper and peculiar Maſter onely, and not of others alſo, as the Iewes accuſed Chriſt, becauſe he made God his father, that is, proper and peculiar vnto him, Iohn. 5. 18. but it is ſpoken ἐμφατικῶς, by way of *emphaſis*, God is their Maſter, who

who hath receiued them: though God be the Maſter of other faithfull alſo, yet they are ſeruants to none other, but vnto God, and to be diſcerned by his iudgement.

Queſt. 9. Of the meaning of theſe words, *God is able to make him ſtand, v. 4.*

1. This may ſeeme to be no good argument taken from the power of God: he is able to make them ſtand, therefore they ſhall ſtand: vnto this obiection, 1. one anſwear is, that the Apoſtle ſpeaketh onely of a poſſibilitie, he may ſtand, or fall, he may ſtand becauſe God may make him ſtand: for *dubia ſunt in meliorem partem interpretanda*, things doubtfull muſt be interpreted in the better part, *Gorrhan:* but the Apoſtle ſpeaketh definitely and certainly, *he ſhall ſtand.* 2. Some are readie to take aduantage of this argument, God can, therefore he will: as the Papiſts, which ſo reaſon for the carnall preſence of Chriſts bodie in the Sacrament: but it alwaies followeth not, for God can doe many things, which he doth not, nor will doe. 3. Some thinke that this is added, leaſt *ſibi ſtare arroget*, one might arrogate his ſtanding to himſelfe, *gloſſ. interlin.* and to ſhewe a difference betweene this maſter, and other worldly maſters, who may command their ſeruants many things, but can giue them no power to doe them, as this Maſter can, *Tolet:* but yet this doubt is not to be ſo remooued. 4. *Chryſoſtome* thinketh no more to be ſignified then this, *ante iuſtam temporis maturitatem, &c.* that the weake ſhould not be ſharply dealt withall, till we haue wayed a iuſt time, wherein they may be confirmed, for God is able to doe it: but more is ſignified then ſo, the Apoſtle pronounceth they ſhall ſtand. 5. Wherefore the beſt anſwear of all is, that Gods power is here to be conſidered, as ioyned with his will: *Calvin* thinketh this to be *more ſcriptura*, by the manner and cuſtome of Scripture, which ioyneth Gods will and power together: *Gryneus* giueth this reaſon, becauſe the Apoſtle ſpeaketh of ſuch as were weake, and ſinned not of ignorance, but were willing to be inſtructed, and ſuch God would not caſt off: But not onely in this generall meaning, doth will and power of God concurre together: but directly ſo much is inſinuated by the Apoſtles owne words: for concerning the readines of Gods will, he had ſaid before, v. 3. *God hath receiued him*, therefore his will was not to be doubted of: ſo then as God was willing, he was alſo able: the like ſee, c. 11. 23. where the Apoſtle alſo prooueth the calling of the Iewes by an argument taken from the power of God, *God was able to graffe them in againe:* for it was not to be doubted that God was willing, ſeeing the Iewes were of the fathers, to whom God made ſo ample promiſes: and in the ſame chapter, v. 29. he ſaith, *The gifts and calling of God are without repentance.*

6. But it followeth not, becauſe God is able to make them ſtand, that therefore they ſhall ſtand to the ende. 1. it is one thing, to be eſtabliſhed in ſome one particular, and an other to ſtand vnto the ende, *Par.* 2. and here the Apoſtle onely ſheweth, that in charitie *bene ſperemus*, we ſhould hope well of our brethren, that they ſhall continue, *Calv.* we cannot pronounce certainely, that they ſhall ſo continue indeede.

Queſt. 10. *What it is to eſteeme one day aboue an other, v. 5.*

1. Some doe apply this difference of dayes vnto abſtinence from certaine kind of meats vpon one day, rather then an other: ſome make choice of dayes to faſt in, an other *omnem diem, i. continuum vitæ tempus exigit in abſtinentia*, doth thinke rather to ſpend euerie day, that is, all the time of his life in faſting: *Origen:* ſo alſo *Chryſoſtome, Ambroſe, Anſelme, the ordinar. interlin. gloſſ.* as *Haymo* giueth a particular inſtance, how ſome abſtained from eating of fleſh, the 2. 4. 6. day, and did eate fleſh, the 3. 5. and 7. day: ſome abſtained all their life, as Monkes, and Heremites: But it is not like, neither doe we finde, that any in thoſe times did bind themſelues to a continuall abſtinence all their life.

2. *Theodoret* retaining the ſame ſenſe, applyeth it onely to the Iewes conuerted to the faith, who did ſome of them abſtaine from the eating of ſwines fleſh, and other meats forbidden by the lawe, onely at certaine times, ſome did refraine altogether: But it is not like, that they which made conſcience of eating ſuch meats, would at any time eate thereof, ſeeing they did it in reſpect of the lawe, which generally forbad the vſe of ſuch meates.

3. *Haymo* maketh mention of an other interpretation: by the day vnderſtanding the Scripture, which illuminateth the ſoule, as the day bringeth light: ſo he eſteemeth one day aboue an other, who is able to penetrate and ſearch into ſome places of Scripture, and not into other: but he eſteemeth euerie day alike, who is converſant indifferently in euery place of Scripture: But this allegorizing of Scripture is not euery where to be admitted, and in this

this place it is very impertinent.

4. *Augustine* in his exposition of this epistle, hath a strange interpretation, he esteemeth one day before an other, that discerneth of men according to the time, as if a man to day bring forth good fruites, he iudgeth him a good man: but if he change, and the next day do euill workes, he taketh him to be so according to the day or time, as he findeth him: but he that iudgeth euerie day alike is God, who knoweth *qualis quisq; omni die futurus sit*, what euerie one is like to be at all times, euery day: But the words following are against this sense, v. 6. *He which obserueth the day, obserueth it to the Lord*: it is not then the Lord himselfe, that obserueth the day, for he obserueth it to the Lord.

5. Neither can this be vnderstood of the obseruation of the festiualls which were kept by the heathen: for they were Satanicall, and to be abhorred: they therefore which were converted from gentilisme, were vtterly to relinquish them.

6. *Tolet* and *Faius*, will haue it vnderstood of the abstinence from certaine meates and drinkes, which the Iewes were bound vnto vpon certaine dayes; as they did eate no vnleauened bread for 7. dayes together in the time of the Pasch: and they which had taken vpon them the vowe of Nazarites for a time, (for some were Nazarites during their whole life,) did abstaine from wine and strong drinke: but this is not the meaning of the Apostle: for he speaketh not here of preferring one meate before an other, but one day before an other.

7. Wherefore I preferre *Hieromes* interpretation, *lib. 2. contra Iouinian.* who thinketh that the Apostle speaketh of the obseruation of the Iudaicall feasts, which they which were newely converted to the Christian faith, could not at the first neglect: such were the Iudaicall Sabbath, the feast of the newe moone, of the Pasch, Pentecost, feast of tabernacles: thus also *Pet. Martyr*, *Calvin*, *Beza*, *Osiander*, *Gryneus*, *Gualter*, vnderstand the Apostle to speake *de feriis Iudæorum*, of the feasts of the Iewes: who in that they were addicted yet to the legall rites, *infirmitatis erat*, it was their infirmitie: but in that they would not doe any thing, which they iudged in their conscience vnlawfull, *pietatis erat*, it was their pietie: Herein the Apostle beareth with their weakenes for a time: but afterward when the Gospel was published, they which did retaine still the Iudaicall feasts as necessarie, were counted schismatikes, if not among the heretikes: such were the *Ebionites*, who kept both the Lords day with the Christians, and the old Sabbath with the Iewes: and so doe the Ethiopians to this day.

Quest. 11. Of the meaning of those words: *Let euerie one be fully perswaded in his mind*, v. 5.

1. The vulgar Latine readeth, *Let euery one abound in his owne sense*, which the Libertines so vnderstand, as that euerie man should be left vnto himselfe for the choice of his religion: and *Hierome* is somewhat bold defending by this place the superstition of some women, which did offer waxe candles at the graues of the Martyrs: *quicunq; accendunt ceras, &c.* whosoeuer light waxe candles, they shall receiue a reward according to their faith, as the Apostle saith, *Let euery one abound in their owne sense*: But *Chrysostome* directly affirmeth, *non erit ad quævis rapiendum*, that this saying of the Apostle must not be wrested to euerie thing: *quando enim de dogmatis illis sermo est, &c.* for when he speaketh of points of doctrine, he saith, *If any preach vnto you otherwise then ye haue receiued, though he be an Angel, let him be accursed*: and beside, the word which the Apostle vseth πληροφορείσθω, signifieth not to *abound*, but *to be fully perswaded*.

2. Others following the same reading, will haue it vnderstood of things indifferent, that euerie one should be left to himselfe, *Gorrhan*: and *Ambrose* to the same purpose readeth, *consilio suo remittatur*, let him be left to his owne counsell. But no not in indifferent things should a man be left to himselfe: for that is directly forbidden, *For euerie man to doe that, which seemeth good in his owne eyes*, Deut. 12. 8. *Beza*: and all will-worship, and voluntarie seruice is forbidden by the Apostle, Coloss. 2. 23. *Gualter*: and this would bring in an horrible confusion, for euerie man euen in things indifferent to followe his owne minde, not respecting the scandall and offence of others, nor publike order and decencie.

3. *Haymo* giueth this sense: those things which one vnderstandeth, *adimpleat abundando bonis operibus*, let him fulfill by abounding in good workes: as *Cyprian* though he had some seuerall opinions, yet abounded in charitie: and to this purpose *Hugo* explaneth this similitude: like as water when it aboundeth, *exit extra alveum suum*, doth runne out of the cha-

nel: ſo the vnderſtanding and inward ſenſe aboundeth, *quando egreditur ad dirigendum operationes*, when it goeth forth to direct the workes: But as is ſhewed before, that the originall word, ſignifieth not to abound.

4. *Auguſtine* thus interpreteth, let euerie one iudge, *quantum humano intellectui conceſſum eſt*, ſo farre as humane iudgement can reach, and not exceede further: But here the queſtion is not, how men ſhould behaue themſelues toward God, but toward their brethren.

5. *Hugo* referreth it to the intention, no man knoweth with what intention his brother doth this or that: euerie man aboundeth in his owne ſenſe, *quando bona intentione facit, &c.* when he doth that which he doth with a good intention: But it is not a good intention that maketh a good action.

6. Not much vnlike is *Lyranus* ſenſe, *dimittatur propriæ conſcientiæ*, let him be left to his owne conſcience: and ſo *Chryſoſtome*, *vnicuiq; ſua mens ſatisfaciat*, let euerie one ſatisfie his owne minde: that no man doe any thing with a doubtfull conſcience: as *Beza* well obſerueth, it is not enough for a man, not to do againſt his conſcience, but his conſcience muſt be informed by the word of God.

7. Wherefore the meaning is, that euerie one ſhould be fully perſwaded in his owne mind, that that which he doth, *non pugnet cum verbo Dei*, be not againſt the word of God, *Pareus: & per obedientiam fidei in ſolius Dei verbum reſpiciant*, and by the obedience of faith let them onely looke vnto the word of God, *Gualter*: ſo alſo *Calvin*, *Beza*.

1. *Ob.* But how can contrarie acts be pleaſing vnto God: that both he which obſerueth the day, and he which obſerueth it not, ſhould be certainely perſwaded.

Anſw. In things which are directly forbidden to doe, or not to do a thing, cannot both pleaſe God: yet in things indifferent, both the doing and the omitting of a thing, may both be acceptable to God: ſo it be with a full perſwaſion.

2. *Obiect.* But how can one haue a full perſwaſion of his act in things indifferent, which are neither forbidden nor yet commanded in the word. *Anſ.* It ſufficeth in generall, that he be perſwaded and aſſured both of his perſon, that thorough Chriſt he is accepted of God, and of the act it ſelfe, that it is not diſpleaſing vnto God, while he followeth the generall rules, ſeeking the edifying of his brethren, & hauing reſpect vnto order and decencie.

3. *Obiect.* But it ſeemeth vnfit, that the Apoſtle ſhould require a firme reſolution, and perſwaſion of thoſe which were weake. *Anſw.* The Apoſtle ſaying, *Let euerie one be fully perſwaded in his mind*, both ſpeaketh to the ſtrong, that thereby they ſhould be further ſtirred vp to proceede in their firme reſolution, and to the weake, that they ſhould growe vnto ſuch a firme perſwaſion, and ſo of weake become ſtrong, *Pareus*: ſo alſo *Gorrhan* verie well, *in melius continuo proficiendo*, by profiting daily and growing toward perfection.

8. *Tolet* hath an other interpretation: let euerie one abound in his owne ſenſe, *perſuaſionis ſuæ terminos non tranſgrediatur*, let him not exceede the bounds of his owne perſwaſion: let euery one be contented with own his perſwaſion, and not prie into an others doings: but the Apoſtle as is before ſhewed, rather giueth a rule how a man ſhould informe his owne conſcience: as the Syrian interpreter well giueth the ſenſe, *in cognitione animæ ſuæ certus eſto*, let him be certaine in the knowlege of his owne mind.

Queſt. 12. *What it is to obſerue, or to take care of the day vnto the Lord:* firſt of the words and order.

1. The vulgar Latine, readeth onely the affirmatiue part of the ſentence, *qui ſapit diem*, he which is wiſe for the day, is wiſe to the Lord: but omitteth the negatiue part, *qui non ſapit, vel curat diem*, he which ſauoureth not, or careth not for the day, careth not for it to the Lord: which clauſe though it be omitted by *Origens* interpreter, and *Ambroſe* likewiſe, and *Auguſtine* hath it not, yet the auncient Greeke copies, which *Chryſoſtome*, *Theod. Oecum.* followe, haue both the clauſes, and ſo the Syrian interpreter readeth: *Eraſmus* would excuſe the omiſſion of this part, and helpe it thus, that he may be ſaid, *ſapere diem*, to be wiſe for the day, that maketh euerie day alike, and he alſo, which maketh difference betweene day and day: and ſo both are comprehended in one clauſe: but ſeeing in the next ſentence he maketh mention of eating or not eating, it ſeemeth better, that here alſo both ſhould be touched by the Apoſtle, the obſeruing and not obſerning of the day: and *Pet. Martyr* giueth an other reaſon, that if the Apoſtle ſhould not haue ſpoken alſo of the not obſeruing of the day, that it is done alſo to the Lord: *plus videretur infirmis tribuere*, he ſhould ſeeme to give more vnto the weake, which obſerued the day, then vnto the ſtrong, which did not.

2. *Erasmus* here obserueth, how the Apostle sometime speaketh of the strong in the first place, sometime of the weake: as v.3. *let him that eateth*, he first mentioneth the strong, but v.5. *one esteemeth a day, &c.* he beginneth first with the weake: but againe, v.6. *he that eateth, &c.* he doth giue the first place to the strong: hereof two reasons may be giuen, either from the manner of the Apostles speach, wherein he would obserue an order and *decorum*: he still beginneth with the affirmatiue part, as v.3. *he that eateth*, and v.6. *he that obserueth*, and then setteth downe the negatiue part, as opposite thereunto: the other reason is from the matter: he would not still giue the prioritie to the strong, that the weake should not take themselues too much abased.

Quest. 13. Of the sense and meaning of the former words, *He that obserueth, &c. obserueth it to the Lord.*

1. *Augustine* whom *Anselme* followeth retaining the former sense, he which obserueth the day, that is, is content onely, to iudge present things, doth vsurpe nothing that belongeth vnto God, as to take vpon him to iudge of the time to come: see this interpretation refused before, quest. 10.4.

2. *Haymo* thus interpreteth, he that iudgeth no day, that is, limiteth not vnto a sinner any time, but thinketh he may returne and haue forgiuenesse vpon any day, *cum Deo concordat*, agreeth or consenteth herein with God, who repelleth not a sinner at what time soeuer he returne vnto him: but this is not the Apostles meaning, who speaketh of the legall obseruation of dayes, as is shewed before, qu. 10.

3. Some will haue this to be the meaning: *Domini est iudicium, &c.* it belongeth vnto God to iudge, both him that obserueth, and him that obserueth not: as he said before, he standeth or falleth to his owne master, v.4. *Beza, Faius:* to the same purpose also *Tolet:* but the other part of the verse, *he that eateth, eateth to the Lord, and giueth God thanks*, sheweth that in the same sense it is taken here, to seeke to please God: and so *Origen* ioyneth *gratias agit*, he giueth thankes, to both these clauses, of obseruing the day, and of eating.

4. Some giue this sense, *he obserueth it to the Lord*, that is, pleaseth God, and therein sinneth not, *Osiander: approbatur Deo*, it is approoued of God, *Calvin:* But this is rather the Apostles conclusion, that both of them are acceptable to God in obseruing or not obseruing: which he proueth here from their end & intention: they do it for the Lords honour.

5. So then, this phrase, to *the Lord*, sheweth rather their minde and intention, and the ende, which they propose to themselues: they doe it, *propter Dominum*, for the Lord: *Chrysostom. ad honorem diuinum*, for Gods honour: *Lyranus, Pareus: à Deo pendet*, he dependeth of God, *Mart.* so that both the strong obserued not the day to the Lord, because they were perswaded by the libertie of the Gospell all dayes to be alike: and they which obserued the day thought therein they pleased God, because such obseruation of dayes was commanded by the lawe, which to obserue, they thought to be pleasing and acceptable vnto God; wherein notwithstanding they erred, but of ignorance and not of malice, as likewise in forbearing some meates.

Quest. 14. *How he that eateth not, is said to giue thankes.*

1. I omit *Origens* allegoricall sense, he that eateth all things, that is, *vniuersorum intelligentiam capiat*, hath the vnderstanding of all; giueth God thankes: and he which eateth not all things, *non habet omnem scientiam*, hath not the knowledge of all, yet giueth thanks for that knowledge which he hath: But it is euident, that the Apostle speaketh of the eating of meates, as v.2.3.

2. *Chrysostome* thinketh that the Apostle doth secretly taxe the Iudaizing Christian, who as long as he is addicted to the lawe, cannot render grace or thankes vnto God: for the Apostle saith, *Ye which are iustified by the Lawe, are fallen from grace*, Gal.5. But I cannot see, how this should be vnderstood to the disgrace of the beleeuing Iewe, seeing he saith as well the eating Gentile, as the not eating Iewe doe both giue thanks: and the Apostle in the other place, speaketh of grace in an other sense, of that which we receiue of God, here of grace or thankes giuen vnto God.

3. *Calvin* thinketh that all this must be pronounced in the *imperatiue* moode, as *let him obserue the day to the Lord, let him eate, or not eate to the Lord, let him giue thanks*: and so he doth not so much shew, *quid faciant*, what they doe, as *quid facere debeant*, what they ought to do: But the Apostle rather prooueth by this reason, taken from the end, that we ought not to iudge an other in these things, seeing both do propound to thēselues, the glorie of God.

4. *Am-*

4. *Ambroſe* thinketh that the Apoſtle ſpeaketh of faſting and perpetuall abſtinence: and ſo he that *eateth not, gineth thankes*, as *Origen* interpreteth, *pro fructu continentiæ*, for his continencie, that he can refraine: but the Apoſtle hath relation onely to the meats which were counted vncleane by the lawe, from the which ſome for conſcience of the lawe abſtained: therefore it is not that which they giue thankes for.

5. *Haymo* thinketh, that as he which eateth giueth thanks, *pro libertate veſcendi*, for his libertie giuen him to eate all things: ſo the Iewe giueth thankes for his abſtinence, *& pro notitia per legem*, and for his knowledge by the lawe from what meates he ſhould refraine: but the giuing of thankes is referred rather to the benefit of eating.

6. Wherefore as he which eateth all things, without any ſcruple of conſcience, giueth God thankes, *pro paſtu largiore*, for his more plentifull feeding: ſo he which eateth onely of ſome things, yea of herbes, giueth thankes alſo, *pro victu tenuiore*, for his food, though but ſlender: as the wiſeman preferreth a dinner of greene herbs with loue, and eaten in the feare of God, before a ſtalled oxe with hatred, Prou. 15.17.

7. But it will be obiected, that this ſeemeth not to be a good argument, he that eateth giueth God thankes, therefore he eateth to the Lord: for one may giue God thankes, even when he eateth and drinketh to gluttonie and drunkennes: the anſwear is, that he which eateth doth well, *ex parte cibi*, on the behalfe of the meate: which is ſanctified by giuing of thanks, as the Apoſtle ſaith, 1. Tim. 4.8. *that euerie creature is ſanctified by the word of God, and prayer*: But if any doe exceede in eating and drinking, the fault is not in the meate, as though he did eate any vncleane thing, but in the perſon that eateth.

Queſt. 15. *Whether S. Pauls defenſe (that he which doth or omitteth any thing in matters of religion, doth, or not doth it vnto God) be perpetuall.*

Here are diuerſe neceſſarie points to be conſidered for the ſolution of this queſtion: for if this doctrine of S. Paul were vniverſall and generall, that one ſhould not regard what an other doth, but euerie man ſhould be left vnto himſelfe, and that it were not lawfull to cenſure any ones doings, then many wicked perſons ſhould goe vncontrolled, and doe what they liſt: wherefore theſe conſiderations are here neceſſarie. 1. of what things the Apoſtle entreateth. 2. and of what manner of iudgement. 3. of what perſons he ſpeaketh. 4. in what time. 5. in what manner theſe things were done. 6. and to what ende.

1. Concerning the things, he ſpeaketh not of things in their owne nature good or euill, directly forbidde or commanded: but of things indifferent in themſelues, and ſuch as ſometime were commanded in the lawe, as abſtinence from ſome kind of meate, obſeruing of dayes: ſo *Chryſoſtome* well noteth, *ſed eum de dogmatis illi ſermo eſt, &c.* but when the Apoſtle ſpeaketh of points of doctrine, he is in an other tune: whoſoeuer ſhall teach otherwiſe, &c. is accurſed, Galat. 10.

2. The iudgement, and iudging one of an other, which the Apoſtle ſpeaketh againſt, is not ſo much the iudgment of the thing, which may be done with charitable moderation, as of the perſon, whom we muſt not take vpon vs to cenſure & condemne in ſuch things, *Beza*.

3. The Apoſtle ſpeaketh not of obſtinate and refractorie perſons, for to ſuch S. Paul would not haue giuen place at all: for though he cauſed Timothie to be circumciſed, for feare of offending the weake, Act. 16.1. yet would he not circumciſe *Titus*, leaſt he ſhould haue yeilded to the obſtinate and peruerſe in iudgement, Galat. 2.3. ſo *Chryſoſtome* ſaith, *novella erat adhuc Romanorum fides*, the faith of the Romanes was but yet young: and *neophytorum in gratiam iſta diſſerit*, he diſputeth thus for their ſakes which were newely planted in.

4. The time alſo muſt be conſidered, *nondum tempus erat*, it was not yet time, *Chryſoſtome*: ſo we are to diſtinguiſh of three times, the one vnder the lawe, when all theſe things were neceſſarie to be obſerued and kept of the Iewes, an other vnder the Goſpel publiſhed to the world, when all Iudaicall rites were as vnlawfull: then there was *tempus intermedium*, a time betweene both, when after Chriſt was aſcended, the commonwealth of the Iſraelites was yet ſtanding, and *Evangelium tanquam in cunabulis*, the Goſpell was as in the cradle, it was requiſite, that ſome thing ſhould be yeelded to the infirmitie of the Iewes for a while.

5. The maner was this: theſe things were obſerued, *ſine opinione neceſſitatis & meriti*, without opinion of neceſſitie or merit, *Oſi.* and *Calv.* well diſtinguiſheth here between, *obſeruatio*, the obſeruation it ſelfe, & *opinio*, the opinion conceiued thereof, which is ſuperſtitious: the other the Apoſtle tolerateth for a time in the weake, in reſpect of their infirmitie: but in the

stle to the *Colossians* c.2. Gal. c.4.c.5. he condemneth them which retained the ceremonies of the lawe with an opinion of necessitie: for Christ should profit them nothing, Gal.5.2. which were so superstitiously addicted to the legall rites and ceremonies.

6. The ende also maketh a great difference: for these eating or not eating, discerning meates, or not discerning, did both to the glorie of God: but they which either sought their owne glorie: as among the Galathians, that sought to get disciples vnto them, c.4.17. and to make a faire shewe in the flesh, c. 6. 2. were not at all to be borne with: so likewise the Popish festivals which are dedicated vnto the honour of Saints, and not of God, are not within the compasse of the Apostles rule here, *Gualter*.

Quest. 16. Of the coherence of these words, *none of vs liueth to himselfe*, v.7. &c.

1. *Chrysostome* thinketh that this saying is applyed onely to the weake, that it is impossible that God should contemne them, but that in convenient time, *ista correcturus sit*, he will amend those things and confirme them, because they liue, and die vnto him: and so there should be reference to the 4. ver. *God is able to make him stand.*

2. Some will haue it a confirmation of the former verse, why all our actions, should be directed to the glorie of God, because he is our Lord and Master: *Hyper. Martyr.*

3. *Tolet* maketh it an other reason of that saying, v.5. that euerie one should abound in his owne conscience, and not examine an others doings.

4. *Gualter* will haue it to be a reason taken from the generall ende of man; he was created vnto the glorie of God, and his we are, therefore all our actions must be referred to his glorie: and then he addeth, *non hærendum in cibis*, that we should not insist in meats, but seeke whether in our meates, or in any thing else to please God.

5. But it is rather a newe argument, to proove the thing in question, that one should not iudge or condemne an other, because they are the Lords seruants: and so it answereth to the 4. v. *he standeth or falleth to his owne Master: Beza, Gryneus, Faius:* and so he giueth the same reason of the second instance, concerning the obseruing or not obseruing of dayes, as he did of the other particular before, touching eating or not eating.

Quest. 17. *How we are saide to liue vnto the Lord.*

1. *Origen* vnderstandeth it of the spirituall life vnto righteousnes, and death vnto sinne: so we liue vnto God, because *novitas vitæ, &c. Christo reputatur*, the newnes of life is imputed vnto Christ, it is not of our selues: and *à Christo sumit mortis exemplum*, euery one from Christ taketh his example of dying, who died first vnto sinne: But in this sense *to liue and die*, should be in effect the same, for the death of sinne, is the life of righteousnesse: whereas the Apostle maketh a distribution of these two, *whether we liue, or die, &c.* and both of the dead, and the quicke.

2. *Chrysostome* vnderstandeth the Apostle to speake of euerlasting life and death, *vitam nostram diuitias, & mortem damnum existimat*, he counteth our life riches, and our death losse vnto himselfe: But seeing that *Chrysostome* confesseth, that in the next words, *whether we liue, or die, we are the Lords*, that *à morte fidei, ad mortem naturalem pertransit*, he passeth from the death of faith, to speake of the naturall death: the Apostle must be so vnderstood to speake of the naturall life before: for this argument thus hangeth together: either we liue and die vnto God, or vnto our selues, not vnto our selues, therefore vnto God.

3. There is also a ciuill life, and that of two kinds, either it is taken in the good part, as a man is said to liue vnto himselfe, that is, *sui iuris*, is a freeman, not at the command of an other: or in the euill, as they are said to liue vnto themselues, which liue priuately and separated from the societie of others, as single men, solitarie persons, the couetous, which both liue vnto themselues, not seeking the profit of any, and die vnto themselues, none haue any losse by their death: they haue neither wiues nor children to care for: but the Apostle meaneth not any such ciuill kind of life: he speaketh of the naturall life and death, taken after an Evangelicall sense, to liue, and die vnto the glorie of God.

4. *Haymo* in one sense would haue this especially to be vnderstood of Martyrs, which doe liue and die vnto God: who is glorified by their life and death: but the Apostle speaketh generally of all the faithfull, and not of Martyrs onely: as Reuel. 13.14. they are said to die in the Lord, which die in the faith of Christ.

5. Where-

5. Wherefore firſt it is agreed, that the Apoſtle ſpeaketh of the naturall life and death: and then in this ſenſe, *to liue vnto God*, comprehendeth theſe fowre things. 1. to acknowledge God to be our Lord, and that we are not our owne. 2. and therefore we muſt ſeeke to doe Gods will, and not our owne. 3. as we beginne with Gods will, ſo muſt we ende with his glorie, making it the ſcope of our whole life, and the actions thereof. 4. and in all our troubles and afflictions, we muſt put our truſt in God, and relie vpon his care, as one that care[illegible] vs: likewiſe to die vnto the Lord, is 1. to acknowledge, that as we receiued our life from him, ſo death commeth not without his ſending. 2. to take therefore patiently diſeaſes, and death it ſelfe, as ſent of God. 3. as in our life, ſo in our death, to glorifie God, and not to doe any thing whereby he might be diſhonoured. 4. to haue good hope and confidence in our death, that God will raiſe vs vp to life againe.

Queſt. 18. *How Chriſt by his dying and riſing againe, is ſaid to be Lord both of the dead and quicke.*

1. The Apoſte maketh mention of the death of Chriſt, his reſurrection, and life: by the firſt *acquiſivit dominium*, he purchaſed this dominion, by the ſecond, *occupavit*, he tooke poſſeſſion of this dominion.

2. And although Chriſt had purchaſed this dominion in his death, yet he had not the exerciſe of this dominion, vntill he was riſen againe: for it is one thing *Dominium eſſe*, to be a Lord, an other *dominari*, to haue rule; the one is, *per poteſtatem*, by his power, the other *per poteſtatis exercitionem*, by the exerciſing of this power: for by death was Chriſts ſoule ſeparated from his bodie, which till they were vnited againe, he could not exerciſe his dominion perfectly as man, *Tolet:* and then a thing is ſaid to be, when it is made manifeſt: by his reſurrection his power and conqueſt ouer death was made knowne: and ſo the *interlinear. gloſſ.* well interpreteth, *vt dominari intelligatur*, that he might be knowne to beare rule.

3. And the Apoſtle ſpeaketh not here 1. of that dominion which Chriſt hath as God, for that he had before, and ſhould haue exerciſed ſtill, though he had not died. 2. nor yet as *Origen* here reſolueth, is mention made of his death and life, becauſe Chriſt was an example of obedience vnto vs, how to liue vnto righteouſneſſe and die vnto ſinne, and therefore he is Lord of both: for this ſauoureth too much of Pelagianiſme, to make Chriſt an example onely by the imitation whereof, we ſhould learne to be mortified. 3. neither yet is his death mentioned, to ſhewe this dominion to be merited, for Chriſt merited not at all for himſelfe, as ſhall be ſhewed among the controverſies, contr. 8. 4. but onely that dominion is ſignified, which Chriſt purchaſed, in redeeming vs by death, as man: As God he had an vniuerſall dominion, but as man he hath a particular dominion and right ouer vs, as his inheritance purchaſed by his blood.

4. Ouer the dead, and the quicke. 1. *Origen* vnderſtandeth the ſpirituall life and death: but the Apoſtle ſpeaketh of the naturall, as Chriſt truely died and roſe againe. 2. the dead are ſet before the quicke, to ſhewe Chriſts vniuerſall dominion, not onely ouer the then liuing, but euen ouer the dead alſo that had beene liuing before, *Pareus.* 3. and he mentioneth the liuing, leaſt it might be thought, that the iudgement onely in the world to come of the dead, was committed vnto Chriſt; and not of the liuing here, *Gorrhan, Hugo.* 4. and whereas our Bleſſed Sauiour ſaith, Matth. 22. *That he is not the God of the dead*, and the Apoſtle here ſaith, *that he might be Lord of the dead and quicke:* they are not contrarie the one to the other: for in the one place, they are ſaid to be dead according to the Sadduces ſenſe, that had no beeing at all, but were vtterly periſhed and extinct both in bodie and ſoule, of ſuch the Lord is not God: for he is not a God of that which is not, *Martyr:* as he is not their God, as they are dead, but as he purpoſeth to raiſe them to life againe: but here by the dead the Apoſtle vnderſtandeth them, that are aliue in ſoule though dead in bodie. 5. *Chryſoſtome* addeth that the Apoſtle here, *Iudaizantem pudefacit*, doth ſhame him, that did *Iudaize:* that ſeeing Chriſt had done ſo great things, in dying and riſing again for them, they ſhould not be ſo vnthankfull, *vt ad legem recurrerent*, as to runne vnto the law againe.

Queſt. 13. *Of the tribunall ſeate of Chriſt, what it is, and of other circumſtances of the day of iudgement.*

Here *Origen* hath a wittie diſcourſe of the day of iudgement, and the manner thereof: wherein ſome things he ſaith well, and he miſſeth as his manner is in other: the ſumme is this, which ſhall be reduced to theſe three heads, which are confuſedly there handled, and ſhuffled together. 1. who ſhall iudge. 2. in what manner. 3. who ſhall be iudged.

1. Christ shall be the Iudge, as here it is called the tribunall seat of God: and whereas to the Corinth. 2.ep.5.10. it is named the throne or tribunall seat of Christ, thence is it gathered, that there is the same tribunall of Christ, and God, as Christ saith in the Gospell, all which the father hath, is mine: but if any thinke there is any difference to be made between these two, it may be this: the name of Christ properly, *est iudicium verbi in carne positi*, signifieth the word placed in our flesh: that then is the tribunall seat of Christ, wherein he sitteth, till he haue put downe all his enemies vnder his feete, and perfectly reconciled the world, and gathered together all that shall be conuerted, then shall he deliuer vp the kingdome to his father, and then shall it be the tribunall seate of God, &c. But here *Origen* somewhat misseth: for beside that in both places it is called, the tribunall of Christ, this tribunall of Christ, is the seat of iudgement, wherein Christ shall sit and iudge in the last day, not as God onely, but as God, and man: and after this iudgement finished, though Christ shall not raigne in that manner, as nowe he doth, because all his enemies shall be subdued, yet he shall haue a celestiall kingdome still, and the same to continue for euer, though not to be administred in that manner, as it is now in his Church.

2. Touching the manner: here an allusion is made vnto the tribunall seates of terrene iudges, who sit aloft in their throne, *ne lateant conspectui, &c.* that nothing be hid from their sight, either touching the punishment of the guiltie, and clearing of the innocent: so nothing shall be hid vnto that supreame Iudge in that day: but all things shall be manifested vnto him, euen the secrets of the conscience, not onely vnto God, but *vniuersæ creaturæ rationabili*, to euery reasonable creature: the Angels shall read the booke of conscience, which then shall be vnfolded: *atq; ita criminum nostrorum in quibus nunc vnum saltem testem pati confundimur, &c.* and so of our sinnes, whereof we are now ashamed to haue our witnes, we shall then haue the innumerable companies of Angels witnesses, &c. This is true, that there is nothing now so hid and secret, euen the thoughts of our hearts, which shall not then be made manifest, for God shall discouer mens secret thoughts, and acts: but the Angels shall not then reade the bookes of the conscience of themselues, as knowers of the heart, but first discouered and vnfolded by Christ.

3. *Origen* also in the same place touching those which shall be iudged, mooueth this doubt, how euerie one is said to be iudged according to their workes, 2. Cor. 5. 10. seeing there is no man but hath both good workes and bad: to this doubt he supposeth two answears. 1. that some may be imagined to be so good, that no euill be found in them, some so euill that no good hath place in them: but this he refuseth, for neither is any so perfectly good, nor yet so absolutely euill, no not Iudas, that is void of all goodnes. 2. and to say, that one and the same man shall goe to paradise for his good workes, and to hell for his euill, is more vnreasonable. 3. so then he concludeth and insisteth vpon this answear, that there is no good accounted in them, *vbi præponderant mala*, in whom the euill things doe weigh downe in number, nor yet any euill in them, *in quibus præponderant bona*; in whom the good things are more in weight and number: but this is no sufficient answear neither: for euen in the Saints, their sinnes are more in number then their good workes: as Iob saith, If God should call him to account, he was not able to answear him one thing of a thousand, Iob. 9.2. 4. wherefore, God shall iudge men according to their workes, not the quantitie and number of them, but the qualitie, whether the good things which they doe, proceede from a liuely faith: and the euill which they commit, be done rather of infirmitie and weaknes, then of wilfulnes and obstinacie: and wherein they fayle, if they are restored by repentance, which is the most speciall worke of faith.

Quest. 20. *Whether the saying of the Prophet alleadged, v. 11. be rightly cited by the Apostle.*

There appeareth a twofold difference betweene the Prophets words as they doe stand in the prophecie, and as they are here cited by the Apostle, both as touching the words & sense.

1. Isay saith, 45.23. *I haue sworne by my selfe:* but here the Apostle, *I liue saith the Lord:* but this in effect is all one, for whereas the Prophet saith, God hath sworne, the Apostle setteth downe the forme of Gods oath, who because he hath not a greater to sweare by, sweareth by himselfe, and whereas the Apostle saith, *euerie tongue shall sweare by me*, the Apostle following the *Septuagint* saith, *euerie tongue shall confesse*, which is a consequent of the other, for he that sweareth confesseth God, and calleth him to witnesse, and to be a iudge against him that sweareth falsely.

2. Concer-

2. Concerning the ſenſe: that which is there generally ſpoken of God, is here particularly applied vnto Chriſt: for beſide that the glorie which is due vnto the Godhead, belongeth vnto the perſon of Chriſt, as beeing one God with his father: theſe reaſons may be giuen of the particular application of this place vnto Chriſt. 1. becauſe the Apoſtle maketh ſpeciall mention of his perſon, and vpon this occaſion, that which is common to him with the father and the holy Ghoſt, is ſpecially applied to Chriſt. 2. becauſe that Chriſt ſeemed by his death to be abaſed, this is inſerted, to ſhew, that there was no imminution or decreaſe by that his humiliation, and abaſing in his humane nature of his diuine glorie at all. 3. becauſe mention is here made of iudgement, which is committed to Chriſt, this place is ſpecially applied to him, who is appointed to be iudge of the world: ſee *Iunius* further, *parallel.* 25. *lib.* 2.

21. Queſt. *When this propheſie ſhall be fulfilled, that euery tongue ſhall confeſſe vnto God,* v. 11.

1. *Haymo* vnderſtandeth it onely of the elect, not of the wicked, for the praiſe of God becommeth not their mouth: but the Apoſtle by this Scripture prooueth that which he ſaid before, *we ſhall all appeare before the iudgement ſeat of Chriſt*: this then is ſpoken generally of all.

2. *Gorrhan*, following the *interlin. gloſſe*, referreth it to the inward conſcience, which is one and the ſame in euery one: and ſo he obſerueth three things here in this great Iudge; his *eternitie*, (*I liue*,) his *generall power*, euery knee ſhall bow, and his *infallibilitie* for knowledge, the very conſcience ſhall confeſſe him: but it is euident that the Apoſtle ſpeaketh not onely of the internall, but of the externall confeſſion; becauſe the Prophet ſaith, whence this ſentence is taken, *euery tongue ſhall ſweare.*

3. Some thinke this is a propheſie of the calling of the Gentiles, that then euery tongue ſhould confeſſe, *Bullin.* but the Apoſtle ſpeaketh not of all ſorts & kinds of men in generall, but of euery one in particular: as it followeth in the next verſe, Euery one of vs ſhall giue account for himſelfe.

4. Wherefore, although this propheſie is in part fulfilled in this life, for both the faithfull doe publikely profeſſe the name of Chriſt in the world now, and euen the wicked are many times forced to acknowledge Gods iuſtice; yet it ſhall not fully be accompliſhed vntill Chriſt come in the clouds, when all fleſh ſhall appeare before Chriſt, and euen the wicked in that day, will they, nill they, ſhall be forced to acknowledge Chriſt to be their Iudge, when they ſhall wiſh the hills to fall and couer them from his preſence, Reuel. 6. ſo then although we ſee not all things now ſubdued to Chriſt, Hebr. 2. 8. yet when the laſt enemie is deſtroied, which is death, then all things ſhall be ſubdued vnto him, when he ſhall haue deliuered vp the kingdome to his father, 1. Cor. 15. 27, 28.

22. Queſt. *Whether euery one ſhall giue account for himſelfe, and appeare before Chriſts iudgement ſeat,* v. 12.

1. *Obiect.* Paſtors which are ſet ouer mens ſoules, ſhall giue account for them, Heb. 13. 17. therefore not euery one for himſelfe. *Anſ.* It followeth not, for ſome ſhall giue account both for themſelues, and others, as Paſtors, ſome for themſelues onely, as euery particular perſon: and the Paſtor ſhall not anſwer for others, as in their place, and as they are their owne proper faults, for ſo they ſhall anſwer for them, euery one for himſelfe; but for their negligence, and want of care, whereby they ſuffered their ſheepe and flocke to miſcarrie.

2. *Obiect.* The faithfull ſhall not be iudged at all: Ioh. 3. 18. *He that beleeueth in him, ſhall not be iudged. Anſ.* There is *iudicium condemnationis*, a iudgement of condemnation, and ſo onely they which beleeue not ſhall be iudged, which either had no faith at all, or loſt that which they had; and there is *iudicium retributionis*, a iudgement of retribution, and ſo all generally ſhall be iudged, the righteous vnto life, and the wicked vnto condemnation, *Lyran.* but in that place rather the meaning is, *he that beleeueth, ſhall not be condemned.*

3. *Obiect.* The Pſalmiſt ſaith, The wicked ſhall not ſtand in iudgement, Pſal. 1. then euery one ſhall not giue account at that day. *Hugo* here anſwereth by this diſtinction, that there is *iudicium condemnationis*, a iudgement of condemnation, and *iudicium diſputationis*, a iudgement of ſcanning and diſceptation: the vnbeleeuers vnderſtood there by the wicked, ſhall ſtand in the firſt iudgement, not in the ſecond: there iniquitie is ſo notorious, that it needs no ſcanning or diſcuſſing: but thoſe which were beleeuers, and yet were euill liuers,

ſhall haue the other iudgement, they ſhall be ſifted, and their ſinnes examined. But this is no ſufficient anſwer. 1. for in the day of iudgement, all thoſe which ſhall be condemned, ſhall haue their ſinnes obiected againſt them, their owne conſciences accuſing them, as is ſet forth in that forme of iudiciall proceeding deſcribed by our bleſſed Sauiour, Matth. 25. all the goats at the left hand, ſhall haue their ſinnes laid vnto their charge. 2. neither is the ſcanning and diſcuſſing of their ſinnes properly a iudgement, but an euidence and preparing vnto iudgement, when the definitive ſentence is giuen. 3. in that place of the Pſalme, by *not ſtanding vp in iudgement*, is not meant, their not appearing, but the manner, that they ſhall not ſtand forth with boldnes, as the faithfull ſhall, but with heauie and caſt-downe countenance, wiſhing that any thing might hide them from the preſence of him which ſitteth vpon the throne, Reuel. 6. 16. whereas the righteous ſhall ſtand forth boldly, as the Prophet ſaith, Iſa. 8. 18. *Behold, here am I, and the children which thou haſt giuen me.*

23. Queſt. *Of ſcandals and offences, the occaſion and diuers kinds thereof*, v. 13.

1. *Chryſoſtome* thinketh that the Apoſtle, ſaying, *let no man put a ſtumbling blocke, or occaſion of falling before his brother*, doth admoniſh hereby both the ſtrong and the weake, for as the one might be offended with an others eating, ſo the other with his not eating: but the weake properly are ſaid to be offended, not the ſtrong.

2. Some take theſe for both one, *offence*, προσκόμμα, and *ſcandale*, σκάνδαλον: as *Origen* thinketh it is ſo called, when any thing is found in the way, whereat *pedes offenduntur, &c.* the feete of the walkers doe ſtumble or are offended: ſo the *Syrian* interpreter vſeth here but one word to expreſſe both: ſome take the firſt to be the greater; as an offence they will haue to be the occaſion *culpæ mortalis*, of a mortall, or deadly ſinne, the ſcandall *venialis*, of a leſſe or veniall ſinne, *Gorrhan. M. Beza* inclineth to this opinion, taking the firſt to be the worſt: ſo the *Geneva* tranſlation interpreteth the firſt, *an occaſion to fall*, the latter, a ſtumbling blocke: but this difference rather may be made, that an offence is, as when one *impingit ſed non corruit*, ſtumbleth, but falleth not: a ſcandall is, *cum impingit cum ruina*, when one ſtumbleth and falleth: ſo the leſſe offence is, when one is grieued and troubled, but not altogether diſcouraged: the greater, called a ſcandall, when one is ſo offended, that he falleth away quite from the faith, *Parens, Tolet:* but yet this difference is not perpetuall: theſe words are for the moſt part confounded in vſe, and one taken for an other.

3. A ſcandall or offence is ſeene in things good, or euill, or indifferent: in good things none are offended but the wicked, as *Tertullian* ſaith, *res bonæ neminem ſcandalizant niſi malam mentem*, good things doe ſcandalize none but ſuch minds as are euill; as the Phariſies were offended at Chriſts works; ſuch a ſcandall is to be contemned; neither are good things to be omitted becauſe of ſuch ſcandals: in euill things men are offended, when as they are encouraged by the euill examples of others to doe the like; and theſe offences are in any wiſe to be auoided; in things indifferent, if any be offended of ignorance and infirmitie, as in the eating of meates, we muſt forbeare, and not giue offence, as the Apoſtle ſaith here, but if of malice and wilfulnes they are offended, ſuch offences are not to be regarded.

4. And there are three kind of perſons, that may be offended, the good and faithfull, the euill, and the weake betweene both; the good are offended and grieued when they ſee euill committed, the euill are offended at good things, the weake at the vſe of things indifferent; the firſt and the third offences we muſt ſhunne, as S. Paul ſaith, *Giue none offence, neither to the Iew, nor the Grecian, nor to the Church of God*, 1. Cor. 10. 32. that is, neither to the weake nor to the ſtrong.

5. There are two kind of ſcandals, there is *datum vel acceptum*, giuen, or taken and not giuen; offence is giuen, when either a word or deede, good or euill, or a thing indifferent, but vnſeaſonably vſed, is ſo committed and done, that an other is thereby made worſe; of ſuch offences it is ſaide, *Woe vnto him by whome offences commeth*: an offence *taken*, and not giuen, is when any thing in it ſelfe good, or indifferent beeing vſed tempeſtiuely and in ſeaſon, turneth to the euill of him, which by his owne fault is thereby made worſe; theſe kind of offences neede not trouble vs; the firſt is called *ſcandalum actiuum*, an actiue ſcandall, the other *paſſiuum*, paſſiue.

6. Here *Lyranus* putteth the queſtion, how farre ſpirituall things and temporall are to be left and diſmiſſed for feare of ſcandall; and thus he determineth; things ſpirituall, are either ſuch as are ſimply neceſſarie to ſaluation, which to omit were deadly ſinne, and ſuch things

things muſt not in any caſe be omitted; as to preach the Goſpel, to exerciſe our faith by good works: ſome ſpirituall things are not ſo neceſſarie of themſelues, but are vſed as helps; which may be omitted to auoide offence, if it be *ex ignorantia*, of ignorance, not of malice; as *Auguſtine* putteth the caſe, of forbearing to vſe Eccleſiaſticall diſcipline, when *tendit in periculum ſchiſmatis*, it tendeth to danger of a ſchiſme: ſo temporall things, are either our owne, and ſo they muſt giue place to ſcandall and offence, if it be of ignorance; or they are not our owne, but committed to our truſt, which truſt we muſt not deceiue, though it be with the ſcandall and offence of others.

7. *Pererius* knitteth together theſe three diſtinctions before ſeuerally handled. 1. of the thing wherein offence is giuen, which is either good, and therein we are to contemne all ſcandall and offence: or euill in deede, or in ſhew and appearance, as in the vndiſcreete vſe of things indifferent, and in theſe we muſt be carefull not to offend. 2. of the perſons, to whome offence is giuen, who are either men ſeparated and diuided from the Church, as heretikes, to whome we muſt giue no way at all, in the vſe of things indifferent, or they are the weake, who for a time are tolerated and borne with in the Church, and theſe muſt not be offended. 3. of the manner of offence, or ſcandall: which is either *ex malicia*, of malice, when one will not be perſwaded, but continueth wilfull and obſtinate, or it is *ex ignorantia*, of ignorance, and it is called *ſcandalum puſillorum*, the ſcandall of the little ones: and they muſt not be contemned, as our bleſſed Sauiour ſaith, Matth. 18.10. *See that ye deſpiſe not one of theſe little ones.*

24. Queſt. *Of the occaſion of theſe words*, v.14. *I know and am perſwaded, &c. and of the meaning thereof.*

1. For the occaſion. 1. *Chryſoſtome* thinketh, that as hetherto the Apoſtle ſeemed to find fault with the ſtrong, which iudged their weake brethren, now he beginneth to inſtruct the conſcience of the weake: but it appeareth by the words following, v.15. that the Apoſtle ſtill exhorteth the ſtrong not to giue any occaſion of offence to the weake; and ſo *Lyranus* well obſerueth, that as hetherto he mooued them not to contemne their brethren, ſo now not to ſcandalize or offend them. 2. *Gorrhan* thinketh the Apoſtle doth here expound himſelfe, why before v.13. he bid them to giue no occaſion of ſtumbling or falling: not that the eating of meate is euill in it ſelfe, but becauſe of the opinion of the weake. 3. But the Apoſtle rather meeteth here with an obiection, which might be made in the perſon of the ſtrong, that he was for his part well perſwaded in Chriſt, that nothing was of it ſelfe vncleane, howſoeuer it might be to others: the Apoſtle graunting all this, yet will haue the ſtronger to forbeare eating, leaſt they might grieue the tender conſcience of the weake brethren.

2. *I know and am perſwaded, &c.* The word is πέπεισμαι, I am aſſured, certen, or perſwaded: *Pererius* here taketh occaſion to ſhew, that this word in Scripture doth not alwaies ſignifie *certitudinem fidei diuinæ*, a diuine certentie of faith, *ſed probabilem perſwaſionem*, but a probable perſwaſion: as the Apoſtle ſaith of the Hebrewes, c.6.9. *We haue perſwaded our ſelues better things of you:* and in this epiſtle, c.13.14. *I am perſwaded of you that ye are full of goodnes:* S.Paul did not thus beleeue of others, *fide diuina*, by a diuine faith, &c. thus *Perer.diſput.1.numer.1.*

Contra. 1. Though it might be admitted, that S.Paul by reuelation of the ſpirit might know and diſcerne what was in others: as he would pronounce of ſome, that their names were written in the booke of life, Philip.4.3. 2. yet will we not inſiſt vpon this, but denie the argument rather, that becauſe this word, *I am perſwaded*, ſometime ſignifieth a coniecturall and probable perſwaſion onely, that it ſhould therefore ſo be taken alwaies: for though we can not haue a coniecturall hope and perſwaſion of an others ſaluation, as beeing grounded vpon an opinion onely; yet one may attaine to a certaine perſwaſion of his owne ſtate, ſuch as grounded vpon knowledge: as here the Apoſtle ioyneth both together, *I know, and am perſwaded:* and it is the ſame, which before was expreſſed by the word πληροφορέω, to be fully aſſured and perſwaded, v.5.

3. *Thorough the Lord Ieſus.* 1. ſome referre theſe words to the ſentence following, that *thorough, or in the Lord Ieſus nothing is vncleane in it ſelfe:* becauſe Chriſt by his comming hath abrogated the ceremonies of Moſes law, who made ſome meates cleane, ſome vncleane, *Martyr, Bullinger:* but neither by Moſes law were any meates counted vncleane in themſelues, that is, by their nature, therefore this clauſe is better ioyned with the former words,

words, *I know and am perſwaded by the Lord Ieſus:* ſo *Chryſoſtome, ab illo doctus*, as taught of him: *non eſt humanæ cogitationis iſta ſententia*, this that I ſay is not an humane thought, but I am taught it by Chriſt.

4. *Nothing common:* ſo the word κοινὸν ſignifieth. 1. *Origen* thinketh, that meates were called common and vncleane, becauſe men did eate them, whoſe minde beeing polluted with many ſinnes, and made the habitation of many vncleane ſpirits, was made common, and ſo the meates were defiled, and made common. 2. but *Haymo* ſaith that thoſe meates were called common, *quibus gentes communiter vtebantur*, which were commonly vſed by the Gentiles, beeing prohibited to the Iewes by the law: as veſſels which were conſecrated to the vſe of the Temple were holy, other were common and profane: and the reaſon of that appellation, *profanum*, profane, is this, as if it were *porro fanum*, that is, farre off from the vſe of the temple. So then *common*, is as much as to ſay *vncleane*, as it is interpreted, Act.10.14.

5. *Nothing is common by it ſelfe.* 1. The vulgar Latin readeth, *per ipſum*, by him, that is Chriſt: and two ſenſes are made of it; either *poſt aduentum*, after his comming, for he tooke away the legall difference of meates, and other ceremonies, *Tolet, Perer.* or by him in the creation, becauſe all things which were created, ſeemed good, *Lyran. Gorrhan.* but although *Ambroſe* doe follow this ſenſe, that by the benefit of Chriſt, no meate is now vncleane, yet this reading is not agreeable to the originall; the word is ἑαυτῷ, by it ſelfe, with an aſpiration, not αὐτῷ, himſelfe. 2. wherefore the Greeke interpreters doe better read, *per ſe*, by it ſelfe; as *Chryſoſtome, Theophylact*, and *Origen* giueth this ſenſe, *by it ſelfe*, that is, *natura ſui*, by it nature: the Apoſtles meaning is, that no kind of meate by it ſelfe was vncleane in the nature thereof: againſt the opinion of the *Manichees*, that ſimply condemned meats, as euill by their nature and creation.

25. Queſt. *How nothing is ſaid to be vncleane of it ſelfe*, v.14.

1. Nothing of it ſelfe, in the nature thereof, as it was created of God, is vncleane, which was the wicked hereſie of the *Manichees*, who abſtained from eating of fleſh, egges, milke, wine, becauſe they ſaide it was *fel principis tenebrarum*, the gall of the Prince of darknes: *Auguſt. lib. de hæreſ.* and their wicked aſſertion further was, *quod carnes diabolus operetur faculenta materia mali*, that the deuill made fleſh of the ſtinking matter of euill: and ſo they blaſphemed the Creator himſelfe, to whom euery thing ſeemed good which he made: ſee *Aug. lib.30.cont. Manich.c.5.6.*

2. Neither are meates vncleane, as wicked *Marcion* held, that they which did eat things that had life, were guiltie, *tanquam qui comedunt animas*, as if they did eate and deuoure ſoules: *hæreſ.42.* thoſe heretikes two waies did thinke fleſh in it ſelfe vncleane, becauſe they were made of an euill matter by the deuill, and in reſpect of the life and ſoule which was in them, which they imagined likewiſe to be deuoured.

3. Neither yet is it to be denied, but that ſome meates are vncleane and hurtfull, *phyſice*, naturally, as vnfit for the nouriſhment of the bodie, as are all kind of venemous things, but not *ethice*, morally; as though it were ſinne to eate meate, as a thing vncleane of it ſelfe.

4. Yet though meate be not thus vncleane of it ſelfe, and in it owne nature; yet it may be ſaid to be vncleane in reſpect of man. 1. generally by reaſon of mans fall, which brought a curſe vpon the creatures: from the which vncleanenes it is purified and ſanctified by the word of God and praier, as the Apoſtle ſaith, 1.Tim.4.8. 2. there is beſide a particular vncleannes in reſpect of him, who abuſeth meates to riot and exceſſe, in which ſenſe the Apoſtle ſaith, *To the defiled and vnbeleeuing, nothing is pure*, Tit.1.15. ſo *Origen* ſaith, *videndum eſt, non ſolum quali, ſed quanto cibo, & quo in tempore, &c.* we muſt ſee, not onely what manner of meate, but how much, and in what time we doe eate: for by this meanes, thoſe things which were cleane in themſelues, were vncleane vnto the defiled and vnbeleeuers. 3. ſome meates were counted vncleane by the law, which difference continued as long as Moſes law was in force, but now it is taken away by the libertie of the Goſpel. 4. and a thing is counted vncleane in reſpect of the opinion of the vſe: that to him, that thinketh any thing vncleane, to him it is vncleane, as here the Apoſtle ſaith: which muſt be vnderſtood, as long as he remaineth in that opinion.

26. Queſt. *Of the legall difference of meates, why it was commanded.*

There were diuers ends of that legall prohibition, and reſtraint. 1. it was partly *ciuill*, that

that by this meanes God might invre his people to obedience, *Ambroſ.* 2. and partly morall, to teach them temperance, who otherwiſe were a ſtiffnecked people, and too much addicted to their appetite, *Chryſoſt.* 3. it was alſo *phyſicall* and *naturall*, that for the auoiding of diſeaſes, whereunto they were much ſubiect in that climate, which might proceed of the varietie of vnholeſome meates, and for the better preſeruation of their health, they were commanded to make this difference. 4. there was a ceremoniall ende, that the Iewes by this their abſtinence and choice of meates might be diſcerned from the profane Gentiles, who made no ſuch difference. 5. and beſide there was a myſticall vſe, that by this legall difference of cleane meates and vncleane, they might be put in mind of their ſpirituall cleannes in bodie and ſoule: ſo *Auguſtine* ſaith, that the Iewes abſtained from ſome meates, *non cibos damnandi, ſed ſignificandi gratia*, not for the condemning of meates, but for ſignification ſake. 6. now after that the law was abrogated, there was ſtill retained ſome difference of meates, as the Apoſtle enioyned the newly conuerted Gentiles to abſtaine from ſtrangled and blood, to retaine concord and peace betweene the conuerted Gentiles and Iewes, which abhorred ſuch meates, as were forbidden by the law: but this prohibition continued onely for a time, vntill the Goſpel was more publikely receiued, and the beleeuing Iewes better confirmed. 7. but meates are not refrained, but onely *propter corporis caſtigationem*, for the chaſtiſing and taming of the fleſh.

27. Queſt. *Of the manner how meates are ſanctified and made cleane.*

Becauſe the Apoſtle here ſpeaketh of meates how they are cleane, how vncleane, *Origen* doth parallel this place with that, 1.Tim.4.5. *It is ſanctified by the word of God, and prayer.*

1. The Rhemiſts thinke, that this is not vnderſtood of the vulgar and common benediction of meates and drinkes, but of ſanctifying and applying them to an higher vſe, euen for ſpirituall benefits: *annot.* 11. as they haue their hallowed bread, water, ſalt, and ſuch things, which they vſe in the ſeruice of God. But 1. it is euident that the Apoſtle ſpeaketh there of the ſanctifying of meates for our ordinarie vſe, and receiuing of them. 2. and ſeeing the word of God is requiſite vnto ſanctification, ſuch hallowing of creatures, hauing no warrant in the word, is but a ſuperſtitious inuention.

2. Neither is it to be thought, that the meates thus ſanctified, haue a kind of inherent holines infuſed into them, which ſeemeth to haue beene the opinion of *Origen*, who compareth the ſanctifying of them, vnto the napkins and partlets, which were taken from Saint Pauls bodie, *tantum ſanctificationis acceperunt, &c.* they receiued ſuch ſanctification, as that beeing applied to the ſicke, they healed their diſeaſes. But 1. there is great difference to be made betweene an ordinarie ſanctifying of a thing to a continuall and perpetuall vſe, as of meates and drinkes, and of an extraordinarie ſanctifying by miracle, as was in theſe partlets: it was an extraordinarie worke at that time for the confirmation of their faith. 2. neither was this vertue in theſe napkins, but in S.Paul, who had that gift to worke miracles both preſent, and abſent: as when Eliſha ſmote and diuided the waters with Elias mantle, the vertue was not in the garment, for then he needed not to haue ſmitten but once, but he calleth for the God of Elias: ſo it is ſaid there, Act. 19. that *God wrought no ſmall miracles by the hands of Paul:* it was Paul then that wrought them, not the napkins.

3. Nor yet is this ſanctification vnderſtood of the reading of certaine leſſons out of the Scriptures in the time of eating, as ſome thinke, *Perer. numer.* 5. which indeede is a commendable vſe: ſee *Auguſt. epiſt.* 109. and *Baſil. epiſt. 9. ad Gregor.* much leſſe is this to ſanctifie meates, *conceptis ex verbo dei ſententys, &c.* to pronounce and conceiue a certaine forme of words and ſentences out of Scripture, euen the bread and meate: *Bulling.* as the Papiſts hold that with ſpeaking fiue words ouer the bread and wine in the Euchariſt, they can make the bodie of Chriſt: for it is not the ſound or ſyllables of the word pronounced, that ſanctifie, but faith which is grounded vpon the word: *non quod dicitur, ſed quod creditur*, not that which is ſaide, but that which is beleeued, ſanctifieth: and ſo *Origen* well obſerueth here, *per orationem non cuiuſcunq; ſanctificantur, &c.* they are not ſanctified by the praier of euery one, but of them which lift vp pure hands without wrath and doubting, which praied in faith.

4. Some by *ſanctifying* vnderſtand the preſeruing of the meate from the power of the deuill, *qui ſolebat ſe cibis, odoribus, ſaporibus, immiſcere*, which was wont to inſinuate himſelfe, and creepe as it were into the meates, ſmells, and taſts: as *Auguſtine* ſheweth, *lib.* 4. *de civit.*

civit.dei.c. 15. and *Gregor.lib.*1. *dialog.c.* 4. telleth of a certaine Nunne, which was poſſeſſed with a deuill, by eating of lettice not bleſſed: thus *Pererius numer.6.* and *Gorrhan* following the *interlin.gloſſe, ne diabolus per eum noceat*, leaſt the deuill hurt by the meates: and hereupon the Papiſts vſe to ſigne their meates with the ſigne of the croſſe, to chaſe away the deuill from their meates: for other kind of giuing thanks among them is but ſieldome and ſlenderly vſed. But as I denie not, but that ſome times the deuil may haue that power, where it pleaſeth God ſo to permit, to enter into mens bodies by meates as without, which was more vſually ſeene in thoſe firſt ages of the Church, while the gift of miracles yet continued: yet this is not vſuall, for then the greater part of the world, which receiue their meate without ſuch thankſgiuing, ſhould be poſſeſſed of the deuill: the Apoſtle then meaneth not any ſuch ſanctifying: much leſſe by the ſigne of the croſſe, which is but a toy to chaſe away the deuill: who is no otherwiſe ouercome, then by reſiſting him by faith. In deede thus the deuill may worke by meates, to tempt men by the abuſe thereof to drunkennes, and luſt, which his tentations are preuented, by the ſober and godly vſe of the creatures receiued with thankſgiuing.

5. And by the *word* with *Lyranus* to vnderſtand Chriſt, the word of God incarnate, who ſanctifieth *efficiendo*, by effecting, and working, as prayer doth *impetrando*, by obtaining, it is ſomewhat hard: for Chriſt himſelfe, when he brake bread, gaue thanks, himſelfe beeing this word: the word here then ſignifieth not Chriſt: but it muſt be vnderſtood in that ſenſe, as our Sauiour ſaith, *Man liueth not by bread, but by euery word that proceedeth out of the mouth of God*, Matth.4.4. that is, by the power & bleſſing of God giuing ſtrength vnto the creature to nouriſh.

6. Neither by this ſanctifying word, doe we vnderſtand *ſermonem, qui eſt in gratiarum actione*, the ſpeach which is vſed in giuing of thanks, as the Greeke *ſcholia* interpreter: for giuing of thanks is a kind of praier: but the word and praier are here two diſtinct things: and praier goeth before meate, and giuing of thanks after, it ſhould not therefore be ſet before praier, as here the Apoſtle ſaith, *by the word and praier.*

7. By the word of God then we vnderſtand, *conſilium & inſtitutum Dei*, the counſell, will, and inſtitution of God, *Bulling.* which comprehendeth theſe foure things: 1. knowledge, that in the beginning God created all things for mans vſe, and that nothing is of it ſelfe vncleane. 2. faith to beleeue, that we are of the number of the faithfull, to whome the libertie of vſing the creatures of God with a good conſcience is reſtoared in Chriſt once loſt in Adam: *Beza, annot.*1. *Timoth.*4.5. 3. *iudgement*, that although ſometime in the law there was a difference betweene cleane and vncleane meates, yet now vnder the Goſpel it is pronounced, *omnia pura puris*, all things to be pure to the pure: *Bulling.* 4. the commandement of Chriſt, *ex cuius mandato panem quotidianum petimus*, by whoſe appointment we doe aske our daily bread, as we are taught in the Lords praier: and thus much by the way of this queſtion.

28. Queſt. *Why ones opinion and iudgement maketh that vncleane, which is not: and whether an erroneous cuſtome bindeth.*

v. 14. *To him that iudgeth any thing vncleane, to him it is vncleane.* 1. The reaſon hereof is, becauſe the goodnes or badnes of an action, is eſteemed by the will and affection of the doer: now he which thinketh a thing to be euill, and yet doth it, it ſheweth, that ſuch an one, hath *deliberatam peccandi voluntatem*, a deliberate minde and purpoſe to ſinne.

2. But here certaine conſiderations are to be admitted, how and in what things the iudgement of the conſcience polluteth the action. 1. the minde and opinion doth not ſimply change and alter the nature of the thing, as though that ſhould in deede be euill and vncleane, which one thinketh ſo to be: but it is onely vncleane to him that ſo thinketh, not vnto an other, that ſo thinketh not. 2. an erroneous conſcience doth not binde, *ad faciendum ſecundum eam, ſed non contra eam*, to doe according vnto it, but not to doe any thing againſt it. 3. the will muſt be eſteemed, *non ex iudicio ſequenti, ſed præcedenti*, not by the iudgement ſubſequent, but precedent: as if a man thinke it ſinne to eate fleſh, and yet eateth it, and afterward his iudgement is better informed, that it is not ſinne ſo to eate; yet for all this, he ſinned before in that action, becauſe he was not then ſo reſolued.

4. Thus the caſe ſtandeth in things indifferent, that he ſinneth againſt his conſcience who vſeth that as lawfull and indifferent, which he for the time taketh to be vnlawfull: but it

it is otherwiſe in things that are ſimply in themſelues vnlawfull, as the breach of any morall law: as if a man ſhould be ſo blinded, as to thinke it lawfull to ſteale, here his conſcience is ouerruled by the word of God, vnleſſe he be ignorant of the law of God, as few or none are, for the law of nature teacheth the ſame things: in this caſe, vnleſſe there be palpable ignorance, a mans conſcience beeing contrarie to the reuealed will and law of God bindeth not.

3. But thus it will be obiected on the contrarie: error and falſitie is not to take place and preuaile before the truth, therefore an erroneous conſcience ſhould not bind. *Anſ.* 1. It ſimply bindeth not, but for a time, vntill the truth be fully knowne. 2. and error and falſitie bindeth not, *ſed quia creditur veritas*, becauſe it is apprehended and beleeued as a truth. Further it will be obiected; If it be ſinne for a man to goe againſt his conſcience in a thing indifferent, then he will be driuen into this perplexitie, that whether he doe againſt his conſcience or not, he ſinneth: for if one ſhould be perſwaded, that it is not lawfull to eate fleſh, he ſinneth becauſe he is in error, though it be of infirmitie, and if he ſhould eate, beeing otherwiſe perſwaded in his minde, he ſhould ſinne likewiſe in going againſt his conſcience. *Anſ.* 1. Here is no abſolute neceſſitie of any ſuch perplexitie, but onely an *hypotheticall* neceſſitie, this error of the conſcience beeing preſuppoſed: but it is not ſimply neceſſarie, that he ſhould ſinne the one way, or the other, becauſe he may caſt off and leaue his error. 2. and though there be an error committed both waies, yet it is leſſe to ſinne of infirmitie, and error of iudgement, then wittingly offend, as he doth, which violateth his conſcience.

29. Queſt. *How our brother is ſaid to be grieued, and to be loſt, and deſtroied, v.* 15.

v. 15. *If thy brother be grieued, &c.* 1. The Apoſtle in this verſe vſeth two effectuall reaſons, to mooue the ſtronger not to offend the weake: the firſt is taken from the dutie of charitie, which will not hurt, or grieue an other, as one member doth foſter and cheriſh, not hurt an other. 2. he ſaith *grieued*, which is leſſe, then to be ſcandalized: if the leſſe be againſt charitie, then that which is greater, much more. 3. the brother is grieued diuers waies. 1. *Oecumenius* thinketh he is grieued for the ſharpe admonition and reprehenſion of the ſtrong. 2. or becauſe ſeeing others to eate, he by their example, leaſt he ſhould be blamed, is induced to doe the like, and afterward grieueth at it, *Pareus*. 3. or he is grieued, beeing by this meanes made to ſtagger, and to doubt of the truth of the Catholike faith. 4. or he is grieued, thinking him to be a tranſgreſſor of the law, that eateth: *Ignatius*.

4. And whereas he ſaith, he walketh not according to charitie, *minus dicit, plus ſignificat*; he expreſſeth the leſſe, but in deede meaneth more, for he walketh againſt charitie.

2. *Why doeſt thou deſtroy him with thy meate, &c.* Here is an other reaſon, taken from the daunger which is incurred by our weake brother, as much as in vs lieth, we cauſe him to periſh, for whome Chriſt died, that he ſhould not periſh: this reaſon is thus amplified by *Chryſoſtome*; Chriſt refuſed not death for him, thou, *ne cibos contemnis*, wilt not for thy brothers cauſe, neglect thy meate: Chriſt died for his enemie, thou wilt not doe this for thy brother: Chriſt died for all, *non luchraturus omnes*, though he ſhould not gaine all, *quod ſuum eſt adimplevit*, yet he did that, which belonged vnto him: thou maiſt with thy meate, winne thy brother, and yet wilt not forbeare: *atque hoc cum ſit ipſe Dominus*, and Chriſt did this beeing Lord of all, thou doeſt not this ſmall matter beeing but his brother and fellow-ſeruant.

30. Queſt. *Whether any in deede can periſh for whome Chriſt died.*

This doubt ariſeth by reaſon of the Apoſtles words, *Deſtroy not him with thy meate, for whome Chriſt died*, as though any could periſh that Chriſt died for.

1. Some doe thinke that one may periſh in deede for whome Chriſt died, *dum fidem amittat, qua cum vulnerata conſcientia ſtare non poteſt, &c.* while he looſeth his faith, which can not ſtand with a wounded conſcience, and ſo periſh: *Oſiander* therein conſenting with other of the Lutherans: *Chryſoſtome* ſeemeth in this place to incline to the ſame opinion, *Chriſtus, tametſi non eſſet omnes luchraturus, nihilominus pro omnibus mortuus eſt, quod ſummerat adimplens, &c.* Chriſt, though he was not to gaine all vnto him, yet he died for all, fulfilling that which was his part to doe, &c.

Contra. But the contrarie is euident, that they for whome Christ died in the counsell of God, can not possibly perish. 1. For of all that is giuen to *Christ, he looseth nothing*, Ioh.6. 39. but they are giuen to Christ, for whome he dieth: and they are of Christs sheepe, whom none can take out of his hands, Ioh.10.28. 2. neither can their faith, which doe truly beleeue in Christ perish, because they are sustained by Christ, as he saith of Peter, *I haue praied for thee, that thy faith faile not:* neither can the conscience of the faithfull be so wounded or wasted, totally and finally, but that faith, though during that time obscured, as in Dauid, when he sinned against Vriah, be not wholly extinguished. 3. *Chrysostome* may be vnderstood to speake of the *sufficiencie* of Christs death, that he died sufficiently for all, which we acknowledge, not of the *efficacie*, that he died effectually for all, for he saith, he was not to gaine all: and *Augustine* consenteth, *Electorum si quisquam perit, fallitur Deus, &c.* if any of the Elect perish, God is deceiued, but none of them doth perish, *quia non fallitur Deus*, because God is not deceiued: *lib.de corrupt.& grat.c.7.*

2. Some by *perishing*, here vnderstand nothing, but to be *offended*, and scandalized, and take this to be an argument from a comparison, that one should not *pluris facere escam, quam fratris salutem*, set more by meate then his brothers saluation, which is hindred by the offence giuen vnto him: and this argument is enforced by shewing the price and value of our brother, for whome Christ died: if Christ gaue his life to redeeme him, much more should we giue a piece of flesh to helpe to saue him, *Beza annot.* to the same purpose *Ambrose, ex cuius morte, quantum valeat fratris salus, cognoscitur*, by whose death it appeareth, how much the saluation of our brother is set by: So *Haymo* by perishing, vnderstandeth offending, and scandalizing: but to *destroy* is more, then to *offend:* and to perish or be destroied, (as the Apostle vseth this word in the passive, ἀπολέσῃ, 1.Cor.8. 11.) is more then to be offended: the Greeke Scholiast interpreteth, *ne à fide eijcias*, least thou cast him out from the faith: and then he which leaueth the faith, must needes perish. And like as to offend or cause our brother to stumble, is more then to grieue him; so to destroy him, is more then to offend, or cause him to stumble: for thus the Apostle proceedeth by degrees.

3. An other sense is, that he is *occasio ruinæ*, the occasion of the ruine of his brother, *Lyranus, Tolet:* he doth destroy him *dando occasionem*, by giuing occasion that he be scandalized, *Haymo:* so *Hugo*, doe not destroy, *ne sis occasio perditionis*, be not an occasion of his perdition: so simply he doth not cause him to perish, but as much as in him lieth: this sense is not to be misliked.

4. But yet to make it more full, this may be added further, that the Apostle speaketh not exactly and precisely of those, whome in deede Christ died for, but of such, as in our charitable opinion, are held to be of that number: *omnes fidem Christi profitentes pro redemptis habet charitas Christiana*, all that professe the faith of Christ, Christian charitie holdeth to be in the number of those which are redeemed, *Pareus:* who ioyneth both these last solutions together; so likewise *Piscator:* so also is that other place of the Apostle to be vnderstood, 1. Cor. 8. 11. *And thorough thy knowledge, shall the weake brother perish for whome Christ died:* which in the same place the Apostle calleth *sinning against Christ:* and they which offend their brethren doe two waies sinne against Christ; directly, in making frustrate, as much as in them lieth the death of Christ, *opus, quod morte eius absolvit, destruunt*, they ouerthrow the worke, which Christ finished by his death; and indirectly, *quia corpus eius & membra percutiunt*, they wound and smite the bodie and members of Christ, which redoundeth vnto Christ himselfe, *Chrysost.*

5. Let this further be noted, that *Ambrose* taketh this to be spoken vnto the weake, that he should not *scrupulum injicere*, cast a scruple in the minde of him, that eateth all things, and cause him to doubt. But *Chrysostome* and *Theodoret* doe better vnderstand it as spoken to the strong, that he by his eating should not cause the weake to stumble, and so fall and perish: and this is more agreeable to the Apostles words, *destroy not by thy meate:* now he which eateth, destroieth with his meate, not he, which eateth not: and againe, the weake were more in daunger to be offended, and so to fall away from the faith, then the strong.

31. Quest. *What is meant by the good, or commoditie, which they must not cause to be blasphemed,*
vers. 16.

1. *Cause not your commoditie, your good, &c.* This is diuersly skanned. 1. *Chrysostome* vnder-

vnderſtandeth either the Chriſtian faith, and hope of eternall reward, or *charitas bonum veſtrum dilectio, &c.* this good of yours is loue, brotherly charitie, &c.

2. *Origen* interpreteth, *bonum nomen*, your good name, or fame; ſo alſo *Lyranus*: and *Origen* hath beſide an other expoſition, *bonum eſt ſpiritualiter legem intelligere*, it is a good thing to vnderſtand the law ſpiritually: to decline the wicked opinions of heretikes, as vncleane meates.

3. *Ambroſe* vnderſtandeth *opera bona*, good works, *quæ obfuſcantur, &c.* which are obſcured by one ſmall ſlippe or error.

4. *Anſelme* taketh this *good* or *commoditie*, to be *ipſam manducationem*, the eating it ſelfe, which is good and lawfull; ſo *Gorrhan*, *Hugo*.

5. Some vnderſtand the doctrine of the Goſpel in generall: and God himſelfe, who is called the good of his people; as Hoſh.8.3. *Iſrael hath forſaken the good*, that is, God himſelfe, *Pare.* ſo *Oſiander* doth interpret this *good* to be the Goſpel.

6. But it is better vnderſtood of *Chriſtian libertie*, which they haue receiued by Chriſt from the bondage and ceremonies of the law, whereby they know it to be lawfull to eate any kind of meate: thus the Greeke Scholiaſt, *Haymo*, *Thomas*, *Martyr*, *Vatablus*, *Calvin*, *Tolet*, *Gualter*, *Piſcator*, *Faius*, and moſt of our new writers: and this is ſo expounded by S. Paul himſelfe, 1.Cor.10.29. *Why ſhould my libertie be condemned for an other mans conſcience?* and this Euangelicall libertie is called our good for theſe two reaſons, both becauſe it is peculiar to Chriſtians, and thereby the dignitie and excellencie of their calling appeareth, that are freed from the ceremonies of the law.

2. *To be blaſphemed.* 1. *Chryſoſtome* vnderſtandeth this onely of thoſe, which are without: when thou contendeſt about meates, and makeſt a ſchiſme in the Church, *facis, vt qui furis ſunt, blaſphement*, thou cauſeſt them which are without to blaſpheme: *P. Martyr* ſpecially vnderſtandeth, *maledicta infirmorum*, the rayling of thoſe which are weake: ſo alſo *Beza*: but it is better referred to them both, the weake are occaſioned to condemne this libertie, as contumelious to God himſelfe, and they which are without, ſpeake euill of the Chriſtian faith, as beeing the occaſion of contentions. 2. Now for the manner of this blaſphemie, 1. *Origen* vnderſtandeth it of the doctrine it ſelfe, for they which are offended will thinke, that Chriſtians are of this faith and beleefe, that they thinke none can be ſaued, *niſi qui ſuillis veſcitur carnibus*, but him that eateth ſwines fleſh. 2. the Greeke Scholiaſt referreth it to their perſons, the weake will thinke, *eos ventri inſervire*, that they doe eate of things to ſerue the bellie. 3. *Haymo* thinketh that the weake blaſpheme, *cum rogamus eos comedere, &c.* when we compell them to eate that which they abhorre. 4. But this rather is the blaſphemie, the weake hold ſuch to be *tranſgreſſores*, tranſgreſſors of the law, *Lyran.* and crie out by the Goſpel, *reſcindi voluntatem Dei*, that Gods will and law is violated, *Beza: augent licentiã vulgi*, and they make the common ſort more licentious: *Melanct.*

32. 32. Queſt. *How the kingdome of God is not ſaid to be meate and drinke*, v.17.

1. *Origen* by this kingdome vnderſtandeth the life to come, *hæc aliena ſunt ab illa converſatione futura*, theſe things, meate and drinke, ſhall be of no vſe in our converſation in heauen: ſo alſo *Anſelme*: ſo he thinketh, that the Apoſtle ſpeaketh both of the kingdome of glorie to come, and of thoſe things whereof that kingdome ſhall conſiſt: righteouſnes and peace, *ipſe erunt nobis cibus*, they ſhall be our meate there: ſo alſo *Haymo*, it is a follie to contend or diſpute about thoſe things, *quæ in regno cœlorum non erunt neceſſaria*, which ſhall not be neceſſarie in the kingdome of heauen.

2. *Chryſoſtome* by the *kingdome*, vnderſtandeth alſo *regnum cœlorum*, the kingdome of heauen: but the other he referreth to this life, meate and drinke *non ſunt in regnum cœlorum introducentia*, are not the things, that muſt bring vs to heauen: they are not *cauſa regnandi*, the cauſe of our raigning, *Hugo*, *Gorrhan*. But *Peter Martyr* ſaith, this is *aliena interpretatio*, an interpretation not agreeable to the Apoſtles minde: for he maketh not thoſe things which follow, righteouſnes, peace, ioy, the cauſes of ſaluation: for Chriſt onely is the cauſe.

3. Some by the *kingdome*, vnderſtand the Chriſtians themſelues, in whome the ſpirit of God raigneth not by the vſe of meates and drinks, but in that they follow righteouſnes and peace: *Vatablus*.

4. But here better we vnderſtand, *regnum gratiæ*, the kingdome of grace, whereby Chriſt

ruleth in our hearts by his spirit: *Par. via ad regnum*, the way vnto the kingdome, *Sa*: this kingdome of God, is *gratia qua Deo reconciliamur*, the grace whereby we are reconciled vnto God, *Tolet*: the meaning then is, that this kingdome of grace consisteth not in these externall things, as in meates and drinks, God is not thereby worshipped: neither doth the observation of such things make vs acceptable vnto God, 1.Cor.8.8.

5. *Augustine epist.86.* maketh mention of one *Vrbicus*, who by this text would proove, that Christians were to fast vpon the saturday, which was the Iewes Sabbath; because *the kingdome of God is not meate and drinke:* but *Augustine* there answeareth, then at other times, as vpon the Lords day, and when els, we fast not, *non pertineamus ad regnum Dei*, belike we should not belong vnto the kingdome of God: the Apostle then excludeth not the vse of meates and drinkes simply, but the placing of religion in them.

6. But it will be obiected; is not a man bound to eate and drinke, to sustaine nature, for otherwise, he should be guiltie of his owne death? and is it not acceptable vnto God, to fast from meates for the subiugation of the flesh? how then doe not these things belong to the kingdome and seruice of God? *Answ.* Meates and drinkes of themselues belong not to the kingdome of God, which is spirituall; but as they are referred, and doe helpe toward the spirituall good: as they may be an obiect of our patience in the want of them, and of our temperance, in vsing them soberly, when they abound: but then not the vse of the things themselues, but our obedience to the ordinance of God, in vsing them for our necessitie, and refraining as occasion serueth, doth commend vs vnto God.

33. Quest. *Of righteousnes, peace, and ioy in the holy Ghost.*

1. But *righteousnes:* now the Apostle sheweth, wherein the kingdom of God consisteth; he reckoneth not vp all those spirituall things, wherein the kingdome of God standeth, but giueth instance in some for the rest, *Hyper.* Here, 1. *Chrysostome* by *iustice*, or righteousnes vnderstandeth, *vita virtutis studio commendata*, a life studious of vertue. 2. *Haymo*, the iustice of the next life, where one shall not hurt an other. 3. some, that particular iustice, which is to giue euery man his owne, *Gorrh. Perer.* 4. some the iustice obtained by the death of Christ, and giuen vnto those which beleeue, *Piscator.* 5. but it both comprehendeth the iustice of faith, and the fruits thereof in our regeneration, *Martyr, Pare.* so *Lyranus, institiam per fidem formatam*, iustice formed by faith.

2. *Peace.* 1. *Haymo* vnderstandeth the perfect peace, which the Elect shall haue with God, and his Angels in the next world. 2. *Chrysostome*, *pacificus convictus cum fratre*, peaceable liuing with our brethren. 3. but beside the externall peace, it signifieth the inward peace of conscience betweene God and vs, which is a speciall fruit of iustification by faith: Rom.5.1. beeing iustified by faith, we are at peace with God.

3. *And ioy.* 1. *Haymo* expoundeth it to be *ineffabile gaudium ex visione Dei*, the vnspeakable ioy by the sight of God in the next life. 2. some, *gaudium de fraterna pace*, the ioy that springeth of brotherly peace, *gloss. ordinar.* 3. *gaudium de bonis spiritus sancti*, ioy arising of the gifts of the spirit in receiuing them thankfully, *Hugo.* 4. some referre it to the manner how the workes of iustice should be done, that is, *prompte*, chearefully, readily, *Perer. numer.17.* 5. But this ioy is taken generally for the spirituall ioy, which the faithfull haue in God, which ariseth partly of the expectation and hope of the reward to come, and of the present feeling of Gods fauour in Christ in the remission of sinnes, *Mart.* and this ioy maketh the faithfull to be ioyous in tribulation; as the Apostle saith, Iam. 1. *Count it exceeding ioy, when ye fall into diuers tentations:* this ioy proceedeth partly *ex spe futuri præmij*, out of the hope of the reward to come, partly *ex dilectione Dei*, out of the loue of God: for that which one loueth, he reioyceth and delighteth in, *Tolet.*

4. The Apostle addeth, *in the holy Ghost.* 1. to shew the author and efficient cause of those graces, which is the spirit of God: as S.Paul saith, Galat.5.22. *The fruit of the spirit is loue, ioy, peace: Pareus.* 2. as also to shew a difference betweene ciuill and worldly ioy, and spirituall: for concerning worldly ioy, our blessed Sauiour saith, *Woe vnto you that now laugh, for ye shall waile and lament*, Luk.6.25. but of the other ioy he saith, *Your ioy shall no man take from you.* 3. he sheweth also the forme and manner of these good things, that they are spirituall, not carnall, as consisting in meate, and drinke, and such outward things.

34. Quest.

Quest. 34. Of these words, *he which in these things serueth Christ, is acceptable to God, &c. v. 18.*

1. The vulgar Latine readeth, *he which serueth in this*, that is, in the spirit, as *Origen* and *Ambrose interpret:* but in the originall, it is ἐν τούτοις, *in these things*, and so translateth the Syrian interpreter: and so also the sense is better: to shew that the kingdome of God consisteth in righteousnesse, peace, and ioy, because they which are exercised in these things, are pleasing vnto God, and they which please God shall enter into his kingdome: the like saying the Apostle hath, 1. Tim. 4. 8. *bodily exercise profiteth little, but godlines is profitable to all things, &c.*

2. *In these things:* that is, in righteousnesse, peace, and ioy, better then by these things, as *Beza, Martyr, Erasmus:* for he sheweth the manner how we serue Christ, not the cause, *Paretus.*

3. *Serueth:* the word is δουλεύων, seruing, so that we see that distinction betweene λατρεία, *worship*, and δουλεία, *service*, not to be perpetuall, the first whereof the Papists take for that adoration which is peculiar to God, the other to be that, which may be yeelded vnto Saints.

4. Here is no place for merite, for the Apostle speaketh not here of externall workes, but of internall wrought in vs by the spirit: and so *Lyranus* well interpreteth, he that serueth *interius in mente*, inwardly in his mind: therefore that is but a corrupt glosse of *Gorrhã*, he that pleaseth God, *meretur regnum æternum*, meriteth eternall life: for he pleaseth God, not by his owne merite, but because he serueth Christ; as *Origen* well saith, *qui seruit Christo, in quo complacuit Deus, placet Deo*, he which serueth Christ, in whom God is well pleased, pleaseth God.

5. *Is accepted of men.* 1. That is but a curious distinction, which the ordinarie *glosse* hath: he pleaseth God, *secundum gaudium*, in respect of his ioy, for God loueth a cheerfull giuer: and is accepted of men, in respect of iustice and peace: but in all these rather he that serueth Christ, is approoued both of God and men. 2. *de syncero iudicio loquitur*, he speaketh of the syncere iudgement of the godly, that will approoue the faithfull seruants of Christ in these things, though the world hate them, *Calvin:* yea euen the wicked and prophane, *testimonium fecerit*, shall sometime giue testimonie of the godly. 3. marke the order, first he pleaseth God, and then is approoued of men, for he that is approoued of men, is not alwaies pleasing vnto God. 4. so then as the seruants of Christ are not to seeke the approbation of men, so neither must they contemne it: as the Apostle said before, Rom. 12. 17. *pronouncing things honest in the sight of all men.*

Quest. 35. *How we ought to follow peace and those things, which concerne edifying, v. 19.*

1. These two, seeking of peace and edifying, ought to be the two cheefe orders of euery action: charitie seeketh peace, and edifying is by faith: *Gryneus.*

2. As before he spake principally of the inward and spirituall peace, so now he mooueth vnto ecclesiasticall and externall peace, which yssueth out of the other: and to vse those meanes whereby this peace may be furthered, as patience, forbearance, charitie, the contrarie whereof breed dissentions and discord.

3. We must follow this peace, that is, seeke it earnestly, and with ardent desire: *Origen* noteth here, that where as peace by mens contentions, is chased away, *fugitans consectanda est*, she must be followed fleeing away, and as it were be called backe againe.

4. But it sufficeth not to followe peace, but edifying also: for there is a peace which edifieth not: as to haue peace with the wicked and superstitious, is not to edifie but destroy the faith: therefore truth and peace must be ioyned together, as the Prophet saith, Zachar. 8. 19. *Loue truth and peace.*

5. This phrase of edifying is familiar with S. Paul: the Church of God is as a spirituall house, and the Temple of God, consisting of liuing stones, 1. Pet. 2. 5. euerie one then must bring somewhat toward the building and repairing of this house: and though the Pastors and teachers are the principall and chiefe builders, yet euerie one must by his good example seeke to edifie an other.

6. Peace and loue must goe before, whereby these liuely stones must be ioyned, and as it were cemented together, before they can be put to the building of this spirituall house.

36. Queſt. What the Apoſtle meaneth, by the *worke of God*, v.21.

1. *Deſtroy not the worke of God. Chryſoſtome* interpreteth this to be *ſalutem fratris*, the ſaluation of our brother: *Origen, ædificium charitatis*, the building of charitie: *Haymo*, man himſelfe, as he conſiſteth of a ſoule and bodie: *Hugo*, the grace of God: the *interlin.* gloſſe, which *Gorrhan* followeth, faith and other vertues: but this worke of God in our brother is faith, as our Sauiour ſaith, Joh.6.29. *This is the worke of God, that ye beleeue: Par. Mart. Tolet:* this faith in our weake brother, though it be imperfect, is Gods worke, which we muſt nouriſh, and not ſeeke to extinguiſh: as it is ſaide of our bleſſed Sauiour, that he *ſhould not quench the ſmoking flaxe.*

2. But this muſt be vnderſtood *de inconſulto conatu*, of their vnaduiſed endeauour, who as much as in them lieth ſeeke to deſtroy Gods worke, not *de effectu*, of the effect, for the worke of God can not be deſtroied, *Gryn.*

3. And whereas he ſaith, *deſtroy not Gods worke for meates ſake*, it followeth not but that meate is alſo Gods worke and creature: but yet mans ſaluation is a greater worke, man was not made for meate, but meate for man, as *Ambroſe* ſaith: or he oppoſeth Gods worke, and mans worke, which is to eate or not to eate fleſh, *Gorrhan:* or he ſpeaketh not of the nature of meate, *ſed de ſcandoloſo vſu*, but of the ſcandalous vſe: *Pareus.*

37. Queſt. *In what ſenſe the Apoſtle ſaith, It is good neither to eate fleſh, nor drinke wine, &c.* v.21.

1. *It is good:* he ſpeaketh not of that kind of abſtinence which is from ſurfeting and drunkennes, or whereby the bodie is tamed, and the minde made apter vnto good things, for this is ſimply good: but this abſtinence, is onely from meates, to auoid offence, and ſo it is good onely not to eate, with this condition, if thy brother be offended, *Mart.* and the Apoſtle ſpeaketh comparatiuely, it is good, that is better, not to eate in this caſe, *Bucer.*

2. He giueth inſtance of meates and wine, which are not ſimply neceſſarie vnto mans life: for it is poſſible to liue without them: but *à neceſſarijs & non ſuſpectis*, from neceſſarie food, and not ſuſpected, we muſt not abſtaine, though our brother ſhould be offended: as if one ſhould take offence at our eating of bread; without it a man can not liue. But there are ſome things, though not neceſſarie ſimply to maintaine life, yet for the preſeruation of health, as ſome muſt needes drinke wine, as S. Paul counſelled *Timothie* to drinke a little wine for his healths ſake: in this caſe a man ought to forbeare for a time, with a little detriment of his health, for our brothers ſaluation is to be preferred before the health of the bodie: but if he that is offended will not be perſwaded, then he is no longer to be counted weake, but obſtinate, and in this caſe we are not bound to forbeare.

3. But it will be further obiected, what if our weake brother will not be perſwaded, but continueth ſtill in the ſame minde, is a man bound to abſtaine from thoſe things for euer? No, he is not: for now his infirmitie is turned to obſtinacie: for in this caſe our bleſſed Sauiour regarded not the ſcandall of the Phariſies, which were offended at him, becauſe they were wilfully blind. And whereas S. Paul ſaith, he would not eate fleſh as long as the world ſtandeth, rather then he would offend his brother, 1. Cor. 8. 3. he muſt be vnderſtood to ſpeake with a condition, *ſi opus erat*, if it were needefull for him ſo to doe, and if his brothers infirmitie did ſtill occaſion it: and he ſpeaketh of the preparation of his minde, that he is readie, if there be no other let, to abſtaine for euer.

4. *Hierome* in diuers places, *epiſt. ad Furi. ad Salv. ad Euſtach.* vrgeth this place to prooue the abſtinence of profeſſed virgins, and other into Monaſticall life, becauſe the Apoſtle here ſaith, *it is good, not to eate fleſh, &c.* as though it were euill to eate: but the Apoſtle ſimply forbiddeth not to eate fleſh, or drinke wine, but with this condition, if it be done with offence. And *Origens* iudgement here is to be prefered, who maketh eating or not eating, to be a thing of it ſelfe neither good nor euill, but indifferent: and his reaſon is, *potuit non manducare carnem malus homo*, an euill man may not eate fleſh, nor drinke wine, which he ſheweth to haue beene the vſe of certaine heretikes. But in two caſes, meates which are by nature cleane, become vncleane in vſe: one is, *ſi quis per offenſionem manducat*, if one eate with the offence of his brother; the other is, *ſi quis exiſtimat, &c.* if any think the meate which he eateth to be vncleane: theſe two caſes excepted, it is neither good nor euil to eate, but a thing indifferent: and as the Apoſtle ſaith, it is good not to eat, if the brother be offended: ſo alſo it is good to eate and drinke, *ſi in hoc ædificetur frater*, if thy brother be edified hereby.

5. *Whereby*

5. *Whereby thy brother ſtumbleth, or is offended, or made weake, &c.* 1. the Greek ſcholiaſt noteth, that the Apoſtle vſing this varietie of words, doth ſecretly taxe thoſe that are weake: for it is incident to them that are blind to ſtumble, and to the careles to trippe and fall, and to the ſicke to be weake.

2. Some take theſe three to ſignifie the ſame thing, *Martyr, Pareus*, and ſo the Syriake interpreter doth render them all by one word *offenditur*, is offended: others doe diſtinguiſh them thus, *Lyranus*, he ſtumbleth, which eateth againſt his conſcience, he is offended or ſcandalized, that ſeeth an other to eate, taking him therein to be a tranſgreſſor, he is made weake, *dubitando de veritate catholicæ fidei*, doubting of the veritie of the catholike faith: the *interlinear. gloſſe*, maketh theſe three to differ in degree one from an other, *to ſtumble*, is when there is cauſe or danger of damnation: to be *ſcandalized*, is to be grieued: to be made *weake*, is *quando dubitet etſi non offenditur*, when he doubteth though he be not offended: ſo *M. Calvin* alſo diſtinguiſheth them, to be weake, is, *cum trepidatio aliqua conſcientiæ injicitur*, when ſome doubtfulneſſe is caſt into the minde: to be offended, when the conſcience *graviori perturbatione concutitur*, is ſmitten with a greater perturbation: and he is ſaid to ſtumble, *qui alienatur à ſtudio religionis*, who is alienated from the care of religion: to the ſame purpoſe alſo *Gualter*: But it hath beene ſhewed before, that to be ſcandalized and offended, is more then to trippe and ſtumble, and therefore I rather approoue this difference, which maketh the firſt of theſe the leſſer, and the ſecond the greater: as the *ordinar. gloſſ.* ſaith, he *ſtumbleth*, who is troubled and knoweth not what to hold: or he which falleth not away, but breaketh out into blaſphemies, *Tolet.* he is ſcandalized, *qui à certa fide diſcedit*, which departeth from the right faith. *gloſſ. ordin. Tolet*, ſo alſo *Gorrhan*, and *Hugo* out of *Guillebertus*, *he ſtumbleth, qui tardus credit*, that hereby is more ſlowe to beleeue, he is ſcandalized that periſheth: *Faius* likewiſe maketh this difference, to ſtumble is when ſome hurt followeth, to be ſcandalized, is when one is ſtaied in the way *tanquam remora interiecta*, as if ſome thing were caſt in the way; as when one doth not onely trippe or ſtumble, but falleth flat downe: to be made weake, is *hæſitare in fide*, to wauer and be doubtfull in matters of faith.

3. So the Apoſtle ſheweth diuerſe degrees of offence, the firſt is to be made weake, which before he called to *be grieued*, v. 15. then he ſtumbleth and is offended, which Saint Paul calleth the wounding of the weake conſcience, 1. Cor. 8. 9. and the third degree is to be ſcandalized, that is, to fall away quite, which the Apoſtle called before, *to be deſtroyed*, v. 15. and to periſh, 1. Cor. 8. 11. by theſe ſteppes and degrees men are admoniſhed, when they ſee the weake brother to beginne to be grieued, to leaue off before his conſcience come to be wounded, and he altogether to fall away.

Queſt. 38. *Whether it be ſufficient for one to haue his faith before God, v. 22.*

1. *Haſt thou faith?* or without an interrogation, *thou haſt faith.* 1. for the coherence, this is anſwear to the third obiection that might be made: the firſt is, v. 20. *all things are pure*, why then may not one eate that which is pure: the Apoſtle anſweareth, that though in themſelues all meates are pure, yet it is euill to eate with offence: the ſecond obiection, how can it be euill to eate that which is cleane; the Apoſtle maketh the ſame anſwear, it is euill to eate with offence: *Pareus* maketh theſe two obiections the ſame, but *Tolet* doth make them two, the one ariſing out of the anſwear to the former: and now the third obiection might be thus framed by the ſtronger, I haue faith and knowledge, that it is lawfull to vſe any meates, why then ſhould I not exerciſe and make knowne my faith by my practiſe; the Apoſtle anſweareth, that in this caſe it ſhall ſuffice to approoue his faith vnto God, and not to make open oſtentation thereof.

2. *Haue it with thy ſelfe before God.* 1. *iactantiam reſecat, ne magis in oſtentatione ſit quod credimus, quam in virtute*, he cutteth off boaſting, leaſt that which we beleeue, ſhould ſeeme more to conſiſt in oſtentation, then in power: *Origen* to the ſame purpoſe: *Chyſoſt.* he ſeemeth *vanæ gloriæ arguere, &c.* to accuſe the more perfect of vaine glorie. 2. and here an other ſecret obiection is met withall, ſhall my faith then lie hid? no, it is knowne vnto God, *Par.* 3. or thus it might be obiected, ſhall I then change or leaue my faith and conſcience in this thing? no, I wiſh thee not ſo to do, but comfort thy ſelfe therein before God, *Tolet.* 4. or thus, what doe I gaine then by my faith, if I may not ſhewe it? yes, *nihil deerit fidei tuæ*, thou looſeſt by this meanes nothing of thy faith, for God ſeeth thy heart, and

knoweth thy faith, *Gorrh.* 5. and thus againe, I haue faith, why then may I not vse it? yes, vse it, but according to his will that gaue it, vse it as before God without offence vnto thy brother, so will God haue it vsed, *gloss. ordin.*

3. But will some say, then by this rule of the Apostle, a man may conceale his faith in time of persecution, and it may be lawfull to be present at Masse, and other idolatrous service, so that a man haue faith in his heart toward God. *Answ.* 1. No, this followeth not, for this were contrarie to the saying of the Apostle, Rom. 10.10. *with the heart man beleeueth vnto righteousnesse, &c. and with the mouth he confesseth vnto salvation.* 2. *Chrysostome* saith, that the Apostle speaketh not of that faith, *quæ ad dogmata pertinet*, which belongeth vnto doctrine: that is as *Haymo* explaineth, not of the faith of the Trinitie, and other things necessarie to saluation, but *de rebus mediis*, of things indifferent: and this faith that is, knowledge and perswasion of vsing indifferent things, is not alwayes, and in vnseasonable time to be vttered, but to be shewed, as it may tend to the edifying, not the offending of our brother, *Martyr.*

Quest. 39. *How many things are to be avoided in the vse and eating of meats.*

Because the Apostle in one case, namely of offence, sheweth how it is euill to eate meats, it shall not be amisse to shewe in other cases what is to be obserued, and how diuersly men may offend in the eating of meates: and this is done three wayes in generall. 1. in respect of the persons that eate. 2. of the meates themselues. 3. in regard of others.

1. The persons that eate may thus offend. 1. if they be too curious in preparing meats to please the taste; and therefore our Sauiour saith, Matth. 6. *be not carefull what you should eate.* 2. if they eate not the labours of their owne hands, but that which is gotten by oppression and other euill meanes: therefore it is said, Psal. 128. 2. *When thou eatest the labour of thine hands, thou shalt be blessed.* 3. in feeding vnsatiably and greedily, Iud. 12. *without all feare feeding themselues.* 4. in distempering themselues with meates and drinks, Isay 5. 11. *woe vnto them, that continue vntill night, till the wine enflame them.* 5. in the vnthankefull receiuing, giuing themselues to carnall ioy and pleasure, 1. Cor. 10. *they eate and dranke and rose vp to play, &c.* 6. in vntimely eating and drinking, Isay, 5.11. *they rise vp early to followe drunkennes.*

2. About the meates these faults may be committed. 1. concerning the qualitie, if they couet such meates, which may prouoke and stirre them vp to lust: therefore the three wise children are commended that did feede of pulse, Dan. 1. 2. in the quantitie and superfluitie of meates and drinkes, Ephes. 5.18. *be not drunke with wine, wherein is excesse.*

3. In respect of others there may be error. 1. either in keeping companie with the riotous, whereby one may be enticed: Prou. 1. 15. *my Sonne walke not thou in the way with them.* 2. and in giuing offence vnto others by our eating, which thing the Apostle toucheth here.

Quest. 40. *What it is for one not to condemne himselfe in that which he alloweth.*

The Apostle setteth downe three aphorismes and rules concerning the vse of things indifferent, the first is set downe, v. 22. *Blessed is he, that condemneth not himselfe in that which he alloweth*, which is diuersly interpreted.

1. *Origen* expoundeth it of those, which do purpose with themselues to doe some good thing, as to liue chastly, yet *processu temporis*, in processe of time, they are ouercome, and doe otherwise: but the Apostle speaketh of one and the same instant, wherein one in his iudgement condemneth, and in his practise alloweth the same thing.

2. *Cyprian lib. de singular. Clemen.* vnderstandeth the Apostle to speake of diuerse, he which alloweth and prayseth in an other, that which he reproueth in himselfe: but it is euident, that the Apostle speaketh of condemning and allowing in the same person.

3. *Theodoret* expoundeth it by the verse following, *he that doubteth is condemned*, he that discerneth not or iudgeth the meat, which he alloweth in eating: But the Apostle speaketh of iudging or condemning himselfe, not the meate, and this is a diuerse *aphorisme* from that which followeth, as shall appeare.

4. *Augustine* giueth this sense, *qui non facit se damnabilem, &c.* which maketh not himselfe to be condemned of others, or of God, for eating with offence: so also *Gorrhan: qui condemnabilem se non reddit nocendo aliis*, which condemneth not himselfe in hurting others,

thers, this ſenſe alſo followeth *Pareus*, but the Apoſtle ſpeaketh of ones condemning himſelfe, not of beeing condemned by others.

5. Some take this word to *iudge*, in a contrarie ſenſe, *qui non iudicat ſe recto facere*, which iudgeth not himſelfe to doe well in eating with offence, *Tolet.* but this word, κρίνειν, to iudge, is taken to condemne thoroughout this chapter, as verſe 3. 4. 10.

6. Wherefore *Ambroſe* expoſition is beſt, *qui quod facit, non iudicat apud ſe non eſſe faciendum*, who iudgeth not in himſelfe that not to be done which he doth: ſo *Chryſoſtome*, *ſi conſcientia te non reprehenderet*, if thy conſcience reprehend thee not ſo *Pet. Martyr*, when any, *dum examinat non condemnat*, when he examineth that, which he alloweth in doing, doth not in iudgement condemne it, as when one eating with offence of his brother, ſhould therein iudge himſelfe that he doth not well: And here it muſt be obſerued, that S. Paul ſpeaketh not of all: for as *Chryſoſtome* ſaith, there are many that doe not iudge themſelues, *tametſi vehementer delinquant*, although they doe much offend: it muſt then be vnderſtood of the faithfull and beleeuers, and ſuch as examine their conſcience.

7. And further, this ſhould ſeeme ſtrange, that a man ſhould in one and the ſame act, both iudge himſelfe and allowe alſo the thing he doth: how can a contrarie diſpoſition be at the ſame time in a man? yes, in reſpect of diuerſe places: the approbation is not in the iudgement, but in reſpect of the externall act, and the inward iudgement of the conſcience, is againſt it.

Queſt. 41. *Why he that doubteth is condemned.*

1. The vulgar Latine readeth, *qui diſcernit*, he that diſcerneth, that is, cleane meats from vncleane, ſo likewiſe *Origens* interpreter: and this ſenſe followe *Lyranus*, the *interlenearie gloſſ. Gorrhan*, *Tolet*, and all generally on that ſide: But the better reading is, *he that doubteth*, for ſo the word διακρίνω ſignifieth, as Matth. 21. 21. if ye haue faith and doubt not, where the vulgar Latine ſo tranſlateth, *ſi non hæſitaveritis*, if ye doubt not: and ſo the Syrian interpreter, *qui diviſus eſt*, he that is diuided, that is doubtfull in his minde: and *Chryſoſtome* followeth this ſenſe, I allowe him, *qui cum nulla hæſitatione veſcitur*, who feedeth without any doubting.

2. Some thinke, that this ſentence and the former are oppoſed as contrarie, he is bleſſed which doth not iudge or condemne himſelfe, in that which he alloweth, and he is condemned, *qui dubitans aliquid facit*, which doth any thing doubting, *Faius*: But I rather thinke with *Pareus*, that this is an other *aphoriſme*, or rule, and ſpecially concerneth the weake, that haue no faith, that is a firme and ſure perſwaſion grounded vpon the word, but did eate meates with a doubtfull conſcience: but in the former verſe he ſpake vnto the ſtrong, that haue faith: he is bleſſed, which doth not condemne himſelfe in vſing his libertie to, and with the offence of others: ſo theſe two rules differ thus in degree, it is more for one to cõdemne himſelfe, then to doe a thing doubtfully: it is not ſufficient for a man, that his conſcience doe not directly condemne him, in that which he doth, but he muſt alſo take heede, that he doe it not doubtfully.

3. The reaſon is added, why ſuch an one eating with a doubtfull minde, ſinneth, becauſe he doth it not of faith: which *Chryſoſtome* vnderſtãdeth of the conſcience, *non mundam eſſe credidit*, he did not beleeue it was cleane and lawfull meate: and yet he did eate it, and ſo did it not of faith, but *contra conſcientiam*, againſt his conſcience, *Lyranus*, *Gorrhan*: ſo alſo *Pet. Martyr*, *quia ſecus credat quam faciat*, becauſe he beleeueth otherwiſe then he doth: but as *Tolet* well obſerueth, *non eſt fides, ſed error*, this opinion in makng difference of meates, is no faith, but error, therefore an erroneous conſcience, cannot be ſaid to be faith: that before he called faith the knowledge of Gods word, that all meates are cleane, and therefore he ſinneth, becauſe his mind is not ſetled, and well perſwaded out of Gods word, that he doth pleaſe God in eating, and yet eateth, *Pareus*.

4. But here it will be obiected, why he that beleeueth all meates to be alike, may lawefully eate them, or not eate them: but he which maketh difference of meats, and ſo beleeueth not, may lawfully abſtaine, yet he cannot with a good conſcience eate: the reaſon of this difference is, becauſe he that maketh conſcience of meates, if he doe eate, ſinneth againſt his conſcience, but he that by the word is taught to make no difference of meats, though he abſtaine, doth not againſt his conſcience, for he refraineth not from meates, as though he held them to be vncleane, but for offence ſake.

5. It will be obiected againe, what if one be offended with him that is not perſwaded of the

the indifferencie of meates, becauſe he eateth not, may not he without ſinne eate, though it be againſt his conſcience, rather then to offend his brother? to this the anſwear is, that offences are giuen to the weake, not to the ſtrong: he is the ſtronger and more perfect, that eateth of all alike, he is the weaker, that maketh difference of meates: therefore this caſe was not likely to fall out, that the weaker by not eating ſhould offend the ſtrong: *Tolet* here hath an other anſwear, that if this caſe ſhould fall out, for the weaker to offend the ſtrong by his not eating, he ſhould rather eate then offend his brother, for a poſitive lawe, ſuch as was that of making difference of meates, muſt giue place to the naturall lawe, which is, not to offend our brother: But this is no good anſwear, for if there were ſuch neceſſitie, that a man muſt either offend againſt his owne conſcience, or his brothers: it were of the two euills the leſſe to grieue his brothers conſcience, then his owne: And the lawe poſitiue is to giue place in right vnto the lawe of nature, where the conſcience is ſo perſwaded: but where the conſcience is not reſolued, the lawe of nature will, that a man haue rather reſpect to himſelfe, then an other: and to tender his owne conſcience, before an others.

6. Thus the Apoſtle hath giuen vs three rules in the vſe of things indifferent, and of all other: firſt, that a mans conſcience condemne not himſelfe in his action: ſecondly, though the conſcience directly condemne him not, yet he muſt proceede further, that he caſt no doubts: thirdly, and yet it ſufficeth not to caſt no doubts, but he muſt labour to haue his conſcience ſetled and grounded vpon faith, which is a certaine knowledge with a firme aſſurance and perſwaſion out of the word of God, of the lawfulnes of that thing, which is to be done, that therein he pleaſeth God.

Queſt. 42. Of the right meaning of theſe words, *whatſoeuer is not of faith, is ſinne.*

1. *Thomas* deliuereth this for one expoſition, in his commentarie vpon this place, that *ex fide*, of faith, is all one, as if he had ſaid *contra fidem*, againſt the faith: but not that onely which is againſt the faith, but whatſoeuer is without faith, is vnpleaſing to God, as the Apoſtle ſaith, Heb. 11. 6. *without faith it is impoſſible to pleaſe God.*

2. *Caietan* expoundeth this ſaying not of all things in generall, but of ſuch *quæ debent procedere ex fide*, which ought to proceede of faith, and ſo it is true, that ſuch things, if they be not of faith, and yet ought to proceede of faith, are ſinne: the good morall workes then of the heathen are not therefore to be condemned, as ſinne, becauſe they were not of faith, for they proceeded onely from the right vſe of reaſon, though there be no faith: but in this place, the Apoſtle treateth of ſuch actions as ſhould proceede of faith, as is the diſcerning of meates cleane and vncleane, this directly belonged vnto faith, concerning the vſe of Chriſtian libertie. *Contra.* 1. If by faith, and to proceede of faith, *Caietan* vnderſtand onely points of doctrine, which belong vnto the faith, then it skilleth not for all other matters, which concerne manners, good life, whether they be of faith or no: which were verie abſurd. 2. neither can there be any right vſe of reaſon in this our corrupt nature without faith. 3. and touching the doctrine of faith, *Chryſoſtome* thinketh, that the Apoſtle doth not in this chapter intend any ſuch thing: he excludeth *dogmata fidei*, the doctrines and principles of faith: for they muſt be openly confeſſed, it ſufficeth not to haue that faith onely in our conſcience before God, as the Apoſtle ſaith of this faith, touching the vſe of indifferent things, whereof he entreateth, v. 12. *Haſt thou faith? haue it with thy ſelfe before God.*

3. *Pererius* beſide reckoneth vp three other interpretations. 1. as ſome thinke the Apoſtle ſpeaketh comparatiuely, what ſoeuer is not of faith is ſinne in reſpect of ſuch workes, as proceede of faith, not ſimply. 2. or ſinne may be taken for the ſame, as *non placens*, not pleaſing, acceptable, or availeable with God. 3. and further, this ſentence neede not to be taken generally, as though it were vniuerſally true, *ſed vt plurimum*, and *maxima ex parte*, but for the moſt part. But all theſe are mens fanſies, and vncertaine gloſſes. 1. although one ſinne may be greater then an other, yet can it not be ſhewed, that any thing is called by the name of ſinne, which is not ſo ſimply: for ſinne is defined to be the tranſgreſſion of the lawe, 1. Ioh. 1. 6. whoſoeuer ſinneth, tranſgreſſeth the lawe; this is not then onely comparatiuely, but ſimply ſinne. 2. we graunt, that theſe two, ſinne, and not to be pleaſing to God, may be converted: whatſoeuer pleaſeth not God, is ſinfull, and whatſoeuer is ſinnefull, is not pleaſing vnto God: for whatſoeuer is not in Chriſt, in whom onely God is well pleaſed, cannot be pleaſing vnto him: and nothing doth ſeparate vs, and make vs not pleaſing vnto God, but ſinne, Iſay. 50. 1. *for your iniquities are ye ſold.* 3. the third interpretation,

on, giueth the Apoſtle the plaine lie, he ſaith, *whatſoeuer*, or(*πᾶν*,) *all that is not of faith, is ſinne*: but they ſay, not ſo, for not all, but the moſt part is ſo.

4. But the generall receiued interpretation among the Romaniſts is this, whatſoeuer is not of faith, that is, *contra proprium dictamen conſcientiæ*, againſt the proper ſuggeſtion of the conſcience, *Tolet: contra conſcientiam*, againſt the conſcience, *gloſſe interlin. reclamante conſcientia*, his conſcience gainſaying, *Perer.* yea though it be *errans conſcientia*, an erring conſcience, *Eman. Sa.* ſo they take faith, not for that, whereby we beleeue in Chriſt, but for that whereby one beleeueth any thing to be lawfull, that is, his conſcience: *Piſcator* commeth ſomewhat neere this expoſition, *quicquid fit dubitante conſcientia*, whatſoeuer is done with a doubtfull conſcience, is ſinne.

Contra. 1. But faith cannot be here taken for the conſcience. 1. the Apoſtle ſaid before, haue faith in thy ſelfe, that is, in thy conſcience, faith then is an other thing beſide the conſcience. 2. the weake haue conſcience, 1. Cor. 10. 29. but they haue not faith touching this thing, for of the ſtrong onely the Apoſtle ſaid before, *thou haſt faith*, v. 22. 3. *error non eſt fides*, error is non faith, but the conſcience is oftentimes erroneous, this was *Tolets* owne reaſon before. 4. *fides non nititur hominum opinionibus, &c.* faith is not grounded vpon mens opinions, but vpon the vndoubted word of God, *Oſiand.* 5. *Origen* ſaith, that *fides hæreticorum non eſt fides*, the faith of heretikes is no faith, but credulitie rather, yet they haue a conſcience.

2. And if this ſenſe were admitted: it followeth ſtrongly, that if that be ſinne which is not done with the particular faith of the conſcience, much more is that ſinne, which is not of that generall Chriſtian faith, whoſe obiect is Chriſt.

5. Wherefore by faith, we vnderſtand not euerie perſwaſion of the minde, and conſcience, but that which is grounded vpon the word of God, *firmam animi certitudinem quæ ex Dei veritate concepta ſit*, an vndoubted certaintie of the minde, conceiued out of the truth of God, *Calvin: non quidvis fidei nomine cenſeri debet, ſed quod Scripturis conforme*, not everie thing muſt be counted for faith, but that which is agreeable to the Scriptures, *Bucer:* when we beleeue *talia verbo Dei requiri, & Deo placere*, that ſuch things are required in the word of God, and are pleaſing vnto him, *Martyr:* the reaſon is, becauſe *vbi verbum Dei non eſt, nec fides*, where there is no word of God, there is no faith, *Faius.*

6. *Haymo* doth reſtraine this generall ſpeach, onely to the eating of meates, whatſoeuer belongeth to eating, if it be not eaten with this faith, that euerie thing is cleane, that is created of God, is eaten with ſinne: But this is rather a generall rule, both for this kind of actions, and all other, agreeable to that ſaying, Hebr. 11. 6. *without faith it is impoſſible to pleaſe God.*

4. *Places of Doctrine.*

Doct. 1. *That alwayes in the Church, are to be found as ſome ſtrong, ſo others weake in faith.*

v. 1. *Him that is weake in faith.* This is the condition of the Church of God, that as in a familie, ſome are children, ſome of riper age, ſo there are in the ſame, ſome that are but weakelings in the faith, ſome of more perfect growth: the reaſon of which difference is both in reſpect of the caller: God calleth not all at one time, neither giueth vnto all alike meaſure of gifts, and of them which are called, all doe not vſe a like diligence in the exerciſing of their gifts; and ſo it commeth to paſſe, that ſome are weake, ſome ſtrong. This difference S. Paul, ſheweth to haue beene among the Galathians, c. 6. 1. *If any be prevented by any fault, yee which are ſpirituall reſtore, &c.* there were ſome among them ſubiect to infirmities, ſome, that were ſpirituall: this ſheweth the phantaſticall error of ſuch, as require perfection in the Church, and euerie member thereof, and can brooke no imperfections.

Doct. 2. *Not to contend about indifferent things.*

v. 3. *He that eateth, let him not contemne him, that eateth not.*] S. Paul would not haue them to be ſo earneſt one in iudging an other concerning the vſe of things indifferet: which hath beene the cauſe of great contentions in the Church: as great ſtirres were raiſed by *Victor* B. of Rome about the vſe of leauened and vnleauened bread, as *Euſebius* teſtifieth, *lib.* 5. c. 14. hereupon ſprang the ſects in *Saxonie* of the adiophoriſts, and Flacians: *Pareus* here alſo

also giueth instance of the English, and Scottish Churches: *Anglicas quoq; & Scoticas Ecclesias simile certamen de rebus adiophoris in hanc vsq; diem exercet*, the like strife about things indifferent, doth trouble the English and Scottish Churches to this day, &c. But S. Paul concerning all these things giueth a rule afterward, v. 17. *the kingdome of God is not meate and drinke*, (nor any such externall thing) *but righteousnesse, &c.*

Doct. 3. *The best workes of the heathen sinfull.*

v. 5. *Let euerie one be fully perswaded in his minde, &c.* Hence it is euident, that Christians doing things forbidden, and leauing things commanded, because they are not herein perswaded, doe therein sinne: likewise the workes of the heathen, wherein they did that which was commanded, yet were sinfull, because they wanted this perswasion: *Aristides* exercising iustice, did that which was commanded: *Alexander* abstaining from violating the chastitie of Darius wife and daughters, did shunne that which was prohibited: yet both of them sinned, hauing not this full perswasion and assurance of faith, that therein they pleased God: these their goodly and glorious workes, were but *speciosa peccata*, goodly sinnes, *non ex substantia operis, sed vitio operantis*, not by the substance of the worke, but the fault of the worker.

Doct. 4. *That all things must be referred to Gods glorie as the chiefe end.*

v. 6. *He that eateth, eateth to the Lord, &c.* As God gaue beginning to all things, so he is the chiefe and last end of all: the heathen said, that we were borne, not for our selues only but partly for our friends, partly for our countrey, partly for God: but the Scriptures teach vs, that all things must be referred wholy vnto Gods glorie: our friends and countrey are to be respected, but for Gods cause, as it shall make most and best for his glorie: so the Apostle saith, 1. Cor. 10. 31. *Whether ye eate or drinke, or whatsoeuer yee doe, doe all to the glorie of God.*

Doct. 5. *Of the generall extent and efficacie of Christs death in the old and newe Testament.*

v. 9. *That he might be Lord of the dead and quicke.* The dead are named first, to shew, that euen those which liued vnder the Lawe and before, though then dead, did belong vnto the kingdome and dominion of Christ, as also they which then liued, or should remaine in the earth vnto the ende of the world: they all then make but one Church, one mysticall bodie, as *Gregorie* saith, *lib. 4. epist. 38. sancti ante legem, sancti sub lege, sancti sub gratia omnes hi corpus Domini sunt constituere*, the Saints before the lawe, vnder the lawe, and vnder grace, doe all make the bodie of Christ: he is the Lambe of God, *that taketh away the sinnes of the world*, Ioh. 1. 29. of all that beleeue in him from the beginning of the world to the end thereof.

Doct. 6. *Christs diuinitie proued.*

v. 18. *All tongues shall confesse vnto God.* This prophesie of Isay c. 45. 23. beeing applyed by S. Paul vnto Christ, doth euidently shew, that he is God: because euerie knee shall bowe vnto him, and euery tongue shall confesse him to be God; adoration and praise, which doe belong onely vnto God, are giuen vnto Christ: and in that place the Prophet yet speaketh more euidently, *am not I the Lord, and there is no God beside me?* And here where the Apostle said, v. 10. we must all stand before the iudgement seat of Christ, v. 12. he saith, *We must giue account vnto God*: the tribunall seate then of Christ, is the tribunall of God.

Doct. 7. *Of the authoritie of the Scriptures.*

v. 11. *For it is written, &c.* The Apostle speaking of our appearing before the iudgement seat of Christ, doth not affirme it onely but prooueth it by the Scriptures: teaching vs thereby, that the Scriptures, and written word of God, are the only rule and line of our faith: and that nothing ought to be imposed vpon the Church, as a matter of beleefe, but that which is warranted from thence: the Scriptures are able to make the man of God perfect, 2. Tim. 3. 17. he then, that seeketh any doctrine beside that which is taught in the Scriptures as not content with that which is perfect, would adde further that which is superfluous, idle, and vnnecessarie.

Doct. 8. *That no kind of meate is vncleane in it selfe.*

v. 14. *I know, &c. that there is nothing vncleane in it selfe, &c.* All kind of meats then, which

which are appointed for the food, and nourishment of mans bodie, are in themselues lawfull and cleane, being receiued with giuing of thankes: And if they be lawfull and cleane, the restraint of them by any prohibition for religion and holines sake, is superstitious, and inclining to Iudaisme. It is the mind onely, and opinion, that polluteth and defileth meats: so the superstition of Papists in making conscience of some kind of meates, is so farre from making them more holy, and acceptable vnto God, that they thereby defile and pollute the good creatures of God: they should therfore remember that charge, which was giuen vnto Peter from heauen, Act. 10. 15. *What God hath cleansed, pollute thou not.*

5. Places of controversie.

Controv. 1. *Whether to abstaine from certaine meates, be an act of religion, and a part of Gods worship, or a thing in it selfe indifferent.*

The latter is affirmed and maintained by Protestants, the other is stifly defended by the Romanists: but that the state of the question may better appeare, first the diuerse kinds of fasting and abstinence are to be considered.

1. There is a naturall abstinence, which is onely from such meates, as agree not with the stomack, and are enemies to the helth of the bodie.

2. A *morall* abstinence is from such meates and drinkes, as a man findeth to distemper him, and to disturbe his memorie and other faculties of his minde, as the drinking of wine and strong drinke.

3. A *ciuill* and *politike* abstinence is to refraine eating of flesh some certaine daies for the maintenance of nauigation and the vtterance of fish, and for sparing the breed of cattell, as the Lenton fast is now kept in England.

4. There was beside these a *Iudaicall* fast, which was of two sorts, either a totall and generall abstinence, as from swines flesh and other meates counted vncleane by the law: or an abstinence for a time, which was either generall of the whole nation, as to abstaine from eating of vnleavened bread for seauen daies in the feast of the Passeouer: or particular of some professed persons, as of them which had taken vpon them the vow of the Nazarites, which was neither to take wine, nor any strange drinke: See the law of the Nazarites, Numb. 6.

5. Beside these there was an hereticall fast, and abstinence, of such as abstained from certaine meates, counting them euill, and vncleane in themselues: which was the opinion of the Manichees and Tatiane heretikes: which kind of impious abstinence the Apostle speaketh against, 1. Tim. 4.

6. Adde vnto this the superstitious abstinence of the Papists, which make the fasting and refraining from flesh meates, vpon the fift and sixt day of the weeke and in the time of Lent, to be a necessarie part of Gods worship, and a thing meritorious, and satisfactorie. This is the abstinence, that now is in question.

7. Yet a *religious* fast we acknowledge, which is when vpon some daies appointed by the Church, publikely, or when any are disposed priuately to fast, the more feruently to giue themselues vnto praier: which the Apostle speaketh of, 1. Cor. 7. 5. But this is done without any opinion of merite, or holines in the act it selfe, but as it helpeth and conferreth to a spirituall end, the more earnest inuocation of God, and humble supplication before him.

8. There was also a scrupulous kind of abstinence in the primitiue Church, when some Christians did abstaine of conscience from eating things which were consecrate to Idols: of the which S. Paul entreateth 1. Cor 8. 10.

Now the fast and abstinence, which is controuerted betweene vs and the Papists, is the superstitious fast, before the 6. whose opinion is this, that to abstaine from flesh and other kinds of meates in the time of lent, and vpon other daies of restraint, is a necessarie part of the diuine worship, meritorious and satisfactorie: *habet meritum & satisfactionem apud Deum*, it meriteth, and satisfieth before God, &c. *Tolet* in his annotations here: and the precept of fasting, *obligat sub peccato mortali*, bindeth vnder the daunger of mortall sinne: we will examine some of their reasons.

Argum. 1. The Apostles by their synodicall decree prouided, that they should abstaine from certaine meates, as strangled and blood.

Anſ. 1. The Paſtors of the Church haue not now the ſame power and authoritie to make Canons to bind the conſcience, which the Apoſtle had, who were guided by the immediate direction of the ſpirit. 2. they did not enioyne abſtinence from fleſh-meate, egges, milke, and ſuch like, as the Romaniſts doe, but onely from ſuch meates, as were forbidden by the law. 3. neither did they enioyne this abſtinence as a part of the divine worſhip, for then it ſhould bind ſtill, but onely for a time to avoid offence, in reſpect of the Iewes newly conuerted.

Argum. 2. Thoſe things which the Church commandeth, are neceſſarily to be kept and obſerved: for our Sauiour ſaith, *he that heareth you, heareth mee, &c.* But ſuch is the Eccleſiaſticall law and precept of faſting: *Ergo, &c.*

Anſ. 1. Not euery thing the Church commandeth, is to be obſerued as a part of Gods worſhip, but theſe things onely, which the Church propoundeth by the warrant, and authoritie of Gods word, and ſo is our Bleſſed Sauiour to be vnderſtood: otherwiſe whoſoeuer preacheth any other Goſpel, or any thing contrarie thereunto, is to be held accurſed. 2. neither are we to regard what the falſe and Antichriſtian Church now commandeth, no more then our B. Sauiour, and his Apoſtles did hold themſelues bound to the ſuperſtitious decrees of the Phariſies.

Argum. 3. The law of faſting, is a tradition Apoſtolicall, therefore neceſſarie to be obſerued, and kept.

Anſ. We graunt that the free vſe of faſting, to be ioyned as an helpe vnto praier, was taken from the Apoſtles: but not this neceſſarie kind of faſting tied vnto certaine daies, which may thus appeare. 1. *Euſebius lib.* 5. *c.*24. ſheweth the libertie and varietie of faſting in the Church, and maketh mention how *Irenæus* reproued *Victor* Biſhop of Rome, for excommunicating the Eaſt Churches, for obſerving an other kind of forme in celebrating of the Paſch, and in faſting. 2. *Sozomen. lib.* 7. *c.* 19. declareth how at Rome they faſted onely three weekes before the Paſch, in Greecia ſix: and *Teleſphorus* in his decretall ordained the faſt of ſeauen whole weekes: it was not then an Apoſtolike tradition. 3. *Chryſoſt. hom.* 47. in Matthew, denieth the Lenton faſt to haue beene inſtituted by Chriſt: *non dicit ieiunium ſuum eſſe imitandum, &c.* he ſaith not his faſting is to be imitated, though he might haue propounded his fourtie daies faſt: but he ſaith, Learne of mee, for I am humble and meeke, &c.

Argum. 4. In the new Teſtament there is no other abſtinence from meates forbidden, but the legall and Iudiciall.

Anſ. 1. The argument followeth not, it is not forbidden, therefore it is a part of the diuine worſhip: the contrarie is inferred, therefore it is no part of the diuine worſhip, beeing neither commanded, nor forbidden: for all neceſſarie parts of the worſhip of God is preſcribed in the word: if then it were not forbidden, it ſhould remaine free, and therefore is not to be impoſed as a neceſſarie thing. 2. the antecedent is falſe, for not onely the Iewiſh abſtinence, but all other ſuperſtitious kindes of faſting and abſtinence are forbidden: Coloſſ. 2. 1. Tim. 4. and if ſuch abſtinence, as was ſometime commanded by the law, by the libertie of the Goſpel be taken away, much more ſuch, as is the meere invention of man.

5. *Argum.* The taming and mortifying of the fleſh is a neceſſarie thing, but abſtinence from fleſh doth helpe to the taming, and ſubduing of the fleſh: *Ergo, &c.*

Anſ. 1. The continuall mortifying of the fleſh is a neceſſarie thing, which is to be practiſed all the life long: but to tame and ſubdue the fleſh for a time, as in faſting certaine daies, is but a ſuperſtitious and hypocriticall mortification, which is reproued by the Prophet, Iſai. 58. 5. *Is it ſuch a faſt, that I haue choſen that a man ſhould afflict his ſoule for a day, and to bow downe his head as a bulruſh, &c.* 2. neither by ſuch Popiſh abſtinence is the fleſh tamed, when they abſtaine from fleſhmeate, and eate of other confected meates, as of marmaled, and ſucket, and ſuch like things, and drinke wine, which doe more inflame, and inſtigate the fleſh, then the eating of fleſh-meates: *Thomas* anſwer is ridiculous, that fleſh doth increaſe the humors of the bodie, which are of long continuance, wine doth but nouriſh the ſpirits, which doe ſoone paſſe away: for the Phiſitians will refute him, who affirme, that as meate doth engender the ſolid nutriment of the bodie, ſo drinke doth encreaſe the liquide nutriment, which in effect is all one.

Arg. 6. The abſtinence of the *Rechabites* by the cõmandement of their father pleaſed God in ſo doing, as a part of his worſhip: much more abſtinence which is inioyned by our mother the Church.

Anſ. 1.

Anſ. 1. The argument followeth not, for there is great difference betweene the abſtinence of the Rechabites, and the ceremoniall abſtinence: 1. in the matter, that was not from fleſh, egges, and ſuch like, but from wine, tillage, dwelling in cities. 2. in the *forme*: they abſtained all their life time, and with a libertie, in time of neceſſitie, for in *Ieremies* time, they dwelt in Ieruſalem, becauſe of the warre, Ierem. 35. 11. 3. and further, by the law the parents might either confirme or diſanull the vowes of their children, Num. 30. but now vnder the Goſpel ſuch legall rites are ceaſed.

2. The antecedent is falſe, for they did not keepe their fathers precept, as an act of religion, but for ſome politike and morall reſpects: as they are forbidden inhabiting in cities, leaſt they might be corrupted with the vices thereof, and were commanded to dwell in tents, to put them in minde, that they were ſtraungers being deſcended of the Kenites: theſe and ſuch other arguments are produced by *Bellarmine lib.* 4. *de. verb. Dei. c.* 3. *lib.* 2. *de bonis operib. c.* 71. *c.* 11.

Now on the contrarie, againſt ſuch ſuperſtitious abſtinence, vrged by the Papiſts as a neceſſarie part of Gods ſeruice, & the ſame meritorious, ſome of our arguments are theſe.

1. *Argum.* The Apoſtle ſaith, c. 14. 17. *The kingdome of heauen is not meate nor drinke:* and Heb. 13. 9. *It is good to haue the heart eſtabliſhed with grace, and not with meates, which haue not profited them, that haue bin occupied therein:* therfore to be occupied in abſtinence frō meats, is a thing indifferent, not in it ſelfe meritorious, or a part of Gods worſhip.

2. *Argum.* That which God hath purified and made cleane, no man muſt pollute, Act. 10. 15. but he which for religion and conſcience ſake maketh meates vnlawfull, which God hath made cleane, doth pollute them: *Ergo.*

3. *Arg.* All will worſhip is no part of Gods ſeruice; but the choice of meates, *touch not, taſt not, handle not*, is a voluntarie and will worſhip, Coloſſ. 2. 21. 23. therefore no part of Gods ſeruice: *Bellarmine* anſweareth, that the Apoſtle doth not ſpeake againſt all eccleſiaſticall abſtinence, but onely the *Iudaicall* or the Philoſophicall abſtinence, which was practiſed among the heathen. *Contra.* The Apoſtles reaſon is generall againſt all choice of meates, and other humane inuentions, which are according to the doctrines of men, v. 22. but this eccleſiaſticall and Popiſh canonicall faſt, is an humane invention meerely, and according to the doctrines of men, therefore euen againſt ſuch ſpeaketh the Apoſtle.

4. *Argu.* Our Bleſſed Sauiour ſaith, that which entreth in by the mouth defileth not the man, Matth. 15. 17. therefore fleſh at all times eaten and entring in by the mouth is lawfull in it ſelfe, becauſe it defileth not, ſo it be done without ſcandale and offence: our Bleſſed Sauiour giueth a generall rule as well againſt Phariſaicall traditions, as all other invented by man, that the conſcience before God is not defiled with the breach thereof.

5. *Argu.* The doctrine of Deuils is no part of the diuine worſhip: but the forbidding of meates is the doctrine of Deuils, 1. Tim. 4. 3. *Ergo. Bellarmine* telleth vs, that the Apoſtle there noteth ſuch heretickes, as the *Manichees, Tatians, Eucratites*, which condemned fleſh, as euill, and ſo did diſhonour the Creator. *Contra.* The Apoſtle onely noteth not thoſe heretickes, but euen the Papiſts, which ſhould forbid meates, for he prophecieth of the latter times: and not onely they which ſimply condemne meates, but doe place an holineſſe in merite in ſome meates, rather then others, are theſe forbidders of meates: and how doe not they condemne meates, which thinke men to be polluted by them, and do rather chuſe to caſt them away, then to eate them vpon forbidden daies?

6. *Argu.* That which infringeth Chriſtian libertie, and bringeth vs to more then a Iewiſh bondage, it is no part of Gods worſhip vnder the new Teſtament, but ſuch is this canonicall abſtinence: for whereas the Iewes were enioyned abſtinence but once in the yeare, the tenth of the ſeauenth moneth, Levit. 23. 17. the Papiſts doe enioyne abſtinence, (beſide twice or oftner euery weeke) the tenth part of the yeare in lent for religion: ſee further of this controverſie *Synopſ. Centur.* 4. *err.* 94. 10. 97.

Controv. 2. *That faith is not onely an aſſenting of the will, but an act alſo of the vnderſtanding, and it is ioyned with knowledge.*

v. 2. *One beleeueth that he may eate, &c. Bellarmine* agreeing with others of that ſide, will haue faith to be, *aſſenſum non notitiam*, an aſſenting onely of the will, not a knowledge: *lib.* 1. *de iuſtificat. c.* 5. and therefore they ſay to *beleeue* is nothing elſe but to giue aſſent vnto the doctrine of the Church, although one vnderſtand not what it is.

But the Apoſtle ſheweth the contrarie: for here he that *beleeueth*, that he migh teate of

things, did know it to be lawfull, assented thereunto, and was fully perswaded: as the Apostle expoundeth himselfe afterward, v. 14. *I know, and am perswaded, that nothing is vncleane of it selfe:* so then to beleeuing belongeth as well a knowledge, as an assenting and perswasion.

There is a generall faith, as to beleeue the word of God, and the heauenly doctrine therein contained, vnto the which three things are required, a knowledge, and assenting, and a full perswasion: to the which these three are opposite, *ignoratio, negatio, dubitatio*, ignorance, deniall, or not assenting, and doubtfulnes.

There is a speciall and particular faith, which is an assurance of remission of sinnes in Christ, which is that which we call iustifying faith: and beside those three things before concurring in a generall faith, there is required in iustifying faith confidence beside and firme assurance, contrarie whereunto is diffidence and distrust. See more hereof *Synops. Centur. 4. err. 49.*

3. Controv. *That it is necessarie, that festivall daies should be obserued among Christians.*

v. 6. *He that obserueth the day, obserueth it to the Lord.* This condemneth the auncient error of the *Petrobusianes*, of whome mention is made, *lib. 3. de vita Bernard. c. 5.* whome the Anabaptists in these daies follow, who denie, that Christians should obserue any festivals at all: their reasons are these.

1. The Galatians are reproued by S. Paul for obseruing of daies, Gal. 4.

2. The Apostle saith, Col. 2. 15. *Let no man iudge you, &c. in a part of an holy day.*

3. It is against Christian libertie to be tied vnto the obseruation of daies: Gal. 5. 1. *Stand fast in the libertie, wherein Christ hath made vs free.*

4. The Sabbath of a Christian ought to be perpetuall, &c.

Ans. 1. The Apostle reproueth them for their superstitious obseruing of daies, such as then the Iewes practised, and now the Papists: but to obserue such holy daies, as God hath appointed, such as the Sabbath is: and others for order and policie, not for religion sake, is not within the Apostles reprehension.

2. The Apostle speaketh of the Iewish festivals, wherein they did clogge their consciences, and one iudged an other: not of the Lords day, which is of Christs appointing, or of other festivals for order & policie, not as a part of the seruice of God, to bind the cõscience.

3. Christian libertie is infringed by the superstitious obseruation of daies; but not otherwise.

4. The perpetuall Sabbath of Christians, is the spirituall cessation from sinne, not the externall Sabbath, which can not continually be obserued.

Contra. Now on the other side, that it is necessarie for Christians to obserue some festivall daies, we reason thus.

1. It is one of the morall precepts, to remember to keepe holy the Sabbath, which though in particular, concerning the prescript of the day, it doe not bind Christians, yet the moralitie of it remaineth still, that some daies should be appointed for the worship of God, and for publike instruction.

2. God is not the author of confusion, but of peace: and all things must be done decently and orderly in the Church, 1. Cor. 14. 33. 40. but if there should be no daies appointed for the publike seruice of God, there would be a great confusion: for thus the calling also of ministers should be remooued, if no time were allowed for the exercise of their publike ministerie, and so the people should be as sheepe without a shepheard.

3. If no such daies of rest were allowed Christians, their case should be much inferior vnder the Gospel, to the condition of the Iewes vnder the Law, both for their bodies, hauing no daies of refreshing and rest, and their soules, hauing no time of instruction, as the Iewes had both.

4. Controv. *Whether any festivall daies are to be obserued as in themselues holier, then other.*

This is the opinion of the moderne Papists, as *Bellarmine* setteth downe this proposition, *dies festi vere sunt alijs sanctiores, &c.* that festivall daies are in themselues more holy then others: *de cult. sanctor. lib. 3. c. 10.* And the Apostle seemeth here to make it as a thing indifferent to obserue a day, or not to obserue it.

Contra. 1. The Apostle approoueth not this difference of daies, which was still retained

ned of ſome comming from Iudaiſme, for he counted it an infirmitie in them, and ſo calleth them weake, v.1. he onely beareth with their infirmitie herein for a time, till they ſhould be better confirmed: therefore this is no warrant for men to make difference of daies.

2. This obſeruation of daies, in preferring one before an other as more holy, is condemned by the Apoſtle, Gal.4.10. Coloſſ.2.15. for both the Iewes offended herein, who made a legall difference betweene day and day, and the Gentiles counted ſome diſmall and vnfortunate daies, ſome otherwiſe.

3. If one day were more holy then an other, it muſt be either in the nature of the day, or by inſtitution divine or humane: but the Popiſh feſtiuals are neither holy in nature, for the Planets by their motion and influence make no difference, nor yet by inſtitution from God are they made more holy: for they are not of Gods appointing: and by *humane* inſtitution one day can not be made holier then other: for it belongeth onely to the Creator to ſanctifie the creature.

4. Then, like as the externall elements, as water in baptiſme, bread and wine in the Euchariſt, are not more holy in their nature, but in reſpect of the preſent vſe, which beeing finiſhed, they returne to their firſt vſe againe; ſo holy daies are counted ſacred in reſpect of the holy vſe onely: as *Hierome* ſaith, *non quod celebrior ſit dies illa, qua conuenimus, ſed &c.* not that the day wherein we meete, is more excellent, but on what day ſoeuer we meete, *ex conſpectu mutuo maior lætitia oriatur*, by the mutuall ſight one of an other greater ioy is cauſed: *in 4. ad Galatas.* See further *Synopſ. Centur.2.err.63.*

5. Controv. *That feſtivall daies ought not to be conſecrated to the honour of Saints.*

The Romaniſts hold the contrarie, reaſoning thus for their opinion.

1. *Argum.* God is honoured in his Saints, the feſtivals therefore which are inſtituted to the honour of the Saints, are referred to and determined in God.

Anſ. 1. No will-worſhip tendeth to the honour of God, but the odoration of Saints is a will-worſhip, therefore God can not thereby receiue honour. 2. God rather is thereby diſhonoured: for they giue the honour due vnto God vnto creatures, inuocating the name of Saints, ſaying, O S.Peter, S.Paul heare vs.

2. *Argum.* The memorie of the Saints is to be honoured: but feſtivals are dedicated to the memorie of Saints: *Ergo.*

Anſ. 1. Popiſh feſtivals are not dedicated onely to the memorie of Saints, but to their worſhip, which is idolatrie. 2. and the Saints may better be remembred, then by erecting holy daies in their names, namely, by imitating of their godly zeale, and ſetting before our eyes their good example: ſee Hebr.13.7.

3. *Argum.* Theſe feſtivals of the Saints haue beene receiued and confirmed by long cuſtome, and therefore are not to be reiected.

Anſ. Cyprian ſaith, *epiſt. ad Pompeium*, writing againſt the epiſtle of *Stephanus* Biſhop of Rome, *conſuetudo ſine veritate vetuſtas erroris eſt*, cuſtome without truth, is but the oldnes of error.

Our arguments for the contrarie part, that no feſtivals are to be conſecrated to the honour of Saints, are theſe, and ſuch like.

1. All religious worſhip is due vnto God onely: him *onely ſhalt thou ſerue*, Matth.4. but to dedicate daies vnto the honour of any, is a religious worſhip: *Ergo. Auguſtine* ſaith, *honoramus ſanctos charitate, non ſeruitute*, we honour Saints with charitie, not ſeruice: *de vera relig.c.55.*

2. *Argum.* Feſtivall daies, are not onely for the reſt of the bodie, but for the ſanctifying of the ſoule: but this is onely Gods worke: therefore to him onely the right of feſtivall daies belongeth.

3. In the old Teſtament, there were no holy daies conſecrated to the Patriarks, as Abraham, Iſaak, Iacob, nor to any of the Prophets, therefore neither ought any be ſo dedicated in the New.

4. Chriſtians are not to imitate Pagans in the rites of religion: but, in dedicating daies vnto Saints, they imitate the Pagans apparently: for ſo the Pagans did conſecrate feaſts to their inferiour gods, as the Saturnals to Saturne, the Bacchinals, to Bacchus, and ſuch other: & herein Papiſts doe follow their example, changing onely the names: and this was done by the authoritie of one of their owne Popes, *Greg.l.9.ep.71. feſta Paganorum ſenſim eſſe &c.*

the Pagan feasts are by little and little to be changed into Christian feasts, and some things must be done to the similitude of theirs, that they may more easily be brought to the Christian faith, &c.

6. Controv. *Whether all the festivalls of Christians are alike arbitrarie to be altered and changed, as shall seeme good to the Church.*

Herein not onely the Papists are our aduersaries, but some of our owne writers seeme to incline vnto this opinion.

The Papists affirme, that the Sabbath is but an Apostolicall tradition, and that it was changed from the last day of the weeke to the first, by the authoritie of the Church: *Rhemist.* whereupon it will follow, that the Church may alter it by the same authoritie, if it shall so seeme good, vnto an other day.

Learned *Pareus* hath also this position, *dub.4. hypoth.3 feriæ Christianorum quantum ad genus sunt necessariæ, vt tamen quantum ad speciem maneant liberæ, &c.* the holy daies of Christians, though they be necessarie in generall, yet in particular are free, that they may be changed and transferred if there be cause, from one day to an other, &c. and he seemeth to account the dominicall day, *inter res medias*, among things indifferent. *hypoth.4.*

But I preferre herein the iudgement of that excellent diuine *D. Fulke*, who concerning other festiuals of Christ and the holy Ghost, thinketh that they may be changed, as the Church shall see cause, from certaine daies, vnto other occurrent times and occasions, or from the daies now obserued to other, as things in themselues indifferent: but concerning the Lords day, he writeth in these words, *But to change the Lords day, and to keepe it on monday, twesday, or any other day, the Church hath none authoritie: for it is not a matter of indifferencie, but a necessarie prescription of Christ himselfe deliuered to vs by his Apostles. annot. Revel. c.1. sect.7.*

The reason hereof is, 1. because we finde that in the Apostles time, the first day of the weeke was appointed to be the Lords day, Act. 20.7. 1.Cor. 16.2. Revel.1.10. who beeing directed by the spirit of God, no doubt but herein also they followed either the expresse commandement of Christ, or the speciall direction of the spirit. 2. because there can not come the like reason of the altering of the Lords day, while the world endureth, as was in the first change, namely for the commemoration of Christs resurrection. 3. the Sabbath could not be changed but by the same authoritie, whereby it was first instituted, which was by God himselfe.

Wherefore to conclude this point, the festiuals of Christians may be diuided into three sorts: 1. some are of necessitie to be kept, and bind in conscience, as the Lords onely. 2. other festiuals, though not so necessarie, yet are conuenient to be retained, and can not be remooued without great scandall, as the feasts of the Nativitie, Circumcision, Annuntiation, Ascension of Christ, and of the comming of the holy Ghost. 3. some are meerely arbitrarie in the Church, as all other festiuals of the Apostles. See further hereof, *Synops. Centur.2.err.87.* and *Hexapl.in Genes.c.2.*

7. Conntrov. *Against Purgatorie.*

v. 8. *Whether we liue, or die, we are the Lords:* hence may be confuted the Popish opinion of purgatorie: for they which are the Lords, are alreadie purged by the blood of Christ, and neede no other purgation by fire: if they be not purged, they are not the Lords, for no vncleane thing can come into his sight: so the Spirit saith, *Blessed are they which die in the Lord, they rest from their labours*, Revel. 14. 13. all that die in the faith of Iesus, die in the Lord: if they die in the Lord, they rest from their labours: but they which are in purgatorie, are in labour and sorrow still. See further *Synops. Centur.2.err.11.*

8. Controv. *Whether Christ by his obedience and suffering merited for himselfe eternall glorie and dominion.*

1. It is the opinion of the Schoolemen, that as Christ merited by his death for his members redemption from death and sinne, so by his perfect obedience, and most holy passion, he merited both to himselfe and his members the glorifying of his bodie, and the manifestation of his Godhead: to this purpose *Lombard. lib.3. distinct.18.* and some of our Protestant writers seeme to incline to this opinion, as *Pet. Martyr.*

1. *Pet. Martyr* would proue so much out of this place, v.9. *Christ therefore died, and rose againe, &c. that he might be Lord of the quicke and dead:* whereupon he inferreth thus; *which*

which dominion, though God might haue conferred vpon him (gratis) freely, *yet meritis eius dare maluit*, he did chooſe to giue it rather for his merits.

Anſw. Though I reverence the iudgement of this learned writer, whoſe worthie commentaries vpon the Scriptures, are not inferiour to any of our newe writers, yet herein vpon better reaſon I muſt diſſent from him. The argument followeth not, *Chriſt therefore died, &c. therefore by his death he merited.* 1. like as this is no good reaſon, the Martyrs die to the ende to ſet forth Gods glorie, *Ergo*, they merit the ſetting forth of his glorie: that indeede is the ende and conſequent, the other is not the meriting cauſe, but precedent onely. 2. Chriſt died then to that ende, becauſe this was the way and order appointed of God, whereby he ſhould come to exerciſe his dominion.

2. *Lombard* in the place before recited, vrgeth that place, Philip. 2.7.8. he became obedient to the death of the croſſe, &c. wherefore God hath exalted him: here the exaltation of Chriſt, is the reward of his humiliation, and this the meriting cauſe of the other.

Anſw. 1. This word διὰ, therefore, doth not alwaies ſignifie the cauſe or merit, but the order alſo and ſequele of a thing: as Geneſ. 22.16. *Becauſe thou haſt done this thing, &c. I will exceedingly bleſſe thee, &c. and all the nations of the earth ſhall be bleſſed in thee:* vnleſſe any will thinke, that Abraham by that one act of obedience, in being readie to ſacrifice his ſonne, merited to be the father of Chriſt according to the fleſh, in whom all the earth ſhould be bleſſed: ſee the like Heb. 1. 9. *Becauſe thou haſt loued righteouſneſſe, &c. God hath anointed thee with the oyle of gladnes aboue thy fellowes, &c.* but the deitie, or to be deified, cannot be merited.

2. The Apoſtle then in this place ſheweth the order of the paſſion, and glorification of Chriſt, as Luk.24. *Ought not Chriſt to haue ſuffered theſe things, and ſo to enter into his glorie?* likewiſe S. Peter, 1. ep. c.1. 11. ioyneth together the ſufferings of Chriſt, and the glorie which ſhould followe.

3. The Rhemiſts vrge that place, Heb.29. *We ſee Ieſus, for the paſſion of of his death, crowned with glorie and honour.*

Anſw. The words are diſplaced, which in the originall ſtand in this order, *We ſee Ieſus a little lower then the Angels, by the paſſion of his death, crowned with glorie and honour, &c.* ſo that theſe words by the paſſion of his death, muſt be ioyned with the former clauſe, *made a little leſſe then the Angels*, not with the latter, *crowned with honour, &c.*

2. An other opinion is, that euerlaſting glorie, was *gratuitum donum*, a free gift conferred vpon Chriſt, not merited, as *Parens* collecteth by the word, ἐχαρίσατο, he gaue him as of free gift, a name aboue all names, &c. Phil.2.9.

Anſw. 1. The word χαρίζομαι, doth not alwaies ſignifie to giue freely, as the wife is ſaid in profane authors χαρίζεσθαι, to gratifie her husband in yeelding the vſe of her bodie, which yet is her dutie to performe. 2. and it were better to ſay, that Chriſt receiued his glorie of merit, then by grace and favour; to ſhew a difference betweene Chriſt and his members, for we receiue all by grace, Chriſt not by grace, but as his due receiued his glorie. 3. and for the further explanation of that place, Philip. 1.9. 1. ſome thinke that Chriſt onely merited the glorie of his bodie, for his ſoule was glorified *ab ipſo inſtanti incarnationis*, from the verie inſtant of his incarnation, *Lyranus*. 2. ſome thinke that he merited onely *manifeſtationem*, the manifeſtation of his glorie, which he had before, *ſecundum rem*, indeede; ſo alſo *Lyranus*. 3. *Auguſtine* vnderſtandeth this gift to be giuen, *per gratiam vniens, non adoptans*, by the grace of vnion not of adoption. 4. *Ambroſe* interpreteth it, *de naturali donatione ab æterno*, of the naturall donation from all beginning, as Chriſt is the Sonne of God, *poſt crucem manifeſtatur, quod à patre, cum generatur accepit*, after his paſſion, that is manifeſted, which he receiued of his father in his generation. I ioyne two of theſe expoſitions together, that the glorie which was due vnto Chriſts humanitie in reſpect of his vnion, was not now firſt conferred after his paſſion, but then manifeſted; which manifeſtation was not merited, but did fall out in that order, as God had appointed, as due vnto Chriſts humanitie by reaſon of that vnion.

3. This then is our opinion, that Chriſt did not merit any thing, for, or to himſelfe, but all which he wrought and purchaſed was for vs, as may appeare by theſe reaſons.

1. To what ende Chriſt was borne, died, and ſuffered, to the ſame he roſe againe, and was glorified: but he was borne and died, not for himſelfe, but for vs, Iſay.9.6. *to vs a child is borne:* and he was not offered for his owne ſinnes, Heb. 7.27. which he had not: therefore

neither receiued he glorie for himſelfe but for vs: to this purpoſe, *Ambroſe de fide reſurrection. c. 24. ſi nobis non reſurrexit, vtiq; non reſurrexit, qui cur ſibi reſurgeret, non habebat,* if he did not riſe for vs, he did not riſe at all, for he had no cauſe to riſe for himſelfe.

But that ſaying of *Ambroſe* will be obiected vpon that place to the Philipians, 2. *quid & quantum humilitas mercatur, hic oſtenditur*, what and how much his humilitie merited, here it is ſhewed. *Anſw.* The fathers doe vſe this word *merere*, to merit, in a large ſenſe: it ſignifieth, *impetrare, obtinere*, to obtaine a thing, or *poſſe, contingere*, to be able, to fall out: as *Ambroſe* ſaith, *epiſtola meruit pervenire in manus tuas*, the epiſtle merited to come to your hands, that is, *might*, or *obtained* to come: But he is otherwiſe abſolutely of iudgment that no works can truely or properly merit at Gods hand: as *de vocat. gent. lib. 1. c. 5. Ambroſe* or *Proſper* thus writeth, *nulla poſſunt tam preclara opera exiſtere, quibus hoc, quod gratis tribuitur, per retributionis iudicium habeatur*, there can be no ſuch excellent workes, whereby that ſhould be had by way of retribution and recompence, which is freely giuen: for ſo the redemption by Chriſts blood, *vileſceret*, ſhould waxe vile, and be of ſmall worth.

2. *M. Calvin* addeth this reaſon, *Chriſti gratiam obfuſcat*, it would much obſcure the grace of Chriſt, if he had done any of theſe things which belong vnto our redemption for himſelfe, and not wholly and altogether for vs.

3. And further it would followe *diuinos honores mereri poſſe*, that diuine honour may be merited: for this honour to haue euerie knee to bowe, is due vnto the Godhead, Iſa. 45. 23.

4. That glorie which was due vnto Chriſt before in reſpect of the vnion of his natures, was not merited by his paſſion: but this glorie and exaltation of Chriſt was ſo due: as our B. Sauiour ſaith, Ioh. 17. 5. *now glorifie me thou father with thine owne ſelfe, with the glorie which I had with thee before the world was:* See further hereof in D. Fulkes anſwear to the Rhemiſts, Philip. 2. ſect. 1. and *Synopſ. Centur. 4. err. 30.*

Controv. 9. *Of bowing the knee to the name of Ieſus, whether it be neceſſarily inferred out of this place, ver. 11. and Philip. 2. 10.*

Though we doe not ſimply condemne the bowing at the name of Ieſus, if it be vſed onely, *vt ritus indifferens*, as an indifferent rite and geſture, *Pareus*: yet if it be commanded, as a neceſſarie part of externall worſhip, and commanded by precept, it is ſuperſtitious: as it is preſcribed and practiſed in Poperie: which may appeare by this, that they bowe the knee at the name of Ieſus, rather then at the name of Chriſt, or of God the father, and the holy Ghoſt.

And whereas the Apoſtle ſpeaketh of bowing the knee at the name of Ieſus, it is not literally to be taken: for by the name of Ieſus, is not ſignified the name written, or pronounced, (for this was the error of *Oſiander*, as *Beza* obſerueth. 2. Philip. 9. which confounded the name Ieſus with *Iehova*) but the power and Maieſtie of Chriſt, as this word *name* is vſed by the Apoſtle, Epheſ. 1. 21. Chriſt is ſet at the right hand of God, *farre aboue all principalities, and euerie name that is named, &c.* Neither is the bowing of the knee here taken literally, as *Origen* ſheweth in this place: *quod non eſt carnaliter accipiendum, vt putemus cœleſtia, genu flectere, &c. ſed genu flectere, ſubiecta eſſe cuncta, & cultui Dei obedire declarat*, which is not to be taken carnally, that we ſhould thinke the heauenly things to bowe the knees, as the Sunne, and Moone, ſtarres, and Angels, &c. but to bowe the knee, declareth all things to be ſubiect vnto God, and to be obedient to his worſhip, &c. It ſeemeth then, that in *Origens* time, this geſture of bowing the knee at the name of Ieſus was not taken vp, therefore it is to be held no neceſſarie thing, nor preſcribed by commandement: See further *Synopſ. Papiſm. Centur. 2. er. 51.*

Controv. 10. *That Chriſt is prooued to be God by this ſaying of the Prophet cited, v. 11. as I liue, euerie knee ſhall bow vnto me: againſt the blaſphemie of Georgius Eniedinus.*

From this place thus it is inferred and concluded concerning the deitie of Chriſt: he to whom euerie knee boweth, is verie God, Iſay 45. 23. but vnto Chriſt euerie knee ſhall bow, Rom. 14. 11. Philip. 2. 10. *Ergo*, he is God.

Georgius Eniedinus a blaſphemous Samoſatenian heretike, taketh two exceptions to this argument. 1. he denieth the aſſumption, that the knee is bowed vnto Chriſt: for one may ſit in the tribunall ſeate, and yet the knee may be bowed vnto an other, even to God himſelfe,

ſelfe, who ſhall iudge in that day, Rom. 2. 16. 2. he diſtinguiſheth of the propoſition, which is true onely of him, to whom worſhip is giuen, and the knee bowed, *ratione eſſentiæ*, in reſpect of his eſſence, but now the knee is bowed to Chriſt, not in reſpect of his eſſence, but of his dignitie, as vnto the ordinarie Iudge, not as vnto the chiefe Prince.

Contra. 1. The Apoſtle ſheweth directly, that the knee is bowed vnto Chriſt as the Iudge, becauſe he had prooued before, that he was Lord both of quicke and dead, to whom elſe then ſhould the knee be bowed, but vnto the Lord and Iudge? The Father ſhall iudge by his Sonne, to whom he hath committed all iudgement, Iohn. 5. 22. and yet Chriſt iudgeth alſo by his owne power: for there is but one Godhead, and one power of both: therefore it followeth not, God the Father iudgeth, therefore not the Sonne.

2. Chriſt is worſhipped not onely in reſpect of his office and dignitie of iudging, but in the vnitie of eſſence with his father, as he ſaith, Ioh. 5. 19. *Whatſoeuer things the father doth, the Sonne doth the ſame:* and v. 26. *As the father hath life in himſelfe, ſo he hath giuen vnto the Sonne, to haue life in him:* but what is the life of God els, then the eſſence of God? Chriſt then is by nature and eſſence the ſame with the father, and ſo is one God to be worſhipped, and adored with him: and whereas it is ſaid, the *Father hath giuen him, &c.* this muſt be vnderſtood, not *de dono gratiæ, ſed communicatione naturæ*, not of the gift of grace, but of communication by nature, ſo that for the Father *to giue vnto the Sonne*, is all one as to ſay, *Pater genuit filium*, the father hath begot the Sonne from euerlaſting.

And that Chriſt is one God with the father by *identitie* of eſſence, may appeare, by the accuſation of the Iewes, that he beeing a man made himſelfe God, Ioh. 10. 33. they did not challenge him, as if he would be ſome ſecundarie Iudge or Prince, but equall vnto God: which is there iuſtified and maintained by our Sauiour: See *Pareus* further hereof, *dub.* 8.

Controv. 11. *That morall workes, which are done without faith are ſinne, howſoeuer outwardly they appeare good.*

1. The Romaniſts for the moſt part doe hold the contrarie, that a naturall man onely directed by the vſe of his reaſon and vnderſtanding, may do ſome things morally good, which haue not the nature of ſinne: their arguments, ſome of them are theſe.

1. S. Paul ſaith, c. 2. 14. that the Gentiles doe by nature the things contained in the law, they then therein ſinned not.

2. Our Sauiour did not miſlike thoſe ciuill offices, which were performed by the Phariſies, in louing thoſe which loued them, Matth. 5. 46.

3. A man is a reaſonable creature, and this were againſt his nature, *non poſſe facere aliquid ſecundum rectam rationem*, not to doe any thing according to the right vſe of reaſon: for euen God hath giuen this facilitie to euerie naturall thing, to attaine vnto the naturall ende thereof: much more vnto man.

4. *Gregor. homil. de Diuit. & Lazar.* vpon theſe words of Abraham vnto the rich man, *thou haſt receiued good things in thy life: indicatur & dives iſte boni aliquid habuiſſe, propter quod in hac vita acceperit bona, &c.* hereby it is ſhewed, that the rich man had ſome good thing, for the which he received good things in this life, and Lazarus had ſome euill thing, that was purged in his life, *&c.* herevpon *Pererius* inferreth, that there is no man ſo euill, but hè hath ſome good thing in him, which is temporally rewarded in this life: therefore all that the wicked and infidels doe, is not ſinne: To this purpoſe *Pererius diſput. 5. in 14. c.*

Contra. 1. We denie not, but that the wiſer ſort of the Gentiles might doe ſome externall workes agreeable to the lawe in outward appearance, but they were farre from the perfection and internall obedience required by the lawe, and therefore could not be voide of ſinne.

2. Thoſe ciuill duties of rendring loue for loue, which belong vnto common ciuilitie, as they are not ſimply condemned: yet our Sauiour in requiring greater perfection in his diſciples, ſheweth that thoſe duties were ſpotted with Phariſaicall leauen, and were not approoued in Gods ſight, as good workes.

3. If man had kept that perfection, wherein he was created, he might haue beene ſufficiently directed by the rule of reaſon: but now his reaſon is not right, it is corrupted and obſcured by ſinne, and therefore can give him no direction to that which is truely and properly good: as other creatures know naturally what is good for their life, ſo man by nature knoweth what is naturally good for himſelfe: but it followeth not, that he ſhould therefore

fore by nature doe any thing morally good.

4. That saying of *Gregorie* beeing allowed, it is not to the purpose: for that rich man might haue some knowledge of God, whereby he might be directed, beside the helpe of nature: and yet it followeth not, that euerie one, which enioyeth the temporall things of this life, should be temporally rewarded for his good parts: for we see that many in this world, which haue least parts of morall and ciuill goodnes, haue a better earthly portion, then those in whom more goodnesse appeareth: And yet further, this temporall recompence, onely sheweth, that their acts are not truely good, and in the sight of God, for then they should not onely haue a temporall, but an eternall reward.

Now on the other side, it shall be prooued, that all the actions of infidels and wicked persons, that haue no ture faith, what goodly shew soeuer they make in the world, are no better before God, then sinfull worke.

1. Our blessed Sauiour saith, Matth. 7. an euill tree cannot bring forth good fruite: but they which haue no faith, are euill trees, *Ergo*.

2. Likewise, Ioh. 13. our Sauiour saith, without me ye can do nothing, therefore without faith, no good thing can be wrought.

3. And in this place, the Apostle saith, *Whatsoeuer is not of faith is sinne*.

4. Further, no worke can be accepted of God, vnlesse the person that worketh it be first accepted: but none can please God without any faith, Heb. 11.6. Againe *Augustine* saith, *finibus, non officijs virtutes à vitijs discernendæ sunt*, vertues must be discerned from vices, by the endes, not by the offices and actions: but the infidels doe nothing to a right end.

5. *Augustine* in many places condemneth the workes of infidels, how good soeuer they appeare, as in Psal. 21. *Let no man account any worke good before faith: vbi fides non erat, bonum opus non erit, bonum enim opus intentio facit, intentionem fides dirigit, &c.* for where no faith is, there is no good worke: an intention maketh a good worke, and the intention is directed by faith.

Peruersus to these arguments by certaine distinctions. 1. that no infidel, *ratione infidelitatis*, as his workes proceede from his infidelitie, can doe any good thing, but he hath *bona naturæ*, some good things by nature, by the which he may doe some things that are good.

2. Or some things are simply good, and worthie of eternall life, and are acceptable to God, such good things cannot be done without faith: but notwithstanding, some morall good things may.

3. Or it is so said, that the workes of infidels are sinne, because *vt plurimum*, for the most part they are such, not all.

4. And there is a double kind of intention: a generall, and particular, though the generall intention be euill, yet in some particular action, an infidel may haue a good intention, as to giue almes in meere commiseration: and though they look not vnto God, as the supernaturall ende, yet they may be by nature guided to make God the naturall ende of their actions, as by nature they know there is a God.

5. And *sine generali concursu*, without Gods generall assistance man indeede can do nothing, either naturally or morally good, but Gods speciall assistance is onely required vnto those workes, which are acceptable to God, and worthie of life eternall.

Contra. 1. We graunt that by naturall helpes man may doe things naturally good, but no vertuous action can proceede from an infidel, because all his actions sauour of infidelitie.

2. No not the best workes of the faithfull, are in themselues meritorious and worthie of eternall life, because they are imperfect, they are crowned of grace not for merit: neither is there any worke truely good, but it is thorough Christ acceptable vnto God, that is good: if it be not pleasing vnto God, it is not good.

3. Not onely some but all the workes of infidels are sinfull: for whatsoeuer is not of faith is sinne, the sentence is generall.

4. It is not enough to haue a particular inteption, but it must ayme at the generall ende of all, which is the glorie of God: and though by nature men are taught, that there is a God, yet can not they referre their actions to him, as the generall end without faith.

5. This generall concurrence is not sufficient to bring forth a good worke: but speciall grace in Christ the Mediator is necessarie: so our blessed Sauiour saith, *without me* (that is, the Mediator & Sauiour of the world not cõsidered only as the Creator) *you can do nothing*.

Now

Now concerning this queſtion, that the workes of infidels are ſinne: theſe things may further be remembred. 1. that among the auncient writers, *Origen* and *Auguſtine* are directly of opinion, that an infidel can doe no good worke, as *Origen* ſaith, ſpeaking of infidels and heretikes, *videndum eſt, ne forte ſi aliquid boni operis apud illos geri videatur, quia non ſit ex fide, convertatur in peccatum*, it is to be conſidered, if that, whatſoeuer good worke ſeeme to be done among them, becauſe it is not of faith, it be turned into ſinne: *Auguſtines* opinion is ſhewed before: And though *Pererius* take vpon him by certaine querkes to ſhift off *Auguſtines* teſtimonies, yet *Tolet* ingeniouſly confeſſeth, that both *Origen* and *Auguſtine* ſo affirme, *annot.* 15.

2. The Romaniſts themſelues are here diuided in opinion: for *Gregorius Ariminenſ. Capreolus, Catharinus*, with other of that ſide, are confuted by *Pererius* for thus affirming with the Proteſtants, *Perer. 4. diſput. ad.* 8.

3. Yet doe we not ſay, as the Rhemiſts charge vs here, *annot.* 4. that it was ſinne in the heathen, to honour their parents, to releeue the poore, to doe iuſtly: the actions in the ſubſtance thereof were not ſinne, but in reſpect of the manner and circumſtances, becauſe they were not directed to a right ende.

4. Concerning the meaning of this place, which we vrge againſt the Romaniſts, *Whatſoeuer is not of faith is ſinne:* how it is expounded by the Papiſts, and their expoſition refelled: See before queſt. 36. and of this whole queſtion, ſee cap. 2. queſt. 27. and controv. 9.

6. Morall obſeruations.

Obſerv. 1. *That we ought to beare with the weake.*

v. 1. *Him that is weake in the faith receiue.* Like as in a familie, the greater doe tender the children and young ones, ſo Chriſtians ſhould cheriſh and foſter the weake and younglings in faith: not to be raſh or harſh cenſurers of them, but to beare with them in the ſpirit of meekeneſſe: as the Apoſtle ſaith, c. 15. 1. *We which are ſtrong ought to beare the infirmities of the weake.*

Obſerv. 2. *Not to be auſtere in cenſuring our brethren.*

v. 3. *For God hath receiued him.* Our weake brother, though he haue many infirmities, we are not to reiect, ſeeing God hath receiued him: this maketh againſt thoſe, which vpon euerie ſlip and infirmitie are readie to cenſure their brethren, as reprobates and caſt-awayes: but charitie would haue vs hope the beſt of the ſaluation of our brethren, and to thinke of them notwithſtanding ſome infirmities as receiued of God, and ſuch as for whom Chriſt died, v. 15.

Obſerv. 3. *Of giuing thankes for meate.*

v. 6. *He that eateth, eateth to the Lord, for he giueth God thankes, &c.* This ſheweth what was the vſe of Chriſtians in thoſe dayes, to giue thanks before their receiuing of meat: ſo it was the godly cuſtome in Samuels time, for the people not to eat in their ſolemne feaſts and ſacrifices, till Samuel came, and bleſſed the ſacrifice and meate, 1. Sam. 9. 13. This holy vſe was continued by our bleſſed Sauiour, Matth. 26. 27. and S. Paul exhorteth, that whether we eate, or drinke, or whatſoeuer we doe els, we ſhould doe all to the glorie of God, 1 Cor. 10. 31.

Obſerv. 4. *The conſolation of the faithfull both in life and death.*

v. 8. *Whether we liue, we liue vnto the Lord, whether we die, &c.* As this teacheth vs to put away all ſecuritie, while we liue, and to frame our liues vnto Gods glorie, for as *Chryſoſtome* ſaith, *liberi non ſumus, Dominum habemus*, we are not our owne men, we haue a Lord and Maſter, whom we muſt ſerue: ſo in our death the Lord watcheth ouer vs: that although the world, and all that therein is, doe forſake vs, yet he that liueth vnto the Lord, ſhall die alſo vnto the Lord, and liue for euer with him: as they are pronounced bleſſed which die in the Lord, Rev. 14. 13.

Obſerv. 5. *That euery one muſt giue account vnto God: and that all ſhall be iudged, v.* 12.

Chryſoſtome hath here an excellent morall, to ſhewe that all the wicked and vngodly ſhall be puniſhed. 1. Seeing by daily experience it is confirmed, that many wicked ones are pu-

punished in this life, as were the old world, and the Sodomites, what equitie can there be in it, *vt qui eadem pariter peccarunt, eadem pœnas non luant*, that they which commited the same sinnes, should not suffer the same punishment, *non omnes hic punit vt alijs pœnitentiæ spatium tribuat, &c.* he punisheth not all here, to giue space of repentance vnto others: neither are all punished onely there, *ne plerisq; causa detur illius negandi providentiam, least some might take occasion to denie Gods providence.* 2. But it will be said, how can God punish for euer, seeing we sinned here but a short time: do we not see that in the course of humane iustice, he that committed murther but once, and it was quickly done, is perpetually condemned to the mines: and we read of a man that was lame, & had the palsey thirtie eight yeares, which punishment was for his sinnes, for Christ said vnto him, *sinne no more.* in like manner it is iust with God to punish the temporall and momentanie act of sinne eternally. 3. And how is not the sinner worthie of punishment, beeing so often admonished, and threatned before, and hauing so easie a way shewed him vnto life: the Publican said but only, God be mercifull vnto me a sinner, *quid hic sudoris, quid laboris*, what great labour and paynes was it to doe this. 4. And if there were no hell to punish the wicked, neither should the deuill be punished, and it should fare alike with the good and bad, *habit cum Nerone Paulus*, Nero shall be as good a man as Paul. 5. And thinkest thou then there is no hell, *quis dæmonum hoc asseret?* is there any of the deuils that will say so, nay, they confessed there was an hell, crying out to Christ, commest thou to torment vs before our time: how then dost thou not tremble to denie that which the deuill confesseth? 6. euen among the Barbarians, that haue no knowledge of God, the Iudges and Magistrates *bonos honorant, malos puniunt*, doe honour the good, and punish the euill: and shall not God much more? to this purpose *Chrysostome.*

Observ. 6. *Of the tearme of the day of iudgement, and what vse we should make of it.*

v. 10. *We shall all stand before the iudgement seat of Christ.* Therefore euerie one ought to be exceeding carefull in this life, how he walketh, and to watch ouer his thoughts, words, and workes, that he may appeare in that day with ioy: S. Paul saith to the same purpose, 2. Cor. 5. 10. *we must all appeare before the iudgement seat of Christ, &c.* and then he inferreth v. 11. *knowing the terror of the Lord, we perswade, &c.* the terror then of this day, ought to perswade vs to walk circũspectly: *Origen* here well saith, *quisnam est, qui se ita decipiat, &c.* who is there that will so much deceiue himselfe, *vt ad iudicium Christi, & ad tribunal cognitionis eius se non putet venturum*, who thinketh, he shall not come vnto the iudgement of Christ, and to his throne of knowledge, &c.

Observ. 7. *How dangerous a thing it is to giue offence.*

v. 13. *Iudge this rather, that no man put a stumbling blocke, &c. Chrysostome* saith wel, *tu, si reliquis perditionis causa fueris, graviora patieris, &c.* thou, if thou shalt be the cause of other mens perdition, shalt be worse punished, then they which are by thee subverted: as the serpent was more punished then the woman, and the woman more then the man: & *Iezabel maiores pœnas dedit*, and Iezabel had a greater punishment then Ahab, because she did instigate, and set on the king, and was the cause of his ruine, in taking away *Naboths* vineyard: we must then take heed of offences, that we scandalize not the Gentiles and Grecians by our euill life: for thus will they obiect: how shall I know that God hath cõmanded easie and possible things, *cum tu ex progenitoribus Christianos, &c.* seeing thou beeing a Christian from thy progenitors, and brought vp in a good religion, yet dost nothing that belongeth thereunto: thou perhaps wilt say, yet I will shewe thee those which doe these things, namely, *monachos eremum incolentes*, the Monkes which inhabite the wildernesse. But Christ said, *luceat lux vestra coram hominibus, non coram montibus*, let your light shine before men, not before the mountaines: and yet saying thus *non illis detraho, qui montes occupant, &c.* I doe not disgrace those which inhabite the mountaines, but I am sorrie for those which dwell in cities, that they onely can finde vertue among the other: *hortor itaq; vt philosophiam ex montibus in vrbes reducamus*, I exhort therefore that we may bring againe Philosophie from the mountaines into cities, *vt ciuitates sint veræ ciuitates*, that cities may be right cities indeede.

Observ. 8. *Of the dignitie, and excellencie of the calling of Christians.*

v. 15. *For whom Christ died:* the Apostle said before, v. 8. *Whether we liue or die, we are the*

the Lords: for he hath bought vs with a price, euen in dying, and giuing himſelfe a ranſome for vs: it is a great honour in the world to be the ſeruant of a great and mightie king: the Queene of Ethiopia iudged Salomons ſeruants happie, that attended vpon ſo wiſe a King: the Carthaginian embaſſadors returning from Rome ſaid, *ſe vidiſſe tot reges, quot ſenatores*, that they had ſeene as many kings as ſenators: But much more glorious is the condition of the faithfull, whom Chriſt hath purchaſed to be his ſeruants: and indeede not ſeruants, but freemen, yea ſo many kings: for in him we are made Kings and Preiſts, Revel.1.6.

Obſerv. 9. *Of true praiſe and commendation*

v.18. *Pleaſeth God, and is commended of men.* Firſt, we muſt ſeeke to pleaſe God, and to be praiſed of him, and then the praiſe of men will followe: but he that firſt ſeeketh to pleaſe men, cannot pleaſe Chriſt, as the Apoſtle ſaith, Galat.1.10. *If I ſeeke to pleaſe men, I ſhould not be the ſeruant of Chriſt:* he that is praiſed of men firſt, is moſt like to be diſpraiſed of God: as our Bleſſed Sauiour ſaith, Luk.6.26. *Woe vnto you when men ſhall praiſe you, ſo did your fathers to the falſe Prophets:* And againe, the Apoſtle ſaith, 2.Cor.10.18. *he that commendeth himſelfe is not allowed, but whom the Lord commendeth.*

Obſerv. 10. *That nothing is to be done with a doubtfull minde, or of ignorance.*

v.23. *Whatſoeuer is not of faith, is ſinne: Chryſoſtome* here hath a good morall touching this point, that no man ſhould pleade ſimplicie or ignorance in his doings. 1. he diſtinguiſheth of ignorance: if thou art ignorant of thoſe things, which cannot be knowne, *præter culpam erit*, it is without thy fault, but ignorance through negligence, ſuch as the Iewes had, excuſeth not.

2. *An in modico orbis angulo, &c.* the things belonging to ſaluation were not done onely in Paleſtina, in a corner of the world: but the Lord by his Prophet ſaith, they all ſhall knowe me from the greateſt to the leaſt, *non vides rem iſtam loqui*, doſt thou not ſee the thing it ſelfe to ſpeake.

3. But thou wilt ſay this knowledge is not to be exacted, of a poore ſimple husbandman, or Barbarian: yes, why not? for how canſt thou call him ſimple, that is wiſe enough in worldly matters: if he be wronged he can tell how to reſiſt, if violence be offred, he will defend himſelfe, and in other matters he can prouide for himſelfe: how then is he ſimple?

4. Tell me, whom thinkeſt thou to be more ſimple, thoſe which liue now, or which liued in Abrahams time: ſurely thou wilt ſay they which liued then: yet Abraham *barbarus in medio barbarorum educatus, &c.* barbarian brought vp among barbarians hauing no teacher, his father beeing an idolater, yet had the knowledge of God: to this purpoſe, *Chryſo.* to ſhew that ignorance can excuſe none, but euerie one is bound to examine all his actions, that they proceede of faith.

CHAP. XV.

1. *The text with the diuerſe readings.*

1 We which are ſtrong ought to beare the infirmities (*frailues. B.*) of the weake, and not to pleaſe our ſelues. (*not to ſtand in our owne conceits. B.*)

2 Therefore let euerie one pleaſe his neighbour vnto good, *Be. L. Gr.* (*rather then in that is good. B. G. S.*) to edification.

3 For Chriſt would not pleaſe himſelfe, but as it is written: the rebukes of them, which rebuke thee, fell vpon me.

4 For whatſoeuer things were written aforetime, were written afore for our learning, that thorough patience and comfort of the Scriptures, we might haue hope.

5 Now the God of patience and conſolation giue you, that ye be like minded (*like affected. Be. thinke the ſame thing, V. S.* φρονεῖν τὸ αὐτὸ, *to minde the ſame thing.*) one toward an other, according to Chriſt Ieſus.

6 That ye with one minde, and one mouth may praiſe God, euen the father of our Lord Ieſus Chriſt.

7 Wherefore receiue ye one an other, as Chriſt receiued vs to the glorie of God.

8. Now I ſay that Ieſus Chriſt, was a Miniſter of the circumciſion for the truth of God, to confirme the promiſes of the fathers.

9 And that the Gentiles might glorifie God, (*let the Gentiles praiſe God, G.*) for his mercie, as it is written: For this cauſe I will confeſſe thee among the Gentiles, and ſing vnto thy name.

10 And againe he ſaith, reioyce ye Gentiles with his people.

11 And againe, praiſe the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe, Eſaias ſaith, there ſhall be a roote of Ieſſe, and he that ſhall riſe to raigne ouer the Gentiles, in him ſhall the Gentiles truſt.

13 Now the God of hope fill you with all ioy, and peace in beleeuing, that ye may abound in hope, (*be rich in hope. B.*) thorough the power of the holy Ghoſt.

14 And I my ſelfe alſo am perſwaded of you my brethren, that ye are alſo full of goodnes, (*loue. L.*) and are able (*willing. V.*) to admoniſh one an other.

15 Neuertheleſſe brethren, I haue ſomewhat more boldly, after a ſort (*in part. Gr.*) written vnto you, as one, that putteth you in remembrance, through the grace that is giuen me of God.

16 That I ſhould be the Miniſter of Ieſus Chriſt toward the Gentiles, miniſtring (*ſanctifying. L. ἱερουργοῦντα, Gr. which ſignifieth, ſerving or miniſtring in holy things*) the Goſpell of God, that the offring (*oblation*) of the Gentiles might be acceptable, beeing ſanctified by the holy Ghoſt.

17 I haue therefore whereof I may reioyce in Chriſt Ieſus, in thoſe things which pertaine to God.

18 For I dare not ſpeak of any thing (*I cannot endure to ſpeak of any thing. Be. ſee qu. 23.*) which Chriſt hath not wrought by me for the obedience of the Gentiles, in word and deed.

19 With the power of ſignes and wonders, by the power of the ſpirit of God, (*of the holy Ghoſt. L.*) ſo that from Hieruſalem, and round about vnto Illyricum, I haue (*repleniſhed. L.* or) fully preached. *B.* (*fulfilled the Goſpel. Gr. fulfilled the preaching of the Goſpel. S. or the office of preaching. Be. cauſed to abound. G.*) the Goſpell of Chriſt.

20 So putting my ſelfe forward (*endeauouring. V. contending. A. inforcing my ſelfe. B. G. ambitiouſly ſeeking φιλοτιμούμενον, Gr. B.*) to preach the Goſpel not where Chriſt was named, leaſt I ſhould haue built on an others foundation.

21 But as it is written, to whom he was not ſpoken of, they ſhall ſee *him*, and they that heard not, ſhall vnderſtand.

22 Therefore alſo haue I beene oft let to come vnto you.

23 But now hauing no more place, (*no more to doe. B.*) in theſe quarters (*climates. Gr.*) and hauing beene deſirous to come vnto you many yeares agoe:

24 When I ſhall take my iourney into Spaine, I will come to you: for I truſt as I paſſe by, (*in my iourney. G. B.*) to ſee you, and to be brought on my way, thitherward by you, after I haue beene ſomewhat filled with you, (that is, *your companie. G. Be.*)

25 But now goe I to Hieruſalem to Miniſter to the Saints.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certaine cõmon gathering, *B.* (*a diſtribution. G. κοινωνίαν, a communiõ or communication. Gr.*) for the poore Saints, which are at Hieruſalem.

27 It hath pleaſed them indeede, and their debters are they: for if the Gentiles haue partaked of their ſpirituall things, they ought alſo in carnall things to miniſter vnto them.

28 When I haue therefore performed this, and haue ſealed them this fruit, I will go by you into Spaine.

29 And I am ſure when I come vnto you, I ſhall come with the (*in the. Gr.*) aboundance of the bleſſing of the Goſpel of Chriſt. (*bleſſing of Chriſt. L.*)

30 Alſo brethren I beſeech you by our Lord Ieſus Chriſt, and for the loue of the ſpirit, that you would ſtriue with me (*helpe me. B. L.*) by prayers to God for me.

31 That I may be deliuered from the vnbeleeuers, *L. B. V.* (*the diſobedient, G. B. S. the word ἀπειθούντων, ſignifieth both: the firſt rather, for he that beleeueth not, is diſobedient, but diſobedience hath not alwaies infidelitie accompaning it*) in Iudea, and that my ſeruice which I haue to doe at Hieruſalem, may be accepted of the Saints.

32 That I may come vnto you with ioy, by the wil of God, & may with you be refreſhed.

33 Now the Lord of peace be with you all, Amen.

2. *The*

2. *The Argument, methode, and parts.*

THe Apostle in this chapter, 1. finisheth his former exhortation to the strong to beare with them that are weake, to vers. 14. 2. the peroration or conclusion of the epistle followeth.

1. The summe of the exhortation is propounded v. 1. then it is confirmed, 1. from the end, wherefore men haue receiued their gifts, which is not to please, or seeke themselues, but one to seeke to edifie an other. 2. an other argument is taken from the example of Christ: and it is framed thus: we must be like minded vnto Christ, v. 5. and the end is expressed v. 6. But Christ did not seeke or please himselfe, which is prooued first by a testimonie of Scripture v. 3. which is amplified by shewing the vse of the Scripture in generall, which is for our learning v. 4. secondly he sheweth that Christ was not for himselfe but for vs, by a distribution, because he both was a Minister of circumcision to the Iewes v. 8. and he ministred also to the Gentiles, that they might praise God for his mercie, as he prooueth by 4. testimonies. v. 10. 11. 12. and then he concludeth his exhortation with an heartie desire and wish, v. 13.

2. In the peroration: 1. he excuseth his writing vnto them v. 14. to v. 22. which he doth 1. by the end of his writing, which was not to teach them, whom he knew alreadie to be full of all goodnes v. 14. but to admonish them v. 15. 2. by his office, which was to preach the Gospel vnto the Gentiles, and therefore vnto them: the antecedent, namely his office and Apostleship he setteth forth, 1. by the end, to offer the Gentiles by their conuersion vnto God v. 16. 2. from the efficacie of his Apostleship, in making the Gentiles obedient in word and deed v. 18. this efficacie he amplifieth, 1. by the efficient, the grace of Christ, v. 17. 2. the helping causes, signes and wonders v. 19. 3. by the circumstance of the place; he had preached from Ierusalem to Illyricum, v. 14. 4. from the difficultie, he had preached Christ, where they had not so much as heard of him v. 20. which he doth illustrate by the saying of Isaias 52. 2. he maketh promise of his comming vnto them, which hath beene hitherto letted: and he giueth these reasons, 1. because he had filled all those places with his preaching alreadie. 2. and from his desire v. 23. 3. from the oportunitie of his iourney into Spaine v. 24. 4. then he preuenteth and answeareth an obiection, why he cannot yet come, because he went to carrie the benevolence of Macedonia, and Achaia, to the poore Saints in Ierusalem: which their benevolence he commendeth and setteth forth by the efficient cause, their voluntarie contribution v. 26. 2. *ab æquo*, from the rule of equitie; they were their debters in carnall things, seeing they had receiued their spirituall, v. 27. so he concludeth, that when he had finished this service he would come vnto them, v. 28. 3. he addeth an other reason, *ab vtili*, from their profit, he doubteth not, but he shall come vnto them with abundance of blessing, and therefore he will hasten his comming.

3. Then he requesteth them to pray for him v. 30. shewing what they should pray for, namely two things, to be deliuered from the incredulous and refractorie Iewes, and that his service may be accepted of the Saints v. 31. and why. 1. from the end, that he may come with ioy vnto them, 2. because of his reciprocall prayer, in praying for them. v. 33.

3. *The questions and doubts discussed.*

Quest. 1. *Of the argument and scope of this chapter in generall.*

1. Some thinke that the Apostle doth prosequute the same argument, which was handled in the former chapter, touching the vse of things indifferent, which concerned Christian libertie, as *Haymo, Tolet, Martyr.*

2. Some make this difference, that in the former chapter, the Apostle shewed how the strong should behaue themselues toward the weake, *in declinatione mali*, in the declining of euill, that is, auoiding of offence: now he teacheth them how to carie themselues, *in operatione boni*, in the working of that which is good, in seeking the edifying one of an other. *Lyranus, Gorrhan:* But that the Apostle did also before, c. 14. 19. let vs follow these things, &c. *whereby one may edifie an other.*

3. But the order and coherence rather is this, the Apostle *transfert ad thesin*, doth draw vnto a generall doctrine, the particular rule before prescribed, how the weak should

be respected, in the observation of dayes, and difference of meates: that not onely in those things, but in all other the like infirmities, the stronger should support the weake, *Pareus:* so also *Gualter, doctrinam generaliorem subiecit de Christiana lenitate*, he now supplyeth a more generall doctrine concerning Christian lenitie: so also *Oſiand.*

Quest. 2. *Whome, and wherein the ſtrong ſhould ſupport the weake.*

1. *We which are ſtrong.* 1. *Chryſoſtome* obſerveth well how the Apoſtle allureth the ſtrong, and ſpeaketh lovingly vnto them: not onely in calling them *ſtrong*, but *in ſuum ordinem eos collocavit*, he placeth them in his owne order, and this he doth, because he had ſeemed before somewhat ſharpely to take them vp, for vſing their Christian libertie ſo freely without respect had vnto their weake brethren. 2. the ſtrong δύνατοι, or mightie, are not here onely thoſe, which were inſtructed concerning the indifferent vſe of all meates, as *Haymo:* but ſuch as were *plenius edocti*, more fully taught and inſtructed in matters of faith, *Par.* and ſuch also as were *purioris vitæ*, more perfect and pure in life, *Origen:* for the Apoſtle ſpeaketh generally of all infirmities of the brethren touching doctrine, or manners.

2. *Ought to beare.* 1. we ought *debemus, non donamus*, it is our dutie ſo to doe, not a giſt, *Chryſoſt.* 2. to beare βαστάζειν, is not onely to tolerate and ſupport their infirmities, *ſed in ſe ſuſcipere vt curant*, but to take them in hand to cure them, *Bulling: erigere, non contemnere*, to raiſe them vp, not to deſpiſe or contemne them, *gloſſ. interlin.* it is a metaphor taken from the faſhion of building, where the pillars doe carrie the weight and burthen of the houſe: as the faithfull are called pillers, Reuel. 3. 12. and as it is ſaid, that Salomon laied great ſtones to make the foundation of the temple, to ſupport the reſt, 1. King. 5. 17. *Hugo:* or it may be taken from the frame and conſtitution of a mans bodie, where the ſinewes and bones are made to beare vp the fleſh, and other tender parts, *Lyran.*

3. *The infirmities of the weake.* 1. The Apoſtle vſeth two words, he ſaith, *not the weake, but the infirmities of the weake, vt ad maiorem commiſerationem alliciat*, to draw them to greater commiſeration: *Theophyl.* 2. it is a metaphor taken from children or ſicke perſons, which are weake, and impotent, and there is no man, but will be readie to pitie and helpe ſuch. 3. theſe infirmities are not onely concerning the difference of meates, as *Haymo*, but the Apoſtle meaneth others alſo, *qui alio infirmitatis genere laborant*, which are troubled with any other kind of infirmitie, as if one be giuen to anger, to rayling, and ſuch like: *Chryſoſt.* 4. but the Apoſtle ſpeaketh of infirmities onely, *non hic agitur de ſceleribus*, he entreateth not of great offences, as of theft, murder, and ſuch like: for theſe are not to be borne with at all: *Oſiand.* he meaneth not then *vitia aperta*, manifeſt ſinnes, which are directly againſt the word: but onely of ſlippes in life and doctrine which proceed of ignorance and common infirmitie. 5. Theſe then are the infirmities here mentioned, either concerning ſpirituall things, or temporall: the ſpirituall concerne either faith, as ignorance, error, not beeing fundamentall, or manners, as are the ſlippes and fayling in life and conuerſation, which ouerthrow not good manners: in temporall things, there are diuerſe kind of infirmities; 1. as in the ſtate and condition, as the rich muſt ſupport the neceſſities of the poore. 2. or in reſpect of the ſex, the husband muſt beare with the wife, as the weaker veſſell. 3. or of the bodie, ſuch are the infirmities of ſicknes, and old age, wherein the weake are also to be ſupported. But the two firſt kinds of infirmities touching faith, and manners, are ſpecially here vnderſtood, and intended by the Apoſtle: though it may be extended alſo to corporall neceſſities; as *Origen* inferreth, he that is richer in ſubſtance, *onus pauperioris portet*, let him beare the burthen of the poore: ſo alſo *Chryſoſt. ſi dives fueris, &c.* if thou be rich, pleaſe not thy ſelfe, but the poore.

Quest. 3. *Of the reaſon why the weake ſhould be ſupported.*

1. Chriſt ſupporteth and beareth our infirmities: no man is ſo perfect, *qui non in aliquo apud Deum inueniatur infirmus*, which is not in ſome one thing or other weak before God, and had neede to be ſupported of Chriſt: we therefore, as Chriſt hath borne the infirmities of vs all, ſo we ſhould one beare an others infirmities, *Origen.*

2. Thou art ſtrong, *repende Deo mercedem qui te talem fecit*, ſhewe thy thankefulnes to God, who hath made thee ſtrong: and thus ſhalt thou doe it, if thou doſt correct the infirmitie of the weake, *Chryſoſt.*

3. *Si condeſcenderis nihil damni feres*, if thou condeſcend to the weake, thou ſhalt ſuf-

fer

ſer no loſſe: but if thou condeſcend not, the other is in great danger: it is no loſſe to thee, but againe to him, therefore beare with him, *Chryſoſt.*

4. *Illi non poſſunt ſe ad nos erigere*, they cannot riſe vp to vs, therefore we ſhould condeſcend, and apply our ſelues to them, *gloſſ. interlin.*

5. *Nullus eſt, qui non in ſe habeat aliquid, &c.* there is none, that hath not ſomewhat himſelfe to be ſupported: and therefore the Apoſtle ſaith, Galat. 6. *Beare one anothers burthen, Gorrhan:* therefore he that is ſtrong, wherein he is ſtrong, muſt beare with the weake, that wherein he is weake he may be ſupported likewiſe of his brother.

6. The Apoſtle alſo perſwadeth hereunto by his owne example, counting himſelfe among the number, *we which are ſtrong*, who will thinke ſcorne to beare with the weake, vnto whom S. Paul ſo great an Apoſtle vouchſafeth to condeſcend, *Gualter.*

7. This is the end why God hath giuen vnto ſome greater gifts, and more ſtrength, then vnto others, that by their ſtrength they might ſupport the weake, *Pareus.*

8. And hereunto we are perſwaded both *iure naturæ*, by the law of nature, which mooueth and ſtirreth vp men to helpe and ſuccour the weake: and *iure diuino*, by the lawe of God which preſcribeth, that if our enemies aſſe ſhould lie downe vnder his burthen, we ſhould helpe him vp, Deut. 22. 4. how much more ought we to ſhewe this compaſſion to our weake brother?

Queſt. 4. *How the Apoſtle here counteth himſelfe among the ſtrong, els where maintaining himſelfe among the weake.*

The occaſion of this doubt, is mooued by *Origen* out of that place, 1. Cor. 9. v. 22. *to the weake I became as weake*, how then doth the Apoſtle here call himſelfe ſtrong: and beſide he ſeemeth to praiſe himſelfe contrarie to the ſaying of the wiſeman, Prou. 27. 2. *Let thy neighbour praiſe thee, and not thine owne mouth, &c.*

Anſw. 1. *Origen* anſweareth to the firſt doubt, that the Apoſtle in that place doth not ſay he is weake, *ſed fieri infirmum*, but that he was made or became weak: for if he had beene weake, he could not be made weake: ſo then there the Apoſtle doth but ſhew the practiſe of that which he preſcribeth here, namely, to condeſcend vnto the infirmitie of the weake, and ſo to become weake like vnto them, in ſupporting of their infirmities. 2. Neither doth the Apoſtle here praiſe himſelfe, *non pro laude propria, ſed pro rerum conſequentia*, he doth not call himſelfe ſtrong for his owne praiſe, but becauſe the matter in hand ſo required: for if the Apoſtle in modeſtie had forborne to count himſelfe among the ſtrong, who would haue preſumed of himſelfe, to be ſo ſtrong, as to take vpon him to beare others infirmities, *Origen:* this then the Apoſtle doth, *vt ad ſuum exemplum excitaret*, to ſtirre them vp, to follow his example, that they ſhould ſupport the infirmities of the weak, as he did, *Mar.*

Queſt. 5. *What it is not to pleaſe our ſelues but our neighbour, v. 1. 2.*

1. *Haymo* vnderſtandeth this of that particular inſtance, of making no difference of meates: that the ſtronger would not pleaſe himſelfe, either in eating of all meates in the preſence of the weake, or in perſwading him to do the like: but this ſenſe is too much reſtrained: for the Apoſtle ſpeaketh generally of all infirmities both touching faith and manners, as is ſhewed before q. 2. 3.

2. *Chryſoſtome* ſeemeth to interpret it of giuing content, and ſatisfying the deſire of the weake, as the rich man ſhould not pleaſe himſelfe in not giuing, *ſed placeas pauperi*, but pleaſe the poore, but this is not all the meaning: for the poore are often froward and importunate, and in ſome caſes are not to be pleaſed and contented with giuing.

3. *Origen* thinketh this to be pleaſing: when the life is without reproofe, and irreprehenſible, *vt ex eo proficiant omnes*, that others might profit by it, but this ſenſe is likewiſe particular: in neceſſarie duties, we are ſo to pleaſe in well doing: but there is an other kinde of pleaſing, that is, not offending in things indifferent.

4. Sometime for one to pleaſe himſelfe, is to ſeeke his owne glorie: as Herod pleaſed himſelfe, when the people gaue applauſe vnto him Act. 12. but it is not ſo taken here: *Bez.*

5. Not to pleaſe our ſelues, but to pleaſe our brother, is here, not *noſtro iure vti*, to vſe our owne libertie without reſpect vnto our brother: *Pellic.* but *ſatisfacere*, to content, ſatisfie, *obſecundare morem gerere, accõmodare*, to applie and accomodate our ſelues to our brother: *Vatablus, Eraſmus:* not to ſeeke that, *quod nobis proſit*, which is profitable for vs, but *quid conducat fratri*, what is beneficiall to our brother: *Ambroſe, Martyr:* not to attend

onely that, which pleaſeth our ſelues, *neglecto proximo*, with neglect and contempt of our brother, *Parem:* as many are peremptorie in vſing their libertie, hauing no reſpect at all vnto their brethren, whether they be offended or not: thus the Apoſtle elſwhere himſelfe expoundeth what it is to pleaſe men, 1. Corin. 10. 33. euen as I pleaſe all men in all things, *not ſeeking mine owne profit, but the profit of many, that they might be ſaued.*

Queſt. 6. *How farre and wherein we muſt pleaſe our neighbours.*

v. 2. *Let euerie one pleaſe his neighbour in that which is good to edifying, &c.* yet S. Paul elſewhere ſaith, *If I ſhould pleaſe men, I ſhould not be the ſeruant of Chriſt.*

To remooue this doubt, three things muſt be conſidered. 1. who are to be pleaſed. 2. wherein. 3. to what ende.

1. If I ſhould pleaſe men, that is, *incredulis & infidelibus Iudæis*, the incredulous Iewes and infidels, I ſhould not pleaſe Chriſt: for if S. Paul would haue pleaſed ſuch, he ſhould haue brought men and women bound to Ieruſalem, when he was ſent to Damaſcus, *Origen:* but we muſt ſeeke to pleaſe the brethren and beleeuers, and ſuch as are weake.

2. Neither muſt we pleaſe men in things, that are euill: as *Origen* well obſerueth, *ſi quis nos aliquid exigit agere contra iuſtitiam*, if any man would haue vs doe any thing againſt iuſtice and holineſſe, therein we ſhould not pleaſe him, *cum ergo bene agimus, & bene docemus, placemus proximo*, when we teach well, and doe well, we pleaſe our neighbour, &c. herein then appeareth the vanitie and impietie of Popiſh indulgencies, and diſpenſations, which doe often giue licenſe and libertie euen in ſuch things, as are againſt the word of God directly: as in diſpenſing with vnlawfull marriages, within the prohibited degrees, and ſuch like.

3. Now the ende which men muſt propound in pleaſing their neighbours, is in ſeeking the good, and furthering their ſalvation, *non vt laudem quærant*, not to ſeeke their owne praiſe, that men may profit by their good example, *Origen:* 1. ſo the Apoſtle ſaith, *for good*, that is, to his profit and benefit, as the Apoſtle vſeth the ſame phraſe, Rom. 8. 28. all things worke together *for the good or beſt:* ſome doe reade, in that which is good, but the words are in the originall εἰς ἀγαθὸν, to good, *Beza.* 2. and the Apoſtle addeth, *to edification*, becauſe as *Theophylact* obſerueth, that which is good, *ſi minus fit opportune*, if it be not done in fit time and place, tendeth to deſtruction, then edification. 3. this terme of edifying is familiar with S. Paul, for the faithfull are as liuely ſtones which go to the building of Gods ſpirituall houſe: he then that offendeth his brother, and ſo remooueth ſtones fit for Gods building, deſtroyeth Gods houſe, and him will God deſtroy, 1. Cor. 2. 17. Gods houſe is deſtroyed, not onely by pulling of it downe, but alſo by not building of it vp. 4. and two wayes are our brethren edified, either by winning of them vnto Chriſt, or beeing come vnto Chriſt, when they doe ſtill encreaſe and goe forward in faith. 5. But the weake muſt not be ſo ſupported, *vt indulgentia largiore infirmos diſſolvat*, that the ſtrong doe make them more diſſolute by their indulgence, but ſo long, till either *vitium corrigit*, he amend his fault, *vel non proficit in peius*, or if he be not much amended, yet he become not worſe, *Origen:* but *ſi infirmitas eorum degeneret in pertinaciam*, if their infirmitie degenerate into ſtubbornenes, we muſt ſupport them no longer: as the Iewes or Papiſts, are not now to be counted weake, and to be borne with in their ſuperſtitious obſervation of meats and dayes, for now they erre of obſtinacie, not of infirmitie. *Par.*

Queſt. 7. *How Chriſt is ſaid not to haue pleaſed himſelfe.*

1. *Haymo* inferreth by way of explanation, he pleaſed not himſelfe, but his father: ſo alſo *Lyranus*, and the *ordinar. gloſſ.* doe expound it by that place, Ioh. 6. *I came not to doe mine own wil, but of him that ſent me:* but then the Apoſtle had not applyed this to purpoſe, which is by the example of Chriſt, to pleaſe and not offend our weake brother.

2. Neither by *not pleaſing himſelfe*, muſt be vnderſtood, the not liking or approouing of that which he did: for ſo Chriſt alwayes pleaſed himſelfe, and ſo muſt we alſo pleaſe our ſelues, in approouing our actions done in faith: but the meaning is, *non ſeruiuit ſuis commodis*, he ſought not his owne profit: *quod noſtrum erat reſpiciens, ſuum neglexit*, reſpecting our good, he neglected his owne, *Chryſoſt.* he ſought not his owne glorie, but ſuffered reproach and infamie to promote mans ſalvation.

3. *Origen* vnderſtandeth this of Chriſts not pleaſing himſelfe, of his abaſing himſelfe, that

that whereas he thought it no robberie to be equall vnto God his father, made himſelfe of no reputation: *Chryſoſtome* addeth further, that he onely abated not himſelfe to become man, *ſed & conuitijs impetitus eſt*, he was railed vpon, and reuiled: but this *not pleaſing*, is better referred to Chriſts whole life, and death; that he refuſed no ſhame or ignominy while he ſought to further the worke of mans ſaluation: for he not onely tooke vpon him the forme of a ſeruant, beeing Lord of all; but beeing moſt holy, vouchſafed to eate with Publicans and ſinners: and beeing moſt chaſt, yet ſuffred a woman that had beene moſt infamous to waſh his feete: and beeing moſt innocent, was put to death with theeues and murtherers, and wicked perſons: *Martyr*.

4. But the meaning is not, *he pleaſed not himſelfe*, as though he did not with his will vndertake the work of our redemption, for he did it moſt willingly out of his exceeding great loue vnto mankind, and he laid downe his life of himſelfe: but he ſpared not his bodie, nor his name and fame for vs, ſo that he might accompliſh our ſaluation.

Queſt. 8. To what purpoſe the Apoſtle alleadgeth this ſaying out of the Pſalme: *the rebukes of them that rebuke thee, &c.*

1. This teſtimonie is alleadged out of Pſal. 69. 9. where Dauid not onely as a member of Chriſts Church complaineth of the wrongs, which he ſuſtained for Gods cauſe, but as a type and figure of Chriſt, and in his perſon he ſheweth, how beeing innocent and harmeleſſe, yet he was oppreſſed and ſlandered as a vile and wicked perſon: and that Dauid ſpeaketh in the perſon of Chriſt, is euident by the former part of the verſe: *the zeale of thine houſe, hath deuoured mee*, which is directly applied vnto our Sauiour, Ioh. 2. and in the 5. verſe he ſaith, *I reſtored thoſe things, which I tooke not*: which is a manifeſt propheſie of Chriſt, that he ſuffred not for his owne but for the offences of others.

2. Now whereas the Apoſtles ſpeach ſeemeth to be imperfect: *but, as it is written*: where either, we may ſupplie with *Beza*, Chriſt pleaſed not himſelfe, but *others, as it is written*, or with *Eraſmus* and *Iunius* in his annotations here, the contrarie is to be ſupplied: he pleaſed not himſelfe, but diſpleaſed, or neglected himſelfe, as v. 21. following, the contrarie muſt be ſupplied: *But, as it is written*, that is, as he ſaid before, he preached not where Chriſt was named, but where he was not named, as it is written.

3. Now for the meaning of the words, what rebukes thoſe were, which fell vpon Chriſt, it is diuerſly ſcanned. 1. *Origen* vnderſtandeth theſe rebukes, which Chriſt ſuſtained, becauſe he did eate with Publicanes and ſinners: and when the woman wiped his feete with her teares, they ſaid, if he had beene a Prophet he would ſurely haue knowne what manner of woman this was, that touched him beeing a ſinner: *Haymo* giueth inſtance of that rebuke, when they called Chriſt a Samaritane, and that he had a deuil: and theſe are ſaid to be the rebuks of them that rebuke God, becauſe he that rebuked Chriſt the ſonne, rebuked the Father alſo that ſent him: ſo *Origen*, *Lyranus*: but in this ſenſe, he ſhould haue ſaid rather, the rebukes of them, that rebuke mee, fall vpon thee. 2. *Chryſoſtome* vnderſtanding the rebukes vttered vpon the croſſe, *If thou be the Sonne of God, ſaue thy ſelfe*, and he prooueth more, ſaith *Chryſoſtome*, then he promiſed, that not onely Chriſt was rayled vpon, but his Father alſo in him: but this was not to the Apoſtles purpoſe, to ſhew how God was blaſphemed in Chriſt. 3. the Greeke ſcholiaſt diuideth the time, that the blaſphemies which were in the old Teſtament vttered againſt God, were now caſt at his Sonne in the New, to ſhew, *quod nihil noui contigit*, that no new thing had happened: but neither hath the Apoſtle any ſuch purpoſe to ſhew the continual cuſtome of the wicked in blaſpheming God, and his Chriſt. 4. the ordinarie *gloſſe* vnderſtandeth it of the reputation of the word of Chriſt: *Iudæi dixerunt me peccare in te*, the Iewes ſay, that I ſinne againſt thee, in ſaying, I come to doe thy will, but they ſinne againſt thee, in not receiuing mee: and ſo the ſinnes of thoſe that ſinne againſt God fell vpon Chriſt, *quia occiſus eſt ab eis tanquam blaſphemus*, becauſe they put him to death as a blaſphemer, they beeing the blaſphemers themſelues: but the Apoſtle ſheweth not what befell Chriſt in the opinion and reputation of the world, but verily and indeed. 5. the *interlinearie gloſſe* thus interpreteth, the *blaſphemies &c.* fell vpon mee, that is, *fuerunt cauſa oppreſſionis mei*, were the cauſe of mine oppreſſion, as becauſe that Chriſt in his zeale caſt out of the Temple thoſe which prophaned it with buying and ſelling, and ſo blaſphemed God, and polluted his Sanctuarie, therefore they hated Chriſt, and perſecuted him to death: ſo alſo *Gorrhan* interpreteth this falling vpon Chriſt, of the curſe of his oppreſſion and perſecution: but this had not beene neither to the Apoſtles

purpoſe, who intendeth not to ſhew the cauſe of Chriſts ſuffering, but the manner and example of his patience: 6. M. *Calvin* giueth theſe two ſenſes, they greeue mee no leſſe, the blaſphemies againſt thee, *quam ſi ego author extitiſſem*, then if I had beene the author of them: or, *non ſecus affectus fuit, &c.* he was as much affected and mooved at the blaſphemies againſt his Father, as if they had beene againſt him: But the Apoſtles intendment is not to ſhew the great zeale of Chriſt toward his Father, but his merciſull ſuffering, and forbearance vſed toward men: 7. *Beza* vnderſtandeth this place of Chriſts bearing of the reproches and other wrongs of his enemies: *nihil non pertulit, &c.* there was nothing, which he ſuffered not, to bring his enemies vnto God: ſo *Faius* by contumelies and opprobies here thinketh by the figure *Synecdoche* (when a part is put for the whole) *omnes perpeſſiones*, all Chriſts ſufferings to be vnderſtood, which he willingly endured, and notwithſtanding the contumelies of the wicked, he omitted nothing belonging to ſaluation, but praied for his perſecutors, &c. This was moſt true, yet the reaſon appeareth not, why mention is made, of the falling of the blaſphemies againſt God vpon Chriſt: 8. Wherefore *Pet. Mar.* inſiſteth vpon this ſenſe, *quicquid in te contumeliæ iacitur, quod ſit omnibus omnium hominum peccatis, &c.* what contumelie ſoeuer was caſt at God, which is by all mens ſinnes whatſoeuer, I am willing to ſuffer for in my death: ſo alſo *Vatablus: tibi ſatisfeci, &c.* I ſatisfied thee, for the reproches wherewith they reuiled thee: 9. Theſe two laſt ſenſes I thinke beſt with *Pareus* to ioyne together, that Chriſt is ſet forth, as an admirable example of patience, who did not onely beare patiently the reproches and blaſphemies of his enemies, and whereas they curſed him, he bleſſed, and praied for them: but he alſo ſatisfied the wrath of God, not onely for the blaſphemers, but all other ſinners, not onely of the Iewes, but of all other whatſoeuer, that ſhould beleeue in him: ſo two waies we are here to behold Chriſt, *per antecedens*, by the antecedent, and that which goeth before, and is alreadie done and paſt, namely as our Redeemer, who hath ſuffred and ſatisfied for all our blaſphemies and other ſinnes: as alſo *per conſequens*, by the conſequent, or that, which followeth after, we muſt looke vnto him, as our guide and captaine, which goeth before vs in his bleſſed example of patience, and all other vertues.

Queſt. 9. Why the Apoſtle ſaith, *Whatſoeuer is written, is written for our learning.*

1. *Chryſoſtome* maketh this the connexion: that like as in the old Teſtament it is declared how they blaſphemed God the Father, ſo in the new they ſhould raile vpon, and blaſpheme the Sonne: and ſo thoſe things are written, *ne nos illos imitemur*, that we ſhould not imitate them herein: But it is euident by the words following, *that through patience and conſolation of the Scriptures, we might haue hope*, that theſe things are written for our imitation: as *Theophylact* ſaith, *theſe things are written, vt ea ſectemur*, that we ſhould follow them.

2. *Lyranus*, doth vnderſtand ſuch things, as are written of Chriſt, to be written *ad noſtram vtilitatem*, for our profit, *cuius vita, vitæ noſtræ & morum eſt diſciplina*, whoſe life is the rule and diſcipline of our life, and manners, *gloſſe interlin.* but not onely the things written of Chriſt, but whatſoeuer elſe is in the Scriptures written is for our inſtruction.

3. Some thinke that the Apoſtle hath not reference onely to the former Scripture cited out of the Pſalme, but vnto all other allegations in this whole epiſtle, and therefore thus inferreth: but it is euident that the Apoſtle here giueth a reaſon of the place immediately cited before.

4. This then is the coherence: leaſt any ſhould thinke, that the Apoſtle had not fitly alleadged the former text: he ſheweth the generall vſe of the Scriptures: that there is nothing idlely or ſuperfluouſly written: but whatſoeuer in this or any other place is expreſſed, is for our learning: as the Apoſtle ſaith elſewhere, 2. Tim, 3. 16. *Mar. Bucer. Par.*

Queſt. 10. *How, whatſoeuer is written, is written for our learning.*

1. *Whatſoeuer is written*, wherein there is manifeſt difference between humane writings, and diuine; for here is nothing ſuperfluous, but euery part thereof is for our inſtruction; whereas in the other, there are many idle things, and vnprofitable partes: *Martyr.*

2. *A fore time:* although this be ſpecially vnderſtood of the old Teſtament, becauſe as yet the Apoſtolicall writings were not extant; yet it is true alſo of euery part of the new Teſtament; *quia ſpiritus ſemper ſui ſimilis*, becauſe the ſpirit is alwaies like it ſelfe; and therefore

fore the new Testament beeing written by the same spirit, is profitable to the same endes, *Calvin*: how this place maketh against the old Marcionites, that condemned the old Testament, and against the new Libertines, which leaue the Scriptures, and cleaue vnto reuelations, see among the Controuersies following, *Controu.* 2.

For our learning. 1. The Scripture teacheth an other manner of learning, then the Philosophers writings, which are profitable for the obtaining of humane science, whereof also there is some necessarie vse, but here that doctrine is set forth which teacheth the way vnto eternall life, Ioh. 17. 3. 2. here are foure profitable vses of the Scripture deliuered; *claritas intelligentiæ*, the clearenes of vnderstanding by doctrine, *soliditas tolerantiæ*, the solidities of patience, the third is *suauitas internæ lætitiæ*, the sweetnes of inward ioy by consolation, the fourth *securitas obtinendæ gloriæ*, the securitie of obtaining glorie by hope, *Lyran.* 3. neither are here rehearsed all the profitable parts of the Scripture, but he toucheth the principall ende, which is to confirme vs in the hope of eternall life, *Calvin*: for the Scripture is profitable to worke in vs euery good grace whatsoeuer. 4. *Origen* here obserueth, that he which readeth the Scriptures onely, can not attaine vnto these profitable vses, *sed qui credit & intelligit*, but he which beleeueth, and vnderstandeth them.

That thorough patience and consolation. 1. As the doctrine of the Scripture is the foundation of the other fruits, that are reaped out of the Scripture; yet the end of doctrine is not knowledge, but the practise of life, vnto the which these three belong, *patience*, *consolation*, *hope*. 2. *patience* is not to be broken or vanquished with aduersitie, *consolation* is to receiue comfort by Gods promises, whereby we are assured of his gratious assistance, and of an happie ende, and both these doe confirme our hope: hope bringeth forth patience and consolation, as the immediate daughter of faith, and it is againe mutually confirmed, and encreased by them. 3. and thus doe the Scriptures worke in vs these three, *patience*, *consolation*, *hope*, by examples *patience*, by the promises *consolation*, and by the proposed reward of eternall life, *hope*: and yet more generally the Scripture by foure meanes especially worketh these things in vs: 1. by the *event*, when as *de facto*, the Scriptures doe thus reward the diligent readers of them with these heauenly graces. 2. by the examples of the patience and comfort of our blessed Sauiour, and his Apostles, and other holy men, which they had: whereby we trust, beeing the members of Christs bodie, to be partakers of the same grace. 3. by the doctrine of Scripture, which teacheth vs, that our afflictions fall not out by chance, but by Gods prouidence, that they are not as punishments to the children of God, but as probations, and trialls, that God will not suffer vs to be tempted aboue our strength, and such like. 4. and by the promises of Gods assistance, and of eternall life.

4. Here is a difference betweene Christian patience, which is alwaies ioyned with hope, and that of the Philosophers, which had no hope of the reward.

11. Quest. Of the Apostles praier, v. 5. *The God of patience and consolation, &c.*

1. *Origen* thinketh, that he calleth the Lord the God of patience, &c. *quia Deus cum his est, &c.* because God is with them, that haue the vertue of patience, as he is called the God of iustice, because he is with them, that keepe iustice: but *Haymo* better, he is so called, *quia ipse tribuit patientiam, & in illorum cordibus habitat*, because he both giueth patience, and dwelleth also in their hearts, &c. for if *Origens* sense onely should be receiued, it would be presupposed, that first there must be patience, and then God is induced by their patience to dwell with them.

2. Here the Apostle doth attribute the same effects vnto God, patience and consolation, which before he gaue vnto the Scriptures, but in a diuers manner: for God is in deede the author of them, *sed verbo, vt instrumento vtitur*, but he vseth the word, as his instrument to worke them: as *Theophylact* saith, *Deum cum sacris Scripturis vna largiri, &c.* that God together with, and by the Scriptures doth giue patience and consolation, &c. But God is the author and giuer of patience: Philip. 1. 29. *To you it is giuen, for Christ, not onely to beleeue, &c. but also to suffer*: and of consolation, 2. Cor. 4. *which comforteth vs in all our tribulations.*

3. And S. Paul hauing shewed before the vse of the Scripture, now thereunto ioyneth praier, thereby signifying, *cum Scripturis, nobis opus esse precibus*, that together with the Scriptures, we had neede of praier, that God would assist vs, *Oecumen.* for if in other things a man can doe nothing without Gods assistance, much lesse can he profit by the reading of

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Scripture without Gods direction: *Origen*, whom *Haymo* followeth, obserueth, that this was more then ordinarie prayer: Paul after the maner of the Prophets and Patriarks, whose blessings vpon their children are repeated in the Scripture, *benedictiones tribuit Romanis*, doth giue this benediction to the Romanes.

4. S. Paul wisheth that they be of one minde among themselues: where he toucheth all the causes of this concord: the author and efficient cause, God, the *materiall*, to be like minded, the *formall*, according to Christ, the *finall* cause, in the next verse, that they may with one voice praise God.

τὸ αὐτὸ φρονεῖν, *idem sapere*, to thinke the same thing. 1. which some referre onely to the affection, that euerie one *idipsum de altero sentiat*, doe thinke the same thing of an other, *Theoph. vt sit idem sensus, quod est charitatis*, that there be the same sense and opinion, which is the part of charitie, *Pellican:* so also *Beza*, that ye be mutually affected with one minde: and *Tolet* giueth this reason, because it is added, *one toward an other*, which sheweth it must be referred rather to the affection then vnderstanding. 2. *Chrysostome* applyeth it to the care, which one should haue of an others good, *vt quod pro se quisq; curat, &c.* that what euerie one is carefull of for himselfe, he should therein take care for an other. 3. *Lyranus* giueth this sense, *mecum desiderantes, &c.* that yee should be like minded vnto me in wishing one an others profit. 4. *Parens* vnderstandeth, *consensum in fide*, a mutuall consent in faith, that they be of one iudgement and opinion concerning the vse of indifferent things, and other matters in question. 5. But I rather with *Haymo* referre it both to the consenting in iudgement, and concord in affection, *vt vnum sentiatis de fide, spe, & charitate*, that they be of one sense and iudgement concerning faith, hope, and charitie.

5. But the Apostle seemeth to wish a thing impossible, that there should be such a generall consent in iudgement, seeing that all men haue not the same gifts, and S. Paul saith, *there must be heresies*, 1. Cor. 11. 19. *Ans.* 1. Though God suffer heresies to be, which are raised by Satans malice against the truth; yet among the true members of the Church, there may and ought to be, one iudgement in the truth. 2. and though some difference in matters indifferent may be found in the true Church of Christ; yet this letteth not, but that in the chiefe articles of faith, and in fundamentall points, there should be an agreement, and consent.

6. The Apostle adding, *according to Iesus Christ*, sheweth a difference of concord: *alia quædam dilectio est*, there is an other kind of loue, then in Christ: and *Origen* well saith, *posset fieri, vt in malitia aliqui vnanimiter consentirent, & vnum saperent in peius:* it may be, that some in malice may consent with one mind, and be of one iudgement to the worse, &c.

12. Quest. *Of the end of concord, which is to glorifie God the father of our Lord Iesus.*

1. The ende of our concord is to glorifie God: and this concord consisteth both of the consent in heart and minde, and in the agreement in outward profession, which the Apostle here ioyneth together; *that with one minde, and one mouth ye may glorifie God:* as S. Paul putteth them together, Rom. 10. 10. with the heart man beleeueth vnto righteousnes, and with the mouth he confesseth to saluation.

2. He saith not, *vt cantu & boatu in templis glorificetis Deum*, that you glorifie God with roaring and singing in Churches, as they doe in Poperie, for there is a consent onely of voice without any agreement in heart: *Pellican.*

3. And seeing God is onely glorified, where there is concord; it sheweth that by discord Gods glorie is hindred, both in themselues, because their praiers vnto God want their due effect, and in others, which by their dissentions take occasion to blaspheme, and speake euill of God.

4. The Apostle addeth, *God, and the father of our Lord Iesus Christ, &c.* 1. He is the father of Christ both as he is God, in his eternall generation, and as man in his generation in time, as he was borne of the virgin Marie; but he is Christs God, onely as he is man: *Haymo.* 2. this clause is added by way of limitation, to distinguish the true God from the false gods of the heathen, and by way of explanation, that they must worship one God, not as in the old Testament, when as the doctrine of the Trinitie was not yet manifested, but now as the father of Christ: so they must glorifie one God, not according to the prescript rule of the law, but after the rule of the Gospel: *Tolet.* 3. and hereby we are giuen to vnderstand, that God can not otherwise be glorified, then as the father of Iesus Christ, for without

without him nothing is acceptable vnto God.

13. Queſt. Of the meaning of the 7. v. *Receiue ye one an other, as Chriſt receiued vs, &c.*

1. By *receiuing*, the Apoſtle vnderſtandeth bearing, helping one an other, iudging charitably one of an other, both the ſtrong not to deſpiſe the weake, nor the weake to iudge or thinke hardly of the ſtrong.

2. *As Chriſt, &c.* This note of ſimilitude *as*, ſheweth not an equalitie in like degree, but the qualitie of the thing, that it be done in truth and ſinceritie: as Ioh. 17. Chriſt ſaith, *that they may be one, as we are one, &c.* there may be a likenes in the qualitie and manner, though a difference remaine in the proportion and degree: and therefore *Socinus* cavill is ſoone anſwered, that Chriſt did not ſatisfie for vs by his death, becauſe we are here willed to receiue one an other, as he receiued vs: but we in receiuing one an other doe not ſatisfie one for an other: for Chriſt hath receiued vs, in a farre more excellent manner, then we can one receiue an other.

3. *As Chriſt receiued vs:* not onely in taking our nature vpon him, *Lyran.* but in bearing our ſinnes, and in offering himſelfe vnto death for vs: *Origen* reſtraineth it to this particular point in queſtion, concerning meates, that we ſhould iudge none to be vncleane, and therefore to be refuſed; as Chriſt refuſed not vs for the vncleannes of ſinne: but the ſenſe is more generall: and the Apoſtle hath ſpeciall reference to the vnitie betweene Gentiles and Iewes, that one ſhould receiue an other, ſeeing Chriſt made no difference betweene them, but died for both.

4. *To the glorie of God.* 1. *Chryſoſtome* and *Theophylact* doe ioyne this with the former clauſe, that we ſhould one receiue an other to the glorie of God: but *Origen* better coupleth it with the latter part, as *Chriſt receiued vs, &c. Calvin, Tolet*, ioyne it vnto both clauſes, but it agreeth better with the latter, *Beza*. 2. *Martyr* vnderſtandeth it of the glorie of God, which Chriſt propounded to himſelfe in receiuing vs: *Origen* of the effect which followeth, that we beeing receiued by Chriſt, ſhould by our life glorifie God: but it is better vnderſtood of the glorie of God, *cuius nos facit participes*, whereof he maketh vs partakers, *Pareus*: he hath receiued vs, *vt nos faceret immortales*, to make vs likewiſe immortall: *gloſſ. interlin.* 3. and herein the Apoſtle ſheweth the excellencie of that benefit, which we receiue by Chriſt: he receiued vs beeing enemies, much more ſhould we receiue our brethren: he receiued vs to euerlaſting glorie, much more ſhould we receiue our brethren vnto concord and peace: ſo this our receiuing one of an other, is nothing to the greatnes of this benefit in Chriſt, who hath receiued vs to a farre more excellent ſtate, then we can one receiue an other.

14. Queſt. *How Chriſt is ſaid to haue beene the Miniſter of circumciſion*, v. 8.

1. *Origen* vnderſtandeth this of the circumciſion, which Chriſt tooke in his fleſh, *vt noſceretur ex ſemine Abrahæ veniens, &c.* that it might be knowne, that he came of the ſeede of Abraham, to whome the promiſe was made, that in his ſeede all the nations of the world ſhould be bleſſed: and beſide the Apoſtle inſinuateth hereby, that the Gentiles ſhould not iudge the Iewes for obſerving the ceremonies of the law, ſeeing Chriſt was in his fleſh made the miniſter of circumciſion. *Chryſoſtome* following the ſame ſenſe, giueth an other reaſon, why Chriſt was circumciſed, *vt totam legem impleret*, that he might fulfill the whole law for vs, and ſo appeaſe his fathers wrath, and deliuer vs from the curſe of the law: But in this ſenſe Chriſt can not properly be ſaid actiuely to be the miniſter of circumciſion, which was rather miniſtred to him, when he was circumciſed.

2. *Origen* hath an other ſenſe, vnderſtanding it of ſpirituall circumciſion, which is in the heart, according to that ſaying of S. Paul, Rom. 2. 29. *the circumciſion is of the heart, in the ſpirit, not in the letter:* and *Haymo* following this ſenſe, applieth it to the ſpirituall circumciſion, which concurreth with baptiſme: of the which S. Paul ſpeaketh, Coloſ. 2. 11. *In whom alſo ye are circumciſed, with circumciſion made without hands, by putting off the ſinnefull bodie of the fleſh, &c. in that ye are buried with him through baptiſme:* thus alſo *Iunius* in his *parall.* But this ſpirituall circumciſion, is not peculiar to the Iewes, but common alſo to the beleeuing Gentiles: whereas the Apoſtle ſpeaketh here of the prioritie and prerogatiue of the Iewes.

3. *Haymo* hath alſo an other interpretation, that Chriſt is ſaid to be the miniſter of circumci ſion,

cumcision, because before the time of his incarnation, he being the word of his father, did minister circumcision to the Israelites, *eam dando & præcipiendo*, by giuing, and commanding it vnto them to be obserued: this sense *Faius* misliketh not, *lex ipsa per Christum in monte data est*, the law was giuen by Christ in the mount. But it is euident, that the Apostle speaketh here of Christ come in the flesh, to confirme the promises made to the fathers.

4. Wherefore by circumcision here, the circumcised Iewes are vnderstood, by the figure called a *metonymie*, the adiunct beeing taken for the subiect: as c.4.12. Abraham is called the father of the circumcision: and Gal. 2. 8. Peter is saide to haue the Apostleship of the circumcision: and yet withall it sheweth that Christ did submit himselfe to the whole law, and to the ceremonies thereof; as Gal. 4. 4. *he is said to be made vnder the law*: thus *Caluin, Martyr, Beza, Gualter, Lyran, Tolet, Parens*, with many other expositors: and this sense best agreeth with the Apostles purpose, who prooueth that distributiuely, and in parts, which before he affirmed, how Christ had receiued all to the glorie of the father: which first he sheweth to haue beene performed in Christs owne person to the Iewes, and afterward to the Gentiles: this then is the meaning of the words.

The Minister. 1. which sheweth the great humilitie of Christ, that he refused no ministerie nor seruice, to doe good to his nation: as he saith himselfe in the Gospel, *that he came not to be ministred, but to minister*: and in the same sense, S. Paul saith, Phil. 1. that he tooke vpon him the forme of a seruant. 2. and this ministrie consisted not onely in his preaching, though therein he watched with all diligence, but in all other ministeries in the flesh, his incarnation, passion, resurrection, because he came to fulfill the promises made to the fathers. 3. and he specially laboured, and ministred in preaching the word: teaching vs wherein the ministerie of the word consisteth, not in a bare naked title, or in ceremonies, solemnities, processions, as the Papall priesthood and ministerie is chiefly busied in such things, but in teaching, and exhorting, wherein our blessed Sauiour laboured most faithfully: and thereunto watched by three meanes especially, prayer vnto God, holines of life, and by the power of miracles.

Of the circumcision: that is, of the circumcised Iewes: to whome he both preached himselfe, saying, he was sent onely to the lost sheepe of Israel: and also gaue a charge to his Apostles, and disciples, onely to preach to the Iewes, not to the Gentiles: and though Christ preached also in the coasts of the Samaritans, yet that was not vsuall, but onely by the way, and somewhat extraordinarily, to make a way for the calling of the Gentiles: for otherwise, his chiefest aboad was in Iewrie.

For the truth of God, &c. 1. that is, that God might appeare to be true in his promises made vnto the fathers concerning the Messiah, whome he promised to send: so it was not for any merit in the Iewes, that Christ was first sent vnto them, but that the promises of God might be fulfilled. 2. yet in a diuers manner: he preached to the Iewes in his owne person, to the Gentiles by his Apostles: the Iewes had promises made to the fathers, which were to be performed, *quasi ex debito*, as it were of debt, not in regard of the Iewes, to whome God was not endebted, but of the truth of God, with whome it is iust to performe that which he promised, *Lyran.* but the Gentiles were called of Gods mercie onely without any such promise, which though it were made *de gentibus*, of and concerning the Gentiles and their vocation, yet it was not made *gentibus*, to the Gentiles, as the promises were made to the fathers, *Parens.*

Thus our blessed Sauiour is set forth vnto vs, *vt minister humilis*, as an humble minister, *magister vtilis*, a profitable master; because it is added, *for the truth*: and *amicus stabilis*, a stable and faithfull friend, to confirme the promises, *Gorrhan.*

15. Quest. *Of the vocation and calling of the Gentiles, why it is said to be of mercie, and of the Iewes, in truth.*

v. 9. *And let the Gentiles praise God, &c.* This naming and mentioning of the Gentiles sheweth that the other part must be vnderstood of the Iewes, that Christ was first a minister vnto them: *Iunius* in his *parallels* thinketh, that Christ was a Minister of the spirituall circumcision spoken of by S. Paul, Colos. 2.11. both vnto Iewes and Gentiles, and that S. Paul doth not expressely speake of the Iewes, though first he shew how Christ receiued them, because partly that needed no proofe, as the assumption of the Gentiles did, and partly it may be vnderstood, by the other part of the distribution concerning the Gentiles: but

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it is better, as is ſhewed in the former queſtion, by circumciſion to vnderſtand the circumciſed nation of the Iewes, and ſo both partes of the diſtribution are made more euident.

For his mercie: It was Gods mercie alſo to make thoſe gracious promiſes to the Iewes: but becauſe no promiſe was made to the Gentiles, but concerning them: neither are the promiſes concerning them ſo frequent in the Prophets, as thoſe made to the Iewes: therefore the Apoſtle doth vnto the Iewes aſcribe the veritie of Gods promiſes, and to the Gentiles mercie: ſo *Hierome* well obſerueth this difference vpon theſe words, Pſal. 85. 11. *Mercie and truth are met: Iudæis repromiſſum eſt, quod veniet Salvator, nobis ex Gentibus, non eſt repromiſſum, &c.* It was promiſed to the Iewes, that the Sauiour ſhould come, but to vs of the Gentiles it was not promiſed, therefore it was mercie onely in the people of the Gentiles, and truth in the people of the Iewes, becauſe that came which was promiſed, &c. ſo the Apoſtle excludeth the Gentiles from the promiſes, *they were ſtraungers from the covenant of promiſe:* and this difference *Gualter* well obſerueth in that place, Micah. c. 7. 20. *Thou wilt performe thy truth to Iacob, and thy mercie to Abraham:* it was mercie, in making the firſt gracious truth and graunt to Abraham, and to his ſeede, and then truth, in performing the promiſes to Iacob, made to his father Abraham.

Yet theſe two, truth and mercie, are not ſo to be diſtinguiſhed, as the one ſhould be without the other: for the calling of the Iewes, as it was in truth, ſo was it of mercie: and the vocation of the Gentiles, as it was of mercie, ſo alſo in truth: for the truth of the Propheſies, and predictions made concerning the Gentiles, was to take place: but mercie is aſcribed to the Gentiles, *quia magis apparet in conuerſione Gentium*, becauſe it appeared more in the conuerſion of the Gentiles, to whom no promiſes were made at all: *Gorrhan:* This is vſuall in the Apoſtles diſtributions, onely to diſtinguiſh the partes according to diuerſe degrees of more or leſſe, not that one member altogether excludeth the other, as ſpecially appeareth in theſe two places, c. 4. 25. *Chriſt died for our ſinnes, and roſe againe for our iuſtification:* and c. 10. 10. *With the heart man beleeueth vnto righteouſneſſe, and with the mouth he confeſſeth to ſalvation.*

Thus the Iewes and Gentiles are made equall in their calling, and aſſuming to Chriſt, both beeing ſo aſſumed of mercie, that all envie and diſſention might be taken away, and both of them provoked to praiſe God for his mercie.

Queſt. 16. *Of the places of Scripture, produced by the Apoſtle to proone the calling of the Gentiles.*

v. 9. 10. 11. 12.

v. 9. *I will confeſſe thee among the Gentiles:* 1. This cannot be vnderſtood of the perſon of Dauid, for he made this ſong a little before his death, as appeareth 2. Sam. 22. when God had deliuered him from all his enemies; he could not then in his owne perſon ſet forth the praiſe of God among the Gentiles in his graue. 2. *Iunius* in his paralleles, thinketh that Dauid ſpeaketh this of himſelfe, but vnder the perſon of Chriſt, that he in him, which ſhould come of his ſeed, as one of his faithfull members, ſhould ſet forth the praiſes of God among the Gentiles: as Levi is ſaid Heb. 7. to haue beene tithed in Abraham. 3. *Pet. Mar.* vnderſtandeth the bodie of Chriſt, the Church of God, in whoſe perſon Dauid ſpeaketh: 4. rather Dauid ſpeaketh here in the perſon of Chriſt, who in his members doth continually ſet forth the praiſes of God among the Gentiles: *filius Dei laudat patrem per ora & opera Gentium*, the Sonne praiſeth the Father by the mouthes and workes of the Gentiles: *Haymo:* and becauſe *facit confiteri*, he maketh them confeſſe vnto the praiſe of God. 5. ſo firſt here the *conſequent* is prooued by the *antecedent:* becauſe God cannot be praiſed, *niſi in caſu fidelium*, but in the congregation of the faithfull, *Calvin:* the Gentiles cannot pleaſe God, vnleſſe they firſt ſhould become the people of God: and then the force of the argument lieth in this prediction and promiſe made by Dauid, which muſt be fulfilled: but Dauid promiſeth that the Gentiles, when they are called, ſhall praiſe God, therefore they ſhall be called.

v. 10. *Reioyce yee Gentiles with his people:* 1. ſome thinke this place to be taken out of Pſalme 67. 5. *Let the people praiſe thee O God, &c. Calvin, Gualter:* but there the other words, *with thy people*, are not found: *Thomas*, as *Eraſmus* obſerueth well, will haue it cited out of the 25. of Iſay: but it is euident to be found Deuter. 32. 43. *Yee nations praiſe his people, or reioyce with his people.* 2. But the Iewes will obiect,

that the Apostle doth not cite that place aright: for the words in the Hebrew are, *praise yee nations his people*, not *with his people*, or, *and his people*. *Answ.* This place must either be read thus, *praise ye Gentiles his people*, or *ye Gentiles his people praise him*, or *ye Gentiles with his people*, *&c.* the first is not so fit, for Moses in that song doth reprooue the people of Israel, and threatneth, that for their disobedience they shall be cast off, v.21. *I will moone them to iealousie with those, which are no people:* and therefore it is not like, that Moses would bid the Gentiles praise the people, whome he had dispraised himselfe, *Iun.* and yet this reading beeing admitted, the Gentiles could not praise the people of God, but they must praise their God also, and God could they not praise and honour, vnlesse they were first called to the knowledge of his name: the second reading doth manifestly make the Gentiles the people of God, as it were excluding the Iewes: therefore the third is fittest, ioyning both Gentiles and Iewes together in the praising of God: the Apostle addeth the word μετὰ, *with*, for better explanation, following the Septuagint. 3. Againe, whereas the Iewes obiect, that the people of God in the Scriptures, are sometime expressed by the name of *goi*, a nation, as Isa. 1.4. *a sinnefull nation, a people laden with iniquitie:* We answer, that so it can not be here, because the nations are called to reioyce with the people of God, where the nations are manifestly distinguished from the people of God: and though the word *goi*, in the singular, *a nation*, doe sometime signifie the Iewes, yet in the plurall, *goiym*, *nations*, it signifieth the Gentiles. 4. And herein lieth the force of this argument. 1. the consequent is prooued by the antecedent; by their ioy, is inferred their partaking of the grace and knowledge of God, for the which they ioy, *Par.* 2. and further hereby is signified, that they shall be associate to the people of God, and be ioyned with them in the seruice of God, *Faius.* 3. nay by their zeale of Gods glorie, and earnest reioycing, they shall prouoke the Iewes to emulation, *Martyr.* 4. and beside, hereby is insinuated the mercie, which the Gentiles shall receiue: for the more free the benefit is, the greater cause there is of reioycing: *Tolet.*

v.11. *Praise the Lord all ye Gentiles, and magnifie him all ye people*, Psal.117.1. 1. *Haymo* in the first place vnderstandeth the nations, in the second the people of God, that they should reioyce *de salute fratrum*, for the saluation of their brethren: *quia auxit Deus numerum plebis*, because God hath encreased the number of his people, by adding to the Gentiles: *glosse interlin.* and *Gorrhan* yeeldeth this reason, because a people is defined to be *rationabilis hominum cœtus iuris consensu, & vtilitatis communione sociatus*, a reasonable companie of men consociate together by the consent of a law, and communitie of profit, and such were the Iewes, &c. But such also were the Gentiles, that had their lawes and common societies: therefore it is not necessarie to make here this distinction. 2. It sufficeth that this note of vniuersalitie *all*, comprehendeth both Iewes and Gentiles, that they should praise God for his mercie and truth, in extending his louing kindnes to the Gentiles, and in performing his promises made vnto the Fathers: *Calvin:* 3. and herein consisteth the force of the argument, the Gentiles are willed by the Prophet to praise God, which they could not doe without the knowledge of God: *at non frustra inbentur*, but they are not willed or commanded to praise God in vaine: therefore they should praise God, and consequently should obtaine mercie, for the which God is to be praised. 4. *Chrysostome* giueth two reasons, why the Apostle here alleadgeth so many testimonies to prooue the vocation of the Gentiles, and to suppresse the insolencie of the Iewes, not to dispise the Gentiles, *videns ab omnibus illos Prophetis vocari*, seeing they were called and named by all the Prophets: the other, to teach the Gentiles modestie and humilitie, seeing they were called onely of grace and mercie.

v. 12. *There shall be a roote of Iesse, &c.* this testimonie is cited out of the Prophecie of Isai. c. 11.10. but somewhat diuersly from the originall, for both as *Origen* obserueth some things are omitted, which the Prophet hath, as in the beginning of the verse, these words, *in that day*, and in the end, *his rest shall be glorious*, which words were not necessarie to the Apostles purpose: and beside in the rest, he followeth the translation of the Septuagint, as he doth vsually, as *Origin* noteth, but when either *minus necessaria videbantur*, the things interpreted by the Septuagint, seeme to be not greatly necessarie, or when *sensibus Scripturæ vti vult magis, quàm verbis interpretum*, he followeth the sense of the Scripture, rather then the words of the interpreters: so in these two cases the Apostle leaueth

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the Septuagint, when either they adde any thing superfluously, not in the originall, or doe leaue the sense of the Scripture. 2. But in this place S. Paul refuseth not the interpretation of the Septuagint, because they retaine the sense, though they read not the words: whereas the *originall* readeth, *he shall stand vp, as a signe to the people*, the Septuagint render, *he shall rise vp to raigne ouer the Gentiles*: in the same sense, *quia sub vexillo principis agat populus*, because the people doe gather vnder the ensigne of the Prince, *Beza, Erasmus*: and whereas in the Hebrew text it is said, *they shall seeke vnto him*, the Septuagint read, they shall trust in him: *sperant qui concurrunt ad aliquem*, for they hope, which runne vnto any to aske, *Eras.* and no man seeketh that, *de cuius inuentione desperet*, of the finding whereof he doubteth. 3. *A roote of Iesse.* 1. *Origen* interpreteth this name to signifie, *est mihi*, he is vnto me, which he maketh to be the name of Christ, and to signifie his eternitie, as the Lord saide to Moses, *I am* hath sent thee, Exod. 3. but in the originall the proper name is *Ishai*, which signifieth, *vir meus*, my man or husband, which the Greekes turne into the name *Iesse*. 2. *Haymo* giueth this for one sense, that Christ is this roote of *Iesse*, that he which in respect of his humanitie came of the stocke of Iesse, he was in respect of his diuinitie, *creator & radix Iesse*, the creator and roote of Iesse himselfe: this sense followeth *Gualter*, that this roote of Iesse was Christ himselfe, the roote, foundation, and cause of all the fauours, which God bestowed vpon that familie: but Iesse rather is the roote and stocke himselfe, and Christ as a graffe should grow out of his roote, as the Prophet himselfe sheweth, c.11.1. or to speake more directly, *Iesse* was as the roote, Dauid as the tree out of that roote, Marie as a branch of that tree, and Christ as a budde of that branch, *Haymo*. 4. and it is called a roote, because then that familie was obscure, when Christ sprang vp out of it, as the roote of the tree lieth hid in the earth: and *Iesse* is named rather then Dauid, because the kingdome of Dauid was then ceased, onely the familie of Iesse still remained.

17. Quest. Of the Apostles prayer, v.13. *The God of hope fill you with all ioy and peace, &c.*

The God of peace. 1. *Origen* noteth that the Apostle by occasion of the next words before, *in him shall the Gentiles hope*, saith here, *the God of hope*: if it had beene said before, *in whome the Gentiles shall beleeue*, he would haue said here, *the God of faith, or beleefe*: thus the Apostle doth inferre one thing out of an other, that the whole epistle may seeme to be linked together with a golden chaine: so before v. 4. hauing said, *that by patience and consolation of the Scriptures we might haue hope*, he addeth in the next verse, *the God of patience and consolation giue you, that ye be like minded, &c.* 2. He is called the God of hope, both *obiectiuè*, because he is the onely obiect of our hope, as 1. Tim. 6.17. rich men are charged not to put their trust in vncertaine riches, but *in the liuing God*; and *effectiuè*, because God onely is the author and worker of hope in vs: 1. Pet. 1.4. *which hath begotten vs to a liuely hope, &c.*

Fill you with all ioy, and peace. 1. *Origen* mooueth a question, how the Apostle should wish vnto them all ioy, seeing he himselfe did know but in part, and prophesie in part: and he maketh this answer, that then a man is filled with all peace, *si in plenitudine crediderit Trinitatis*, when he beleeueth in the fulnesse of the Trinitie, beeing by faith in Christs blood, reconciled to God the father, and ioyned to the holy Ghost, beeing purged from his sinnes. 2. but by all ioy and peace, the Apostle meaneth rather, solid and perfect ioy, which alwaies remaineth: it can neuer be taken from them, it endureth all times: as the Apostle saith, Philip. 4.4. *Reioyce alwaies in the Lord, and againe I say reioyce.* 3. and here the Apostle alludeth to that former saying, c.14.17. *The kingdome of God is not meate and drinke, but righteousnes, ioy, and peace*: and so here he wisheth the same things, *true ioy*, which ariseth of a conscience iustified by faith, and peace both in their owne conscience, and with their brethren, that there be no longer any variance or dissension among them: and then he addeth, *in beleeuing*: 1. whereby he signifieth the righteousnes of faith, which is the cause of the other two, ioy and peace. 2. some vnderstand it otherwise, *gaudium de susceptа fide*, ioy for the faith receiued, *Tolet.* 3. *Haymo* thus, *vt credentes, &c. fiat pacifici*, that beleeuing in Christ, who hath reconciled vs, ye may be at peace among your selues: but the first sense is the best: to shew that faith is *vinculum concordiæ*, the bond of peace, *Calvin.* 4. so here he wisheth these three graces, ioy in our selues, peace toward our brethren, and faith toward God: with these three the minde is filled; *gau-*

dio concupiſcibilis, pace iraſcibilis, fide rationalis, the concupiſcible or deſiring faculti̇e of the minde with ioy, the *iraſcible, angrie,* or incenſing faculti̇e with peace, the *reaſonable* with faith. *Gorrhan.*

That ye may abound in hope. 1. He ſimply doth not wiſh vnto them hope, but to abound in hope: that like as if one abound in treaſure, he may draw out thence for all occaſions; ſo this abounding hope ſerueth for all neceſſitie. 2. ſome by this abounding in hope, vnderſtand the hoping for of all things needefull both for the bodie and ſoule, as if a Chriſtian doe want money wherewith to maintaine himſelfe, *iubetur ſperare,* he is bid to truſt in God; and though he ſee nothing in himſelfe but ſinne, yet he is bid alſo to hope for ſaluation, *Pellican.* but it rather ſignifieth the certentie of hope, *de vita æterna habenda,* of hauing, and enioying eternall life, *gloſſ. ordin.* 3. and this is put after ioy and peace in faith, becauſe where the peace of conſcience iuſtified by faith is not, there is no hope, but plaine deſperation: for faith is the ground of things hoped for, Hebr. 11.1. and hope is put in the laſt place, becauſe it is *tanquam ſignaculum,* as the ſeale of all other Chriſtian vertues, which maketh ſure our ſaluation, *Par.*

Through the power of the holy Ghoſt, &c. 1. *Chryſoſtomes* gloſſe is here to be taken heed of, that the Apoſtle ſaith not ſimply, *by the holy Ghoſt, ſed ſi ſimul, & quæ noſtra ſunt attulerimus,* but if we bring ſomewhat of our owne, as if we beleeue, and abound in good works, that we ſhall draw vnto vs the ſpirit: if we haue good workes, we ſhall alſo haue the ſpirit, and if we haue the ſpirit, we ſhall alſo haue good works, that is, encreaſe and goe forward in them: to this purpoſe *Chryſoſtome:* as though we could doe any good works at all without the ſpirit: as the Apoſtle ſaith, *Euery good giuing, &c. commeth downe from the father of lights,* Iam. 1.17. 2. The vulgar Latine readeth, *in the vertue of the holy Ghoſt:* which the *ordinarie gloſſe* interpreteth, *in fortitudine bonæ operationis,* that ye abound in the ſtrength of good works, which are wrought by the ſpirit. *Lyranus* vnderſtandeth by abounding, *cumulum meritorum,* the heape of merits, which are principally the worke of the ſpirit. *Tolet* interpreteth this abounding in the vertue of the ſpirit, of encreaſing in the graces and gifts of the ſpirit: but in the originall, though the words are ἐν δυνάμει, *in the vertue,* yet there is no coniunction, as the Latin readeth, *in the hope, and in the vertue:* but thus, *that ye abound in hope, in the vertue, &c.* which is better interpreted by the vertue, or power of the holy Ghoſt, as the *Syrian* interpreter readeth it; ſo alſo *Vatablus,* giuing this annotation vpon it; which hope *concipitur in nobis per potentiam, &c.* is conceiued in vs by the power of the holy Ghoſt: ſo alſo *Origen,* if he which beleeueth, *virtute ſpiritus ſancti munitur,* be armed by the ſtrength of the ſpirit, he is ſure to haue the fulneſſe of ioy and peace: likewiſe *Haymo,* though he read, *in virtute,* in vertue, as *Origen* doth, yet he interpreteth it *per virtutem,* by the vertue and power: the ſame ſenſe followeth *Chryſoſtome, erit hæc ex ſpiritu ſancto,* this is of the ſpirit: and *Theophylact, ſpes iſta à ſpiritu ſancto ſtabilitur,* this hope is eſtabliſhed by the ſpirit: thus alſo *Beza, Martyr, Pareus, Oſiander:* ſome by this vertue of the ſpirit, vnderſtand charitie, which is ſhedde abroad in our hearts by the ſpirit: but faith not charitie, is the meanes to worke this peace and ioy in vs. 3. So euery way here is fulnes; in the *giver,* the God of hope fill you; in *the gift,* with all ioy; in *the ende,* that you may abound; in the *manner,* by the power of the holy Ghoſt. *Gorrh.*

18. Queſt. *Why the Apoſtle doth thus inſinuate himſelfe, that he was perſwaded of the Romanes, that they had ſuch excellent gifts.*

v. 14. *I am perſwaded.* 1. Two reaſons may be yeelded, why the Apoſtle giueth this ſingular commendation of the Romanes; one is, as *Chryſoſtome* ſaith, *quia ſermonem multis locis aſperiorem ferebat, &c.* becauſe he had in diuers places ſpoken ſharply vnto them, he now vſeth this inſinuation, to qualifie his former aſperitie, leaſt they might thinke, that he thought them all to be very rude and ſimple: an other is, as the *ordinarie gloſſe* ſupplieth out of *Ambroſe, per hanc laudem provocat ad meliora,* by this praiſing of them, he prouoketh and ſtirreth them vp more vnto goodnes. 2. he is perſwaded himſelfe, he ſaith not, *audivi,* I haue heard it of others, but he himſelfe knew theſe things to be in them, by their fruits: there are two kinds of perſwaſion, one is an *infallible* perſwaſion, which the faithfull haue of themſelues, the other is a *probable* perſwaſion, which they haue of others. 3. and he ſaith, *I my ſelfe,* as it were making them equall vnto himſelfe: that he had not all knowledge,

ledge, but that they alſo therein abounded. 4. and thus the Apoſtle wiſely as he beganne with their commendation, that their faith was publiſhed thoroughout the world, c. 1. 8. ſo he endeth with the ſame: and ſo like a wiſe Orator, as he firſt inſinuated himſelfe into their affection, ſo he leaueth with their good will and liking.

2. The things, which he commendeth them for, are 1. goodnes, ἀγαθωσύνη, which the Latine tranſlation readeth, *dilection*, loue, as though he had read ἀγαπωσύνη, as *Eraſmus* obſerueth, but as *Beza* acknowledgeth, no ſuch Greeke word is to be found: ſo they which follow the Latine interpreter, as *Lyranus*, *Gorrhan*, *Tolet*, vnderſtand it of goodnes, gentlenes, a good charitable opinion, which one hath of an other: but it rather ſignifieth as *Chryſoſtome* noteth, *vniverſalem virtutem*, an vniuerſall vertue, a generall goodnes, including the other alſo. 2. The next gift wherein they abounded, was all knowledge: which muſt be reſtrained to matters of faith, as *Lyranus* noteth: for other curious and vnneceſſarie knowledge the Apoſtle would not commend them: this the Apoſtle addeth, becauſe their good inclination in themſelues was not ſufficient, if they had not knowledge to vſe it. 3. then followeth the third, that they were able one to admoniſh an other: he acknowledgeth them to be *tot idem Magiſtros*, ſo many Maſters, that had not need to be taught, but were able to inſtruct and admoniſh one an other: ſo theſe two things are required in him, that ſhould admoniſh an other, *knowledge*, that he be not ignorant, what and whereof to admoniſh them, and *goodnes*, that he be not culpable in himſelfe, in that, wherein he would admoniſh an other: for he that is the inſtructer of an other, muſt edifie him, *verbo & exemplo*, by the word of knowledge, and example of life.

Queſt. 19. *Whether Saint Paul doe truely giue this commendation vnto the Romans.*

This doubt is mooued, both becauſe the Apoſtle in the former chapter had found fault with the Romans, that ſome of them were weake in faith, and iudged the reſt in the eating of meates, and they which were ſtronger in iudgement deſpiſed them, which were weake: as alſo becauſe none in this life can attaine vnto ſuch perfection, to be filled with all knowledge and goodnes, as he ſaith alſo of the Corinthians, *that they were made rich in him in all kind of ſpeach, and all kind of knowledge*, 1. Cor. 1. 5. ſeeing the Apoſtle confeſſeth of himſelfe, 1. Cor. 13. 9. *We know in part, and prophecie in part.*

Anſ. 1. To the firſt part of this obiection, the anſwer is, that although there were ſome weake and ignorant among the Romans, and not ſufficiently inſtructed concerning the vſe of Chriſtian libertie: yet there were others which indeed were well grounded in knowledge, and excelled in goodneſſe, and of theſe the Apoſtle giueth this teſtimonie: as the *ordinarie gloſſe* well obſerueth, in that the Apoſtle ſaith, *that yee are able to admoniſh an other:* where, *admonet perfectiores de correctione minorum*, he admoniſheth thoſe, which are perfect, of the correcting and inſtructing of the weaker ſort. 2. To the ſecond part *Origen* maketh this anſwer: that Saint Paul and others like vnto him, *ad comparationem cæterorum perfecti dicuntur*, are ſaid to be perfect in compariſon of others: *ad illam vero perfectionem, quæ in cœleſtibus eſt ordinibus, &c.* but in reſpect of that perfection, which is among the heauenly orders, no man can be ſaid here to be perfect: So where Saint Paul ſaith, Phil. 3. 12. *Not as though I were atteined vnto it, or were alreadie perfect: ad illam apicem cæleſtis perfectionis, &c.* he writeth thus looking vnto that high point of celeſtiall perfection: but where afterward in the ſame place, verſ. 15. he ſaith, *let vs therefore, as many as are perfect, be thus minded, ad humanæ tantum perfectionis reſpicit gradum*, he hath reſpect onely to the degree of humane perfection.

Origen further doth illuſtrate this thing in this manner: *ſicut in puerilibus ſtudijs, &c.* like as in the learning of children, in reſpect of thoſe which are newly entred, *Magiſter ipſe literarius appellatur perfectus*, the Maſter that teacheth the letters, and to read, is called perfect; yet he is not ſo perfect, as he which teacheth grammer, nor the Grammarian ſo perfect as the Rhetorician, nor he as the Philoſopher: ſo there are degrees of perfection in humane knowledge, yet there is no compariſon to the celeſtiall.

And that the Apoſtle ſpeaketh of ſuch perfection of knowledge, as may be attained vnto among men, not of an abſolute perfection, is euident by his owne words, ſpeaking of admoniſhing one an other: he meaneth then ſuch a perfection, as yet hath need of mutuall admonition, *Par. dub.* 4.

20. Quest. Why the Apostle saith, *I haue written boldly after a sort*. v.15.

I haue written somewhat boldly. 1. *Chrysostome* here obserueth the wisdome of the Apostle, that doth thus qualifie and temper his speach, by this humane and courteous concession: both in regard of the condition of the Romanes, who were more famous, by reason of the Imperiall seate at Rome, then other Christians, and therefore he doth thus pacifie them: and beside, it is the Apostles vse in other of his Epistles, to allay his sharpe reprehensions with mild, and hopefull words: as to the Hebrews, 6.9. *We are perswaded better things of you (beloued,) though we thus speake:* so to the Galatians, after he had sharply rebuked them, c.3. *O ye foolish Galatians, who hath bewitched you? &c.* he saith, c.5. 10. *I haue trust in you through the Lord, that ye will be none otherwise minded.* 2. This libertie and boldnes, which the Apostle vseth, the Greeke Scholiast referreth to the calling of the Apostle, that he made bold with his office, in sparing and forbearing them: as if he should haue said, *maiora & plura, vt cui doctrina concredita sit, scribere debeo,* I ought to write more things and greater, as vnto whome the doctrine is committed, but I spare you: but *Chrysostome* better referreth it to the Apostles former admonition, that therein he made bold with the Romanes, rather then with his office. 3. This boldnes *Erasmus* vnderstandeth of the Apostles round admonitions, discouering the idolatrie of the Romanes, and other abominations, c.1. *Martyr* rather of the former speaches vttered in the former chapter, touching the question about the vse of things indifferent: but *Pareus* better ioyneth both together: for speaking against chambring and wantonnes, c.13. he seemeth to haue relation to the inordinate life of *Nero* then beeing Emperor, and of others among the Romanes: and he spake beside somewhat roundly to the brethren before: as c.11. *Be not high minded, but feare:* c. 12. *be not wise in your selues:* c.14. *destroy not the worke of God for meats sake:* and such like.

In part: ἀπὸ μέρους. 1. which *Origen* vnderstandeth of the things, which Paul wrote of, that he knew much more, then he thought meete to write. 2. the *interlineare glosse* thus expoundeth, *ex parte perfectorum*, on the behalfe of those which are perfect. 3. *Lyranus, ex parte i. breviter, succinctè*, in part, that is, briefly, succinctly. 4. *Gorrhan; ex parte ecclesiæ*, on the behalfe of the Church, not of mine owne. 5. *ex parte, i. minus perfectè*, in part, that is, not perfectly, and yet I was bold in respect of mine Apostleship, *Hugo*: this sense is worst of all: for the Apostles writings proceeding from the spirit of God, are in no respect imperfect: this *glosse* the Romanists embrace, who make the Scripture imperfect, which error see further confuted among the controversies, *Contr.9.* 6. Wherefore this, *in part*, must be ioyned with the former word, *boldly*, not with ἔγραψα, *I haue written*: and it signifieth no more, but *paulo audacius*, as *Chrysostome*, and the Syrian interpreter, or *aliquantulum, Erasmus, Vatablus, aliquatenus, Beza*, somewhat boldly.

As one, that putteth you in remembrance] 1. The Apostle hauing by a voluntarie concession confessed he had boldly and freely written; yet iustifieth this his libertie of speach, both by the manner thereof, he did it onely by way of putting them in minde of that which they knew, not as one, which tooke vpon him to teach the ignorant: as also by the warrant of his calling, that to this ende he had receiued grace. 2. This commonefaction or putting in minde, *Haymo* referreth to some things, which he had written in some other epistles: *P. Martyr* (misliking *Ambrose* sense, *monere dixit, non docere*, he said to put them in minde, not to teach them: for those things one may be put in minde of, which otherwise he knoweth, but for the present remembreth not) he thinketh, that S. Paul here sheweth that it was his office, both to admonish them, touching their manners, and conuersation, as also as a Pastor to instruct them: but I thinke rather with *Chrysostome*, that S. Paul doth by this tearme qualifie his office; as if he should haue said, *modicum quid admonens*, putting you in minde a little: he speaketh vnto them *tanquam amicis & æqualibus*, as to his friends and equalls: as before c.1.12. he thus in humilitie condescendeth vnto them, *I long to see you, that I might bestow vpon you some spirituall gift:* and then he qualifieth this speach, adding; *that I might be comforted together with you, thorough our mutuall faith, &c.* thus also *M. Calvin*, he denieth, that he vsurpeth the part of a teacher, but of an admonisher, which is to put the in minde of things, which otherwise are not vnknowne: so *Osiand. Gualter, Pareus*, with others, and before them, *Lyranus, non vos aliquid ignotum docens*, not teaching you any thing vnknowne, but putting you in minde of that which you knew alreadie in habite.

Thorough the grace. 1. this is the other argument, whereby he qualifieth his boldnes of writing,

writing, from the authoritie of his calling: and thus euerie where the Apoſtles ſpeach fauoureth of humilitie: he ſaith firſt, *I haue boldly written*, then, *in part*, and, *as putting you in remembrance onely, neꝰ his contentus*, and not content with this, he addeth further, *thorough the grace, &c.* as if he ſhould haue ſaid, *non ego in vos exurgo*, it is not I that do thus riſe againſt you, God hath commanded me. 2. By *grace* here ſome vnderſtand *gratiam Apoſtolatus*, the grace of his Apoſtleſhip, *Lyranus*: his calling and office, *Tolet*, *Gorrhan: Chryſoſtome* referreth it to the manner of his calling, which was *ex gratia*, of grace, *non meis meritis*, not by my merits: *Haymo* vnderſtandeth the excellencie of his gifts, which he receiued more then any of the Apoſtles: but rather, whereas elſwhere, the Apoſtle nameth both grace and Apoſtleſhip, c.1.4. the grace both of his converſion, and to be called an Apoſtle; here by *grace* he expreſſeth both, that he was receiued to mercie and grace in his conuerſion, and then put into Chriſts ſeruice, beeing called to be an Apoſtle, 1.Tim. 1.12. 13. *Gualter* thinketh that it is called a grace, in reſpect of others, to whom it was a grace of God to haue ſuch an Apoſtle ſent vnto them: but I take the former ſenſe, with *Pareus*.

Queſt. 21. *Of S. Pauls deſcription of the Miniſtrie of the Goſpel.*

1. v.16. *That I ſhould be the Miniſter.* The Apoſtle here ſheweth both the authoritie of his Apoſtleſhip, and the execution thereof: in the authoritie he expreſſeth fowre things, the *author*, God, that had giuen him that grace, the *Miniſter*, Paul, *the ende*, to be the Miniſter of Chriſt, and for *whom*, toward the Gentiles: then for the execution, there is ſet forth the thing it ſelfe, the diuulgation of the Goſpell, the profit thereof, the oblation of the Gentiles, and the author and efficient thereof, the holy Ghoſt.

2. *The Miniſter.* λειτουργὸς, which ſignifieth a publike Miniſter, and is before giuen vnto the Magiſtrate, c.13.6. but here the Apoſtle ſheweth what manner of Miniſter he is, miniſtring in the Goſpell, as it followeth in the next words: and *Chryſoſtome* well noteth, that the Apoſtleſhip was not conferred vpon the Apoſtle as a place of honour, but of labour and ſeruice, to haue care of others, to bring them vnto God.

3. *Miniſtring the Goſpel.* 1. the vulgar Latine readeth, *ſanctifying the Goſpel*, which they interpret, *ſanctum eſſe oſtendens*, ſhewing it to be holy, and that the Gentiles muſt be ſanctified by it; *Lyran. gloſſ. interlin. Tolet.* 2 but the word is ἱερουργέω, which ſignifieth *operari ſacris*, to miniſter and giue attendance of holy things: which *Chryſoſtomes* interpreter rendreth *ſancte adminiſtrans*, miniſtring in the holy ſeruice of the Goſpell: *Auguſtine* readeth as *Eraſmus* noteth, *conſecrans*, conſecrating the Goſpell: as if he ſhould haue ſaid, *ipſum mihi ſacerdotium eſt prædicare Evangelium*, this is my Prieſthood to preach the Goſpell, *Chryſoſt.* becauſe the Iewes and Gentiles both boaſted of their externall Prieſthood and ſacrifices, the Apoſtle ſheweth, that his miniſtrie was farre more excellent, beeing not occupied in ſacrificing of beaſts, but in offring vp liuing men to be an holy ſacrifice vnto God by their obedience. 3. and this is fitly alleadged, for the Apoſtles purpoſe, that as no man *vitio vertit ſacerdoti, &c.* doth ſeeme to blame the Prieſt, in ſeeking to offer an vndefiled ſacrifice vnto God, ſo they ſhould not thinke much, if by his admonitions he ſought to offer them an holy ſacrifice to God, *machæra mea evangelium*, for the Goſpell was as his knife, whereby he ſlayed and prepared this ſpirituall ſacrifice to offer it vnto God.

4. *That the oblation or offring vp of the Gentiles.* 1. Not, *oblatio, quam offeruut Gentes*, the oblation, which the Gentiles offer vp by faith, ſhould be accepted, as *Lyranus*. 2. but *vt ipſæ gentes offerantur*, that the Gentiles themſelues be offred vp by me: *tanquam manipuli meſſis meæ*, as an handfull of my harueſt, *Hugo: ipſa Gentilitas*, that Gentiliſme it ſelfe may be ſanctified by my miniſterie, *Gorrhan: Calv. Pareus.* 3. *Chryſoſtome* and *Theophylact* doe obſerue, that the Apoſtle doth vſe this as an argument, *ne eum dedignentur habere ſacerdotem*, not to diſdaine to acknowledge him for their ſpirituall Prieſt, to whom all the Gentiles were committed, and conſequently the Romanes.

5. *Sanctified by the holy Ghoſt.* 1. Not by the obſeruation of the law, but by the power of the holy Ghoſt, *Origen, qui ſanctificationis fons eſt*, who is the fountaine of our ſanctification. 2. as the ſacrifices of the law, had their legall and externall purifyings, ſo this oblation hath a ſpirituall ſanctification by the ſpirit, which conſiſteth of the inward operation wrought of the ſpirit, *Calv. & fide etiam donantur*, they are endued with faith, without the which nothing is acceptable vnto God, *Pellic.* 3. this is not added by the Apoſtle, as though we were acceptable vnto God, becauſe of our ſanctitie, but this our ſanctification,

is an oblation acceptable to God thorough Christ.

Quest. 22. *Of the Apostles boasting or reioycing, and the manner thereof.*

v. 17. *I haue therefore wherein to reioyce.* 1. the Apostle hauing before much abased, and as it were cast downe himselfe, now *erigit sermonem, ne contemptibilis videatur*, he doth now erect and advance his stile, least he might seeme contemptible, *Chrysost.* and least he might haue seemed to vsurpe and intrude vpō the Romanes, in writing vnto them, he sheweth how he had to reioyce in respect of his labours and trauailes among other of the Gentiles also, *Martyr:* and because there wanted not some euerie where that depraved the Apostle, and disgraced his ministrie, he now by certaine glorious effects beginneth to extoll his office, and to confirme his authoritie.

To reioyce, or I haue matter of glorie, or reioycing. 1. *Haymo* vnderstandeth it of euerlasting glorie, *habeo gloriam praparatam*, I haue glorie prepared with God. 2. *Lyranus* interpreteth this *glorie*, to be *authoritatem officij*, the authoritie of his office which he had from Christ. 3. the *interlin. gloss. meritum dignum gloria*, his merit worthie of glorie: and whereas that place may be obiected, c. 8. 18. *the afflictions or sufferings of this life, are not (condigna,) condigne or worthy of the glorie which shall be shewed: Gorrhan* thus distinguisheth that they are not, *condigne, secundum equiparantiam*, according to an equalitie, yet they are *digna*, worthie, *quoad sufficientiam meriti*, in respect of the sufficiencie of the merit: But this is an idle distinction, for the Greeke word there vsed is ἀξια *worthie*, there is no such difference in that word betweene dignitie and condignitie: and there can be no merit, where there is not an equalitie, and like value and proportion betweene the merit and the thing merited: and further this glosse here is contrarie to the Apostle, who ascribeth all vnto Christ, as *Chrysostome* well expoundeth, *glorior non in meipso, sed in gratia Dei*, I doe not boast in my selfe, but in the grace of Christ. 4. The Apostle then sheweth wherein he might reioyce and commend his ministerie, in respect of the glorious effects, and notable successe thereof: but this his reioycing, least he might seeme to commend himselfe, is two wayes qualified: first for the manner, he reioyceth thorough Christ, acknowledging all this to proceede from his grace, *in solo Christo est vera gloriatio apud Deum*, in Christ onely is true glorying, and reioycing with God: and without Christ, to reioyce in God, is as if a man should thinke *se habere gloriam apud Deum sine iustitia, sine sapientia, &c.* that he could haue glorie with God without iustice, wisedome, truth: all which Christ is vnto vs: secondly, for the *matter*, he saith, *in those things which pertaine to God*, that is, not in riches, honour, the wisedome of the world, as *Origen* expoundeth, but in matters concerning religion and worship of God, wherein his ministrie and office consisted: as the Apostle describeth the office of a Priest, *He is appointed for men in things pertaining vnto God, Hebr.* 5. 1.

Quest. 23. Of the meaning of these words, *I dare not speake of any thing, &c. v.* 18.

I dare not speake. 1. *Ambrose* giueth this sense, as though the Apostle should say, he could not rehearse any thing belonging vnto the preaching of the Gospel which Christ had not wrought in him: *indigere non habet aliquid diuinæ virtutis, quod sibi non sit præstitum à Deo*, he stood not in neede of the diuine helpe in any thing which was not aboundantly supplyed by God: this sense followeth *Beza*, and interpreteth *non sustinuerim, &c.* I cannot endure to speake of any thing, which Christ hath not wrought, &c. that is, Christ hath wrought so aboundantly euery way by me, that I can speake nothing els: and he giueth this reason, because, if it be translated, *I dare not:* it should signifie, that he had a will to speake of other things, but not power: But 1. the Apostles intendment is not to shewe, that he had no lacke in any thing of the diuine assistance, which notwithstanding was true, but only to proove that which he said before, that he had wherein to reioyce in Christ: so that the *emphasis* or force of his speach lyeth not in these words, *I dare not speake*, but in these, *which Christ hath not wrought by me.* 2. and the Greeke text is, τῶν, *any of those things, which, &c.* not τι ὁ, *any thing which, as M. Beza* would haue it; and so as *Erasmus* obserueth, the originall text will not beare *Ambrose* exposition. 3. and this word, *I dare not*, is vsed by the Apostle in the same sense elsewhere, as 2. Cor. 10. 12. *we dare not make our selues of those which praise themselues:* which sheweth not a will in him wanting power: but *se religione prohiberi*, he made a religion and conscience of it, *Gualter:* he neither would, nor could speake otherwise.

2. *Ly-*

2. *Lyranus* thinketh that here is an oppoſition againſt the falſe Apoſtles, that S. Pauls preaching was not as theirs, in word onely, and not in power: but the Apoſtles purpoſe is to prooue that, which he had propounded, that he would glorie onely in Chriſt.

3. Some thinke that S. Paul preventeth an obiection, *ne quis exiſtimaret*, leaſt any ſhould thinke, that he did glorie, *plus quam veritas facti exigebat*, more then the truth of the thing required: the Apoſtle ſheweth that what he glorieth in, was truely effected, *Tolet:* but the force lieth not in the word *wrought*, as ſhall be ſhewed afterward.

4. *Origen* placeth the force in this word *by me*, as it hath relation vnto others, *quæ loquor, non ſunt alieni operis verba*, what I ſpeake are not the reports of other mens labours: and this ſenſe *Eraſmus* approoueth as beſt agreeable to that which followeth, v. 20. that he did not build vpon an others foundation: but ſtill this fitteth not the Apoſtles purpoſe here, who intendeth onely to ſhew, how he had wherein to glorie in Chriſt, not comparing himſelfe to others.

5. *Chryſoſtome* in an other ſenſe interpreteth theſe words *by me*, of his owne workes, *omnia Dei eſſe oſtendit, nihil ſuipſius*, he ſheweth that all was of God, and nothing of himſelfe: ſo *Pet. Martyr, nolle de ſuis rebus gloriari*, he will not boaſt of his owne doings: *nequid de ſeipſo dicere auſit*, that he dare not ſpeake any thing of himſelfe, whereof Chriſt was not author.

6. *Theophylact* putteth both theſe laſt ſenſes together, *non inſolens prædico quod ipſe non geſſerim, quin potius nil ipſe confeci*, I doe not inſolently publiſh, that which I haue not done my ſelfe, or rather, it is not I that haue done it, but God vſing me as the inſtrument.

7. As this laſt ſenſe is not much to be miſliked: yet the greateſt *emphaſis* lieth in *Chriſt*, what *Chriſt hath not wrought by me:* for the Apoſtles purpoſe is not ſo much to ſhewe by what inſtrument Chriſt wrought, as by him, not by others, by him aſſiſted by grace, not working of himſelfe: as who it was that wrought all things in him, namely Chriſt.

So then as in the former verſe he ſhewed in whom he gloried, namely in Chriſt, and in what, or for what, things belonging to God: ſo now he proceedeth to prooue both theſe: firſt who it was that wrought in him, Chriſt, and then what things he wrought by him, as it followeth in the next verſe, *Pareus.*

Queſt. 24. *Of the things which Chriſt wrought by S. Paul, as ſignes, wonders, how they differ, v. 19.*

In word and deede, &c. Theſe words muſt not be ioyned, with the *obedience of the Gentiles*, but with the former words, *which Chriſt hath not wrought by me, &c. in word, and deede.* 1. the latter *Chryſoſtome* vnderſtandeth of S. Pauls converſation, that both by his doctrine and life he converted the Gentiles. 2. the moſt by deeds, vnderſtand his miracles, as *Origen, opere ſignorum*, by the worke of ſignes: *Haymo, factis miraculorum*, by the deeds of miracles; ſo alſo *Lyranus, Tolet*, and of our writers, *Martyr, Oſiander, Hyperius*, with others: but the Apoſtle ſpeaketh of ſignes and wonders afterward. 3. *Gualter* vnderſtandeth, *by deed, indefeſſam induſtriam, aſſiduos labores*, his neuer wearied induſtrie, his continuall labours, his trauailes, impriſonment, and other afflictions, for the preaching of the Goſpel. 4. *Pareus* better comprehendeth both: as by *word*, are vnderſtood, not onely his publike preachings, but his priuate exhortations alſo, and his epiſtles and writings, ſo by the *deede* or *fact*, both are ſignified, his great labours and trauails, as alſo his example of godly life: *Pet. Martyr* refuſeth this ſenſe, becauſe theſe labours were common to the Apoſtle with others: ſo was alſo his preaching: but theſe notwithſtanding were more excellent in the Apoſtles then in others, and therefore are fitly alleadged by him, as arguments of his Apoſtleſhip.

v. 19. *With the power of ſignes and wonders, &c.* 1. Some take *ſignes* to be the generall word, for all theſe things here rehearſed by the Apoſtle: as the firſt ſigne they make to be his excellent gift of teaching: the ſecond, the holy actions of his life, the third, his miracles, the fourth, the power of the holy Ghoſt, *Hyperius:* but the Apoſtle ioyning ſignes and wonders together, doth euidently diſtinguiſh them from *word and deed*, before mentioned. 2. *Origen* thus diſtinguiſheth ſignes and wonders: the ſignes are, wherein, beſide ſome wondrous thing done, *aliquid futurum oſtenditur*, ſomewhat to come is ſignified, but *prodigia*, wonders, wherein *mirabile tantum aliquid*, onely ſome wondrous thing is ſhewed: but he confeſſeth that alwayes this diſtinction holdeth not, and that in Scripture ſometime one is taken for an other. 3. *Haymo* ſomewhat differeth here from *Origen*, a ſigne he thinketh to con-

containe both *quiddam mirabile, & quiddam futuri,* ſome ſtrange thing, and it ſheweth alſo ſomewhat to come: but a wonder he taketh to be that, wherein onely ſomething is ſhewed, that is to come: and therefore he thinketh they are called *prodigia*, as if one ſhould ſay, *porrodigia*, or *porrodicentia*, telling things a farre off: *Hugo Cardinal* giueth an other notation of the word, as if it ſhould be ſaid, *procul à digito*, farre off from the finger, ſuch a thing as was neuer ſeene. 4. *Lyranus, gloſſ. interlin. Gorrhan* vnderſtand *ſignes*, to be *minima miracula*, the leſſe miracles, and wonders to be *maiora*, the greater, and ſo to differ onely in degree. 5. *Tolet* taketh thoſe to be ſignes, which though they are ſupernaturally done, yet may be done alſo in ſome ſort by naturall meanes, as the healing of ſickeneſſes and infirmities: but wonders doe altogether exceede the power and worke of nature, as is the raiſing of the dead, the healing of them that are borne blind: ſo alſo *Faius*. 6. But howſoeuer there may be ſome difference in other places betweene ſignes and wonders, yet here they are taken for one and the ſame, namely the great works, which were done by the Apoſtles: as *Haymo* confeſſeth: for all the miracles which the Apoſtles wrought, were ſignes, *quibus veritas prædicationis probabatur*, whereby the truth of their preaching was confirmed, *Martyr:* they were alſo wonders, for the ſtrangenes of the worke, which drewe men into admiration.

By the power of the ſpirit of God, &c. 1. which is added, to ſhewe a difference betweene true and falſe miracles, which as they differ in the end, the one beeing to confirme the truth, the other to deceiue, ſo they haue diuerſe beginnings: for the true miracles are wrought by the ſpirit of God, the falſe by the working of Sathan, 2. Theſſ. 2. 9. 2. *Origen* alſo obſerueth an excellencie betweene the miracles of S. Paul, and the other Apoſtles, who converted many nations vnto God, and the miracles of Moſes and Aaron, who did convert thereby verie few of the Egyptians. 3. and whereas theſe things are ſaid here to be done by the power of the ſpirit, which elſwhere are aſcribed vnto God, Heb. 2. 4. *God bearing witnes by ſignes:* and Mark. 16. 17. *in my name (ſaith Chriſt) they ſhall caſt out deuils*, therein manifeſtly is prooued the diuinitie of Chriſt, and the holy Ghoſt, and the vnitie of eſſence of the Bleſſed Trinitie. 4. the word Δύναμις, *power, vertue*, is taken here two waies, in the firſt place, *with the power of ſignes*, it ſignifieth the efficacie of the ſignes, which they wrought in the heart of thoſe which were converted, in the latter, *by the power of the ſpirit*, is ſignified, the efficient cauſe of this efficacie, namely the power of the ſpirit, *Beza*.

Queſt. 25. *Of S. Pauls labours in preaching the goſpel from Ieruſalem vnto Illyricum.*

1. v. 19. *So that from Ieruſalem.* 1. S. Paul ſetteth forth the effects of his miniſterie and Apoſtleſhip, firſt *extenſiue*, ſhewing the extent thereof, from *Ieruſalem* to *Illyricum*, then *intenſiue*, intenſiuely, he preached, where none other had preached before, ver. 20. *Lyranus.*

2. *Bucer* whom *Tolet* traceth ſteppe by ſtep, (though he conceale his name) doth here diligently ſet forth the places of S. Pauls peregrination, and trauell in preaching the Goſpel: Paul beeing conuerted going from Ieruſalem to Damaſcus, from thence went to Arabia, and after three yeares, returned to Damaſcus, and from thence to Ieruſalem, Galat. 1. 17. 18. from Ieruſalem he went to Ceſarea, and ſo to Tarſus, Act. 29. 30. from Tarſus, Barnabas brought Paul to Antioch, Act. 11. and from thence to Ieruſalem, to carie releefe to the Iewes, Act. 11. 30. from Ieruſalem, they returned to Antioch, Act. 12. 25. c. 13. 1. from Antioch he and Barnabas were ſent forth by the Church by the direction of the ſpirit, and went to Seleucia, then to Cyprus, and to ſome cities of Pamphylia, and ſo to an other Antioch in Piſidia, Act. 13. and thorough certaine parts of Lycaonia, and then returned to Antioch, from whence they had beene commended by the Church, Act. 14. 26. from Antioch they were ſent to Ieruſalem about the queſtion of circumciſion, and returned to Antioch with the Apoſtles decree, Act. 15. 30. thence he returned and went thorough Syria, and Cilicia, viſiting the Churches: then he went through Phrygia, Galatia, and Myſia, then to Troas, wherein he was by a viſion, leauing Aſia, called into Macedonia, and ſo came into the parts of Europe: firſt to Philippi in Macedonia, Act. 16. then to Theſſalonica, and from thence to Athens, Act. 17. and then to Corinth: thence to Epheſus, and going to viſit the Church in Galatia and Phrygia, Act. 18. 23. he returned to *Epheſus*, Act. 14. from Epheſus he returned into Macedonia, and Grecia, Act. 20. 1. 2. and from Philippi in Macedonia to Troas, and Miletum, Act. 20. and thence by Tyrus and Ceſarea, and other cities, he

he came to Ieruſalem, where he was taken and put in bonds, Act. 21. And thus S. Paul preached as he ſaith from Ieruſalem, in all the regions round about Attica, Beotia, Achaia, Epirus, euen vnto Illyricum.

2. *And round about*, καὶ κύκλῳ, *and in a circuite.* 1. which *Chryſoſtome* vnderſtandeth backeward and forward, not onely the cities on this ſide Ieruſalem, *ſed quæ retro ſunt colliges*, but thou ſhalt gather alſo the cities behind, as the Saracens, Perſians, Armenians, and other Barbarians. 2. ſome do vnderſtand it, that the Apoſtle went not on preaching *recta linea*, by a right and ſtraight line, which beeing extended from Ieruſalem, to *Stridon* a towne in Illyricum, where *Hierome* was borne, would containe 350. Germane miles, (which make thrice ſo many Engliſh miles, more then a thouſand,) but he viſited the coaſtes of the regions in *Aſia minor*, as he went and ſo fetcht a compaſſe by Cilicia, Cappadocia, Pyſidia, Bithinia, Pontus, Myſia, Macedonia, *Parem.* 3. and this circuite alſo may ſignifie, that he went in and out, going and returning vnto the ſame cities, as he viſited Ieruſalem, Antioch, Philippi, Epheſus, diuerſe times, as is ſhewed before in the particular deſcription.

3. *Vnto Illyricum.* 1. Which countrey *Haymo* ſaith, is *finis Aſiæ, principium Europæ*, the ende of Aſia, and beginning of Europe: *Lyranus* ſaith, it is *in fine Graciæ*, in the end and vtmoſt part of Greece, bordering vpon the Sea, whereupon it is called *Illyricum mare*, the Illyrian Sea: the Greeke ſcholiaſt, and *Theophylact*, ſay it was the ſame countrey that is called *Bulgaria: Oſiander* taketh it for the lower *Pannonia* where is the riuer *Danubius: Pareus* thinketh it is the countrey now called *Sclavonia*, bordering vpon *Hungaria*, *Pellican.* 2. But we muſt not ſuppoſe that S. Pauls labours here ended, for he returned backe againe from thoſe parts neare vnto Illyricum, and tooke infinite paines and trauaile beſide in preaching the Goſpel. 3. and whereas he maketh theſe two, Ieruſalem and Illyricum the bounds and limits of his trauaile, we muſt not thinke that he preached no further, then as it were from the riuer Iordane to Danubius, for he preached alſo beyond Ieruſalem in the parts of Syria and Arabia; ſome thinke that he beginneth at Ieruſalem, becauſe he went from thence firſt to Damaſcus, *Faius:* but at ſuch time as he went firſt from Ieruſalem, he was not then conuerted: but he nameth Ieruſalem, whether he returned from theſe remote parts, and becauſe from thence beganne after his returne, and ſo went forward preaching in the regions of Aſia the leſſe, and Europe.

4. *I haue repleniſhed the Goſpel.* 1. That is, *plene prædicauerim*, I haue perfectly and fully preached the Goſpel, *gloſſ. interlin. Gorrhan: non perfunctorie prædicavit*, he preached not ſlightly, *Mart. perfectè tradidit omnia*, he perfectly deliuered all points of doctrine, *Gualter:* but he ſheweth here onely the largenes and extent of his preaching, not the perfection of his doctrine. 2. *Beza* doth vnderſtand it of fulfilling his office in preaching the Goſpel; but to make vp this ſenſe many words muſt be ſupplyed. 3. There are in this ſpeach three figures vſed, the firſt a *Synedoche*, he taketh Ieruſalem and Illyricum the countrey for the people, the ſubiect for the adiunct, by a *ſynecdoche*, *Pareus:* then, in that he ſaith he hath repleniſhed the Goſpel, there is a figure called *hypallage*, which is the putting of one word in an others caſe, as to ſay, *I haue filled the Goſpel with them*, for, I haue filled them with the Goſpel, *Iun. annot.* as when it is ſaid, *trade rati ventos, giue the winds to the ſhippe*, for, *giue the ſhip to the windes:* the third figure is a metaphor, taken from the nets and fiſhing: that as when the nets are filled with fiſh, ſo the Apoſtle had filled the preaching of the Goſpel, which was as the net with the aboundance of beleeuing Gentiles, *Tolet annot.* 11.

5. So thus the Apoſtle abridgeth his infinite labours and trauailes in the Goſpell: as in the former part of this verſe, *acervus miraculorum percurrit*, he ranne ouer an heape of miracles, ſaying, *in the power of ſignes and wonders*, ſo here he comprehendeth *infinitas vrbes*, an infinite companie of cities, and people where he had preached: and this *propter ipſos loquitur*, he ſpeaketh for their cauſe, to commend his Apoſtleſhip vnto the Romanes, that he might haue ſome fruite among them, as among other of the Gentiles, as he ſaith, c. 1. 13. *Chryſoſt.*

Queſt. 26. *Why the Apoſtle would not build vpon an others foundation, v. 20. that is, preach where Chriſt had been preached alreadie.*

1. *Origen* maketh this the cauſe, *ne alieni operis gloriam ſurripere conaretur*, leaſt he ſhould goe about to ſteale away the glorie of an others worke: But this is not all the reaſon: for then he ſhould neuer haue preached in any place, where an other had preached before,

and

and ſo neither in Iudea. 2. *Chryſoſtome* giueth this reaſon, leaſt that he might ſeeme to haue challenged the reward of other mens labours, *merces laborum, qui ab aliis defudati ſunt aliena erat à Paulo*, the reward of the labours, wherein others had ſweat, did not belong vnto Paul: But there was no feare, that S. Paul entring into other mens labours, ſhould take away their reward: for God knoweth how to recompence both vnto the firſt and ſecond labourer, vnto each man his due reward. 3. *Ambroſe*, whom the *ordinar. gloſſe* followeth, thinketh the Apoſtle did preach, where Chriſt had not beene heard of, to prevent the falſe Apoſtles, and ſo he would not build vpon their foundation, which was not rightly laid: but it is euident, that S. Paul ſpeaketh of the true preaching, where Chriſt was named. 4. ſome thinke the Apoſtle did it, *ne videretur laborem fugere*, leaſt he ſhould ſeeme to ſhun labour and ſeeke his owne eaſe, if he had preached onely where Chriſt had beene preached before, *Oſiander:* but this is not all. 5. neither doth the Apoſtle commend his Apoſtleſhip onely by the difficultie of the worke: becauſe it was an harder enterpriſe, firſt to plant the Goſpel, where nothing raigned but idolatrie, as at Athens, and Epheſus: Thus *Pareus, Tolet.* 6. And others doe thinke, the Apoſtle thus ſpeaketh, to ſhewe his zeale and holy ambition, in ſeeking to propagate the Goſpel of Chriſt, where he was not yet knowne, *Bucer.* 7. But the Apoſtle herein doth prooue his Apoſtleſhip, to whom this was peculiar, not to ſucceede in other mens labours: that the Romanes might hereby vnderſtand, *illuſtrem eſſe propria nota Apoſtolatus*, that he was commended by the proper and peculiar note of the Apoſtleſhip, *Martyr:* and ſo in effect S. Paul vſeth this argument: it is peculiar and proper to the Apoſtles to preach vnto them, where Chriſt is not knowne: but that haue I done, therefore you are not to make any doubt of mine Apoſtleſhippe, *Gualter:* ſo then, the Apoſtle alleadgeth three reaſons in all, why he preached vnto thoſe which had not yet heard of Chriſt. 1. becauſe therein conſiſted the office of an Apoſtle properly. 2. and leaſt he might ſeeme to arrogate vnto himſelfe, that ſhould belong vnto an other, to put his ſickle as it were into an others haruеſt. 3. and to fulfill the propheſie of Iſay, which he citeth in the next verſe, that they ſhould ſee Chriſt, to whom he had not beene ſpoken of: which place is taken out of the 52. of Iſay v. 14. where the Prophet euidently ſpeaketh of the calling of the Gentiles, *Kings ſhall ſhut their mouthes at him*, that is, ſhall not gainſay the preaching of the Goſpell, but willingly receiue it: then follow theſe words here rehearſed by the Apoſtle, *That which had not beene told them, ſhall they ſee, and that which they had not heard, ſhall they vnderſtand.*

Queſt. 27. *Whether this place of the Prophet be fitly alleadged by the Apoſtle.*

There can be no doubt made hereof. 1. the argument there handled by the Prophet concerning the preaching of Chriſt vnto the Gentiles, how that Chriſt *ſhould ſprinkle many nations*, agreeth with the Apoſtles purpoſe here: onely that which is generally propounded by the Prophet, the Apoſtle in particular applyeth to himſelfe, not as the *ſole*, but as a principall inſtrument of this preaching of the Goſpel to the Gentiles.

2. The Apoſtle addeth (*of him,*) *to whom it was not ſpoken of him*, which words the Prophet hath not, both becauſe he ſheweth this Prophecie to be accompliſhed in the preaching of Chriſt: and he abridgeth compendiouſly that propheſie, which foretelleth two things, who ſhould be preached, namely Chriſt, and to whom, to the Gentiles, who had not heard of him before, both which the Apoſtle here ioyneth together: and this is the cauſe of this ſmall alteration, that whereas the Prophet ſpeaketh of the thing, *that which had not beene told them, ſhall they ſee*, the Apoſtle turneth to the perſon, *to whom it was told concerning him: Iunius* in his parallels.

3. Further it muſt be obſerued, that the Apoſtle for breuitie ſake leaueth the contrarie part to be ſupplyed, he preached, *not where Chriſt was named, but where he was not named*, which muſt be vnderſtood, as may be gathered by the allegation of this propheſie: the like ſee before, v. 3.

4. They are ſaid to ſee him, who was not ſpoken of, that is, to ſee Chriſt in the preaching of the Goſpel, whom they had not ſeene in the fleſh, as the Iewes had: for in the liuely preaching of the Goſpell Chriſt is deſcribed, as though with their eyes they had ſeene him crucified, as S. Paul ſpeaketh Galat. 4. 1. *and they which heard not ſhall vnderſtand*, that is, which had not the law nor the Prophets, they ſhal now heare the preaching of the Apoſtles, and vnderſtand, that is, beleeue.

Queſt. 28.

Queſt. 28. *How Saint Paul is not contrarie to Chriſt, which ſaith of his Apoſtles, that they entred into others labours*, Ioh. 4. 38.

1. The Apoſtle denying, that he had built vpon an others foundation, is not therein contrarie to Chriſt, Ioh. 4. 38. *I haue ſent you to reape that, wherein you beſtowed no labour, other men laboured, and yee are entred into their labours:* for the Apoſtle denieth not, that he builded vpon the foundation of the Prophets but acknowledgeth and confeſſeth it, Eph. 2. 20. of whom our Sauiour ſpeaketh in this place: that the Prophets laid the firſt foundation, and ſowed the firſt ſeed of that doctrine, which afterward was more fully preached by the Apoſtles: but he compareth himſelfe with the reſt of the Apoſtles, that they had not preached firſt in thoſe places, where he planted the Goſpel.

2. And whereas it will be obiected, that Saint Paul did write vnto the Hebrewes, that were conuerted before, and here to the Romans, that were alreadie inſtructed in the waies of Chriſt: the anſwer is: 1. that there is difference betweene the writing of Epiſtles and preaching: S. Paul might by his holy Epiſtles water that which an other had planted, and yet preach onely, and thereby lay the firſt foundations, where Chriſt had not beene heard of. 2. neither muſt the Apoſtle be vnderſtood to ſpeake ſo generally, as though he had preached in no other places, but where Chriſt had not beene preached before, but cheefely and for the moſt part.

Queſt. 29. *Of the Apoſtles let, and of his purpoſe to viſite the Romans.*

As hetherto Saint Paul in his peroration beginning in the 14. v. excuſeth his boldnes in writing: ſo here he excuſeth his not comming, ſhewing his great deſire thereunto.

v. 22. *I haue beene oft letted.* 1. The Apoſtle had diuerſe lettes and impediments to hinder him from preaching, where he intended: ſometimes he was forbidden by the Spirit, as Act. 16. 17. ſometime he was letted by Sathan and his miniſters, as by the aduerſaries the Iewes. 2. Theſſ. 2. 16. 17. *Ambroſe* addeth a third reaſon, he ſtaied ſometime, *vt excluderet falſa commenta pſeudapoſtolorum*, to exclude and remooue the vaine fictions of the falſe Apoſtles: but here the Apoſtle ſheweth an other cauſe beſide all theſe, *fundandi eccleſias occupatione detentus*, he was deteined by the imploiment in founding of Churches, *Origen:* and ſo as *Chryſoſtome* noteth, he expreſſeth the cauſe of his ſtay, which he concealed before, in the beginning of the epiſtle, Rom. 1. 13. 2. the word τὰ πολλὰ, ſome vnderſtand as well of the many impediments, as of the many times, wherein he was hindred, *Fauſus:* but the latter is more agreeable, as *Chryſoſtome* expoundeth, and ſo he ſaid c. 1. 13. that πολλάκις, oftentimes he had beene purpoſed to come, *but was letted hetherto.*

v. 23. *But now ſeeing I haue no more place:* he by theſe two reaſons putteth them in mind of his ſpeedie comming: 1. becauſe he had now no occaſion to ſtay in thoſe partes, to plant new Churches: for though all were not conuerted, yet he had ordained Paſtors in euery Citie to build further vpon his foundation: *Lyran.* 2. where he ſaith in thoſe quarters, κλίμασι, climates, it is not taken ſtrictly, according to the Aſtronomical account, which maketh a climate, to be a ſpace of the earth betweene two parellels extended from the *æquator* to the pole, in which ſpace the day is lengthened by halfe an houre, which climates *Ptolome* numbreth to be 15. the new Aſtronomers make 24. for in this ſenſe the Apoſtle had gone ouer onely two climates preaching the Goſpel: but it is here taken in a larger ſenſe, for theſe regions: *Origen* reſtraineth it to *Achaia*, where *Corinthus* was, from whence he thinketh this epiſtle was dated. 3. The other reaſon is his auncient and long deſire many yeares of comming vnto them: which deſire, it ſeemeth the Apoſtle had at the leaſt 10. yeares before: for he wrote this epiſtle about the 20. yeare of his conuerſion, and the 55. of Chriſt: and long before that the Romans had receiued the faith, about the 3. yeare of Claudius, when the ſecond perſecution was begunne by Herod, at ſuch time, as Iames was killed, and Peter impriſoned, which was in the 10. yeare of the Apoſtles conuerſion, and the 45. of Chriſt: *Pareus:* But long before this the Romans had receiued the faith, for *Andronicus* and *Iunia*, whom S. Paul ſaluteth Rom. 16. 7. were in Chriſt before Paul was conuerted, which was in the 2. yeare after the paſſion of Chriſt, and the 10. of *Tiberius* raigne, about tenne yeares before the 3. of Claudius: ſo that if Paul had this deſire, to go to Rome ſo ſoone, as he heard of their faith, he had it aboue tenne yeares, nearer twentie: ſee qu. 29. vpon the 1. Chapter.

Queſt. 30. *Whether Saint Paul in perſon preached in Spaine, as here he intendeth, v.* 24.

There are here two famous opinions, the one varying from the other. 1. Many of the auncient Fathers doe thinke, that as Saint Paul at this time purpoſed, ſo he went and preached in Spaine: as *Dorotheus in ſynopſ. patriarch. & Apoſtolor.* Paul beginning his preaching at Ieruſalem, &c. *uſq; ad Italiam & Hiſpaniam prædicando progreſſus eſt*, went forward in preaching, euen vnto Italie and Spaine: *Cyrill. catecheſ.* 17. *in Hiſpaniam uſq; promptitudinem prædicationis extendit*, he extended the readines of his preaching euen vnto Spaine: *Chryſoſt. homil.* 76. *in Matth. videas eam ab Hyeroſolymis uſq; ad Hiſpanias currentem*, thou maieſt ſee him comming forth from Ieruſalem euen vnto Spaine: ſo alſo in ſome places *Hierome*, as in 11. c. of *Iſay: ad Italiam & Hiſpanias alienigenorum portatus eſt nauibus*, he was carried into Italie and Spaine, in ſtraungers ſhippes: ſo alſo *Theodoret* in c. 4. 2. epiſt. *ad Timoth.* Paul vpon his appeale, beeing ſent by Feſtus to Rome, his defenſe beeing heard was ſet free, *& in Hiſpaniam profectus eſt*, and went into Spaine, *Grego. lib.* 32. c. 22. affirmeth the ſame, that Paul went into Spaine, *Paulus cum nunc Iudæam, nunc Corinthum, nunc Hiſpanias peteret, quid ſe aliud, quàm aquilam eſſe demonſtrabat*, Paul ſometime going to Iudea, and to Corinthus, ſometime to Spaine, what did he elſe ſhew himſelfe to be, then an eagle? ſo alſo *Anſelme* vpon the 16. chapter of this Epiſtle, *nec falſum loquitur Paulus, qui ſe in Hiſpaniam profecturum pollicetur*, neither did Saint Paul ſpeake falſe, when he promiſed to goe into Spaine, &c. *imitans ſolis curſum ab Oriente ad Occidentem*, imitating the courſe of the Sunne from the Eaſt to the Weſt.

Tolet, beſide the teſtimonie of theſe Fathers, vſeth two reaſons, to ſhew that it was very probable, that Paul according to his purpoſe here viſited Spaine. 1. Firſt becauſe beeing deliuered from his impriſonment in Rome, where he continued two yeares in cuſtodie, he beeing ſet at libertie, in the 6. yeare of Nero, in thoſe eight yeares ſpace, before his martyrdome at Rome, which was in the 14. yeare of Nero, might performe his promiſe here made, of going into Spaine. 2. the Apoſtle, *veluti ſpiritu prophetico, &c.* as with a propheticall ſpirit foretelleth his iourneying into Spaine, it was then vndoubtedly fulfilled: *Tolet ann.* 15.

Contra. 1. It is verie probable, that S. Paul was deliuered after his firſt impriſonment, as hath beene ſhewed before, 12. *generall queſt.* vpon this whole Epiſtle: but then he returned to viſite the Eaſt Churches, as he oftentimes promiſed in his Epiſtles ſent vnto them from Rome, as to the Philipp. 2. 24. *I truſt in the Lord, that I my ſelfe alſo ſhall come ſhortly: to Philemon, v.* 23. *prepare mee lodging, for I truſt through your prayers to be giuen vnto you, &c.* 2. neither doth S. Paul here make an abſolute promiſe, or ſpeake prophetically: but ſaith onely, *when I ſhall take my iourney into Spaine, I will come to you:* and *Eraſmus* thinketh, that the words here vſed ὡς ἐὰν, may be tranſlated, *vt ſi, that if, or*, as the Eccleſiaſticall expoſitor, *ſiquando*, if at any time I goe into Spaine, &c. And that this was no propheticall ſpeach, appeareth further, becauſe he ſaith, *I truſt to ſee you, and to be brought on my way thitherward by you:* but this was not done, when Saint Paul came to Rome, for there beeing deteined in hold for two yeares together, he could not be ſo accompanied by them, hauing not his libertie, for he purpoſed then not to ſtay at Rome, but onely to ſee them in his paſſage, *after that I haue beene ſomewhat filled with your companie:* This his purpoſe then fayling in ſome part, was not propheticall, for then it ſhould haue been performed in euery point: and fayling in one part, might alſo in the reſt, ſo that Saint Paul thus ſpake, *humana tantum ratione & coniectura, non impulſu ſpiritus*, by humane coniecture and reaſon, not by the impulſion and mooving of the ſpirit: *Martyr.*

2. The other opinion is, which I hold more probable, that Saint Paul was hindred of his purpoſe, and did not viſite Spaine at all.

1. *Hierome* ſpeaketh hereof vncertainely, as writing againſt *Helvidius* he ſaith, that it cannot be concluded that Paul went into Spaine, becauſe he ſo purpoſed, *cum variis de cauſis impediri potuerit*, ſeeing he might by diuerſe cauſes and meanes be hindered: and vpon the 3. to the *Epheſians* he ſaith, *Paulus vel ad Hiſpanias perrexit, vel ire diſpoſuit*, Paul either went into Spaine, or diſpoſed to goe.

2. But *Gelaſius*, as he is cited by *Gratian, Cauſ.* 22. *qu.* 2. *c.* 5. affirmeth directly that Paul performed not, what he promiſed concerning his going into Spaine; *Cum ad Hiſpaniam ſe promiſiſſet iturum, diſpoſitione divina maioribus occupatus ex cauſis implere non potuit,*

tuit, quod promiſit: when he had promiſed to goe into Spaine, beeing occupied in greater affaires, God ſo diſpoſing, he would not fulfill, what he promiſed: *Pererius diſput. 2. num.* 5. would thus ſhift off *Gelaſius* authoritie: 1. that he ſaith not, that Paul neuer went into Spaine, but not at that time, when he purpoſed. 2. and this was no decree belonging to the faith, but onely the ſentence of the Pope, *tanquam particularis Doctoris*, as of ſome particular Doctor.

Contra. 1. He ſaith ſimply that Paul did not performe what he had promiſed, he ſpeaketh not of any time: neither did Saint Paul ſet any time, when he would come. 2. the ſentence of one of their Popes, though but as a priuate and particular Doctor (howſoeuer we doe eſteeme it) in their valuation ſhould counteruaile the priuate opinion of any Doctor beſide: but this was not the Popes priuate ſentence, it is inſerted into the decrees, and ſo a rule of their Canon law. 3. and not onely *Gelaſius*, but *Innocentius ad Decentium*, an other of their Popes is in the ſame mind, *neminem excepto Petro Hiſpanos, &c.* that no man except Peter onely did teach Spaine, or other Provinces of the Weſt.

Pererius anſweareth, that Paul did not teach in Spaine in ſuch ſort, as that by him the nation was conuerted, Churches planted, Paſtors and Biſhops conſtituted: for in thoſe things they receiued direction from Peter at Rome: neither did S. Paul continue there ſo long a time, to doe theſe things, beeing either called thence by other waightie affaires of the Church, or not finding that ſucceſſe of his labours, which he expected, he would not ſpend his labour in vaine: yet this followeth not, but that Paul was in Spaine, though he continued not there ſo long, for the foreſaid purpoſes.

Contra. 1. Although we produce not this teſtimonie, as approouing euery part thereof: for it is more vnlike, that Peter preached in Spaine beeing the Apoſtle of the circumciſion, then Paul, to whome the Apoſtleſhip ouer the vncircumciſion was committed: yet it may ſerue to prooue that which is intended, that Paul is denied to haue beene in Spaine. 2. *Innocentius* words are generall; that none beſide Peter, taught in Spaine: if Paul taught not there, he was not there: for he went, if at all, to teach. 3. and how is it like, that S. Paul ſhould preach there, and none converted, no Church planted, no Paſtors elected: would S. Paul take ſo long a iourney, to the vtmoſt coaſts of the Weſt, to doe nothing? and is it like, that he going thither by the direction of the Spirit, went to no purpoſe? And how commeth it to paſſe, that their beſt Catholikes beeing now in Spaine, he will lay ſuch an imputation vpon it, that it was then worſe, then all other countries, and more hardly ſubdued to the faith: theſe are but weake and ſimple coniectures. Other anſwers *Pererius* hath beſide, but not worth the while to anſwer, ſpecially in a matter of no greater moment. 4. Beſide theſe teſtimonies, *Thomas Aquine* in his commentarie here, is of the ſame minde, that Paul was not in Spaine: and *Dominicus Sotus* himſelfe a Spaniard, yet thinketh, that Paul preached not there: though it had beene a great honour to that nation, to haue ſo noble a founder, yet he is not partiall in ſeeking the credit of his countrey by a thing vnlikely and improbable: *Sotus* reaſons, I confeſſe are but weake: that S. Paul was two yeares in cuſtodie at Rome, and then he could not be permitted to viſit Spaine, and in the ende of thoſe two yeares, he was put to death vnder Nero: and becauſe no mention is made of S. Pauls iourney into Spaine in the Acts of the Apoſtles: for after thoſe two yeares of impriſonment at Rome, Paul was ſet at libertie, and ſuffered not till 8. yeares after in the 14. yeare of Nero. Neither doth S. Luke ſet downe all the Acts of S. Paul, but onely ſuch, as he did before he was brought to Rome vpon his appeale. 5. Now other probable coniectures ſhall be alleadged of this opinion, that S. Paul neuer was in Spaine.

1. I omit *Pet. Martyrs* reaſon, that S. Paul hoped alſo, *ſe vinculis liberandum, &c.* that he ſhould be deliuered from his bonds at Rome, but it did not ſo fall out: and beeing there in captiuitie ſtill, he could not viſit Spaine: for it is more probable, that S. Paul was deliuered out of his firſt captiuitie at Rome, as hath beene ſhewed before, qu. 12. generall.

2. *Gualters* coniecture alſo hath no great certentie, *toties prepeditus præter animi voluntatem, &c.* that Paul beeing ſo often hindred beſide his will and purpoſe, might be hindred now alſo.

3. I rather thus reaſon with M. *Calvin*, the beſt euidence for S. Pauls beeing in Spaine is out of this place: for els where I find no ſuch purpoſe of the Apoſtle: but this text prooueth it not: *de ſpe enim tantum loquitur*, for he ſpeaketh onely of his hope, wherein he might be deceiued, as other faithfull men often are in their hopes.

But the best reason, against S. *Pauls* going into Spaine is this: if euer he were there, then either at his first comming to Rome, or at his second: but in neither: if in his first, then either at his arriuall there, after he had seene and visited the brethren: but that was not, for he was kept two yeares in bonds vnder the custodie of a souldier, Act. 28. or after the two years expired, when he was set at libertie: but then he returned to visit the East Churches, as he signified he would in diuers of his Epistles written from Rome: and it is not like, that he went first into Spaine, and then backe againe into Grecia and Asia, for these are East from Rome, Spaine lieth toward the West. Neither at his second comming to Rome is it like he went into Spaine, for then he was againe apprehended by Nero, and there suffered his glorious martyrdome: it is very probable, that in his second comming to Rome he intended to fulfill this his promise, and to be accompanied by the brethren of Rome thitherward, but that he was intercepted at Rome, and so the Lord thought good to crowne him with the glorie of martyrdome. But about this matter, beeing no point of faith, it is needlesse to contend much.

31. Quest. *Of the meaning of the 24. verse.*

v. 24. *When I shall take my iourney.* The Greeke words ὡς ἐὰν, some translate *quandocunq;*, *whensoeuer*, as *Origens* and *Chrysostomes* translator, and the Greeke Scholiast: the Ecclesiasticall expositor, *si quando*, if at any time: *Pareus*, *quod si*, but if: *Erasmus*, *vt si*, that if: in all these readings, S. Paul should speake vncertenly, and doubtfully of his comming into Spaine: the Latin interpreter readeth, *cum*, when, so *Beza*, *quando*, when, and so ὡς ἂν, is taken 1. Cor. 11. 34. *Other things will I set in order, when I come.*

Into Spaine. 1. *Erasmus* thinketh, that the Grecians following S. Paul, *fraudant Hispaniam prima syllaba*, doe curtall the first syllable, calling it σπανίαν, for *Hispania*: but other nations beside so vse to call it, as the Germanes, *Spaniea*, the Italians *Spagnia*, and so in English we call it Spaine. 2. The reason, why he purposeth to goe into Spaine, 1. *Gorrhan* thinketh to be this, because it was tributarie to the Romans, 1. Machab. 8. 3. and therefore it would be acceptable to them, *Tolet.* 2. *Ambrose, quia pseudapostolos præoccupare festinat*, he would make hast, to forestall the false-apostles, that euery where attempted to creepe in. 3. but *Lyranus* better toucheth the cause, that as S. Paul had preached in the East, *ita desiderabat hoc facere in occidente*, so he desireth to doe the like in the West where Spaine was: *& nihil adhuc in Hispanos collatum est*, and it should seeme, that nothing yet had bin bestowed vpon the Spanyards, *Mart.* the gospel had not yet bin preached vnto thē.

I will come to you, &c. 1. *Lyranus* thinketh, that S. Paul had such an earnest desire to see Rome, *quia erat ciuitas capitanea*, because it was the captaine or chiefe citie of the whole world. 2. but the reason was, because of the report of their great faith, published ouer the world, that he might be mutually comforted with them, Rom. 1. 12. 3. and he tooke this to be a fit occasion to visit them, when he went into Spaine, for that his iourney could not be conueniently vndertaken by land, for then he was to goe a great circuit about thorough Dalmatia, Hungaria, Germanie, France: but the speediest and neerest passage was by sea, and so he might visit Rome by the way.

I trust: he is not sure, but hopeth well: thus he writeth for two reasons. 1. in respect of the diuine prouidence, which ordereth and directeth all things; because all times are in Gods hand: *ex me nihil possum*, I can doe nothing of my selfe. 2. and the other reason was in respect of the second causes; because he knew not how his nauigation should fall out, whether he might be carried by a streight cut, by the Ionian and African Sea directly vnto Gades in Spaine, or to strike vp, fetching a bought or compasse by the Sicilian and Tyrrhene Sea to Rome.

To see you in my iourney, &c. 1. He saith he will see them in the way, *ne istud eos inflaret*, least this might puffe them vp, that he had expressed his great desire to see them, *observa quomodo illos constringat*, obserue how he doth hold them in, saying, *when I goe into Spaine:* so he both is willing to shew his loue and desire vnto them, as also to stay them, *ne nimium glorientur*, that they glorie not therein too much, *Chrysost.* 2. *Origen* further noteth, least that the Romanes might thinke, that he would see them onely *in transitu*, as he passed by, intending his iourney to an other place, and visiting them onely by the way, he addeth; *after I haue beene somewhat filled with you*: that vntill such time, as they were mutually filled and satisfied one with an other, he intended not to leaue them. 3. *Lyranus* thinketh that Paul intended not to stay long in Rome, but to visit them in the way; because Peter with his

disciples

diſciples was at this time in Rome, *& ſic non erat eius prædicatio ibi tam neceſſaria, &c.* and ſo his preaching ſhould not be there ſo neceſſarie, as in Spaine. But *Peter* was not at this time in Rome, for then it is not like that S. Paul would haue left him out in his ſalutation, c. 16. 4. *Haymo* obſerueth, following *Origen*, that S. Paul *moderatius præſentiam ſuam pollicitus*, doth more ſparingly promiſe his preſence: becauſe we doe with greater deſire receiue thoſe things, *quæ cito metuimus auferenda*, which we are afraid will be ſoone taken from vs, and we vſe to neglect ſuch things, *quæ nos diutius retenturos credimus*, which we hope to hold longer.

And to be brought in my way thitherward by you, &c. 1. *Chryſoſtome* noteth, that hereby the Apoſtle excuſeth his former ſpeach, that he intended onely to ſee them in his paſſage: for they ſhould be his witneſſes, that not by any contempt or neglect of them, *ſed ipſe neceſſitate tractus tranſcurram*, but that beeing ſo drawne by neceſſitie I paſſe thorough. 2. S. Paul requeſteth this of them, as the fitteſt guides for him in his iourney, for the Romanes were well knowne in thoſe cities and places, by the which he ſhould paſſe into Spaine, *(as beeing Lords of that countrey, Lyran.) & ſic aditus facilior pateret*, and ſo a better way ſhould be made for his preaching, *Martyr.* 3. And hereby the Apoſtle ſignifieth, *quantum ſibi de illis promittat*, how much he doth promiſe himſelfe of them, to inſinuate himſelfe the better into their loue: for the more truſt one ſeeth to be repoſed in him, the more he taketh himſelfe to be bound, *Calvin.* 4. he deſireth not to be lead by them in any pompous manner, but that they by the way might receiue ſome profit by S. Pauls companie, and thereby the better edifie themſelues, and others at their returne, *Par.* 5. neither doth the Apoſtle herein ſeeme to arrogate any thing to himſelfe, in requiring this dutie; ſeeing he brought vnto them, *omnium ſpiritualium bonorum fructum*, the fruit of all ſpirituall good things: and this might be eaſily performed by them, and that to their ſingular profit.

After I haue beene in part filled with you. 1. *parentis hoc potius eſt, quàm præceptoris*, this indulgent affection is of a father, rather then a teacher, *Oecumen.* 2. to be filled *in part*, ſome vnderſtand, *ex parte veſtri*, in that part of you, which was at variance, but is now reconciled, *Hugo:* ſome referre it to the time, *ex parte temporis*, a little time, *gloſſe interlin. Chryſoſtome* thinketh it is ſo ſaid, becauſe he could neuer be fully ſatisfied with their companie: but it ſignifieth no more, then *aliquantulum*, to be ſomewhat filled, according to the ſhortnes of the time of his aboad, as it is taken before, v. 15. *Par.* 3. and thus *morationem ſuam in ipſorum arbitrio collocat*, the time of his ſtay he permitteth to their iudgement: not to depart till they be mutually ſatisfied, *Origen.*

33. Queſt. *Of Pauls iourney to Ieruſalem, wherefore he taketh it in hand*, v. 25.

1. Becauſe the Apoſtle had before ſignified his great deſire, which he had to ſee the Romanes, and now there was no let in thoſe parts, becauſe he had preached the Goſpel to all thoſe countries, *ne putaretur veluti irridere eos, &c.* leaſt he might ſeeme to mocke them, becauſe he came not yet vnto them: he ſheweth the cauſe of his ſtay, which was to carrie to the Saints at Ieruſalem certaine collections from the Gentiles, *Chryſoſt.* and the Apoſtle vſeth a participle of the preſent tenſe, διακονῶν, *miniſtring*, to ſhew that this buſines ſhould not ſtay him long, it was euen now in hand, *Eraſmus.*

2. But it will be obiected, that the Apoſtle ſhould not haue preferred the miniſtration of almes before the preaching of the Goſpel, which he intended in Spaine: as the Apoſtles themſelues reſolued, that it was not meete, that they ſhould leaue the word, and miniſter vnto tables, Act. 6. To this obiection it is diuerſely anſweared. 1. generally it is not fit to leaue the preaching of the word to diſtribute almes, but *in caſu, & ad tempus*, in ſome caſe, and for a time, *Gorrhan.* 2. *duo commoda ſunt anteferenda, &c.* two commodities together are to be preferred before one: now the Apoſtle went to Ieruſalem to diſtribute almes, yet withall he purpoſed to preach vnto the brethren, and to confirme their faith. 3. and beſide the Churches of the Grecians who were mooued by S. Paul vnto this contribution, committed the ſame to his fidelitie, ſo that this office was as it were impoſed vpon him by them, *Par.* 4. adde hereunto, that it was a part of his Apoſtolike office: for when the Apoſtles appointed him to preach to the vncircumciſion, they charged him to remẽber the poore, Gal. 2. 10. S. Paul therefore was carefull to execute this charge committed vnto him, *Mart.*

3. *To miniſter.* 1. The word διακονῶν, *miniſtring*, though generally it ſignifie any office of the miniſtrie, yet here it is taken more ſpecially, for that function, which was peculiar to

the Deacons in distributing of almes, *Beza.* 2. *Origen* inferreth hereupon, that this epistle to the Romanes was written after the first and second to the Corinthians, because the almes and collection, whereunto he mooueth the Corinthians, 2. Cor. 9.4. by the example of the Macedonians, was now readie.

4. *To the Saints.* 1. *Ambrose* thinketh, that these were they, which had renounced all wordly things, *& totus se dederunt obsequijs divinis*, and gaue themselues wholly to the seruice of God, to giue an example of perfection vnto other beleeuers: so also *Lyranus.* 2. *Haymo* thinketh, they were such as had impoverished themselues, by laying their goods at the Apostles feete, and bringing all in common: as we read Act. 4. 3. but these Saints rather at Ierusalem, were in great necessitie for these two causes especially; both in regard of the great famine, which was ouer all the world vnder Claudius *Cæsar*, but cheefely in Iudea, which was a drie countrie, specially that part which was toward *Arabia Petræa*, and beside they were in the time of persecution spoiled and stripped of their goods: as the Apostle saith, Heb. 10.34. *Yee suffered with ioy the spoiling of your goods:* according as Isay prophesied 59.15. *he that refrayneth from euill, maketh himselfe a pray.* 4. those Saints haue a double commendation, as *Chrysostome* noteth, *à virtute & paupertate*, from their vertue, *they are Saints*, and from their povertie, they are called in the next verse, *the poore Saints.* 5. *Origen* obserueth well, that they are called Saints, not because they were at Ierusalem, but *quos non locus, sed conversatio sancta, & fidei perfectio*, such whom not the place, but the perfection of faith and their holy conuersation made spirituall. 6. *Haymo* saith, that some Doctors deliuered this, that Saint Paul gat such liberall contributions from the Gentiles, for the poore Saints at Ierusalem, that sometime he sent them, *tres, aut quinq; modios argenti*, three or fiue bushels of silver: but whence he hath that report, he sheweth not.

Quest. 34. *Of the collection gathered among the Gentiles for the Iewes, and the reasons thereof.*

1. *It hath pleased them of Macedonia, &c. Origen* here obserueth, *subtiliter & verecundè dum Corinthios laudat, hortatur Romanos*, modestly and cunningly, while he praiseth the Corinthians, he exhorteth the Romans, that they should contribute likewise: and *Chrysostome* addeth, that the Apostle doth not directly stirre them vp by the example of the Macedonians and Corinthians, *putassent id contumeliosè fieri*, the Romans would haue scorned it, beeing the Lords of the world: as he prouoketh the Corinthians by the forwardnes of the Macedonians, 2. Cor. 8. yet he wisely insinuateth as much.

2. In that it is said, *it pleased them*, their alacritie and cheerefulnes is expressed: he extorted it not from them, but they willingly conferred it: as he writeth to the 2. Corinth. 9. *that God loueth a cheerefull giuer:* the vulgar latine readeth, *probaverunt*, they allowed or approoued this collection, *tanquam rem honestum*, as an honest thing: not onely their will was vnto it, but their iudgement and approbation, the word is εὐδόκησαν, *they pleased*, or it seemed good vnto them.

3. *To make some distribution:* the word is κοινωνίαν, *communication.* 1. *Origen* noteth this difference, that *in spiritualibus communionem posuit, in carnalibus ministerium*, he placeth communication in spirituall things, and ministerie in carnall: for spirituall things, *non tam debentur, quàm commodantur*, are not so much owing, as lent, but carnall *ex debito exiguntur*, are exacted of due debt: but this difference is not perpetuall: for here a *communication* is said to be in carnall things. 2. *Theophylact* giueth this reason, why it is called a *communication: quia in communem vtilitatem cadit tam prebentis, quàm accipientis*, it is to the common benefit both of the giuer, and receiuer. 3. Mr. *Calvin* thinketh it conteineth a reason of this collection, *quia propter corporis vnitatem, &c.* because there ought to be one common and mutuall regard, in respect of the vnitie of the bodie, which is all one in Christ. 4. some thinke that it is the same, with συλλογὴ, a collection, which word Saint Paul vseth, 1. Cor. 16. when euery one did *viritim in commune conferre*, did contribute something in common: *Pareus, Gorrhan, Faius.* 5. but I preferre the reason rendred by the Greeke scholiast, why it is called a communication, because of the mutuall exchange and entercourse betweene them, *ipsi pecunias, sancti intercessionem apud Deum contribuerunt*, they contributed mony, and the Saints their prayers and intercession vnto God: so it is called a communication, because it was mutuall, the one gaue carnall, the other spirituall things, as is shewed in the verse following: so the Apostle calleth it, *a communicating concerning the matter of giuing and receiuing*, Phil. 4.15. 6. *Chrysostome* further noteth that the Apostle saith not,

almes,

almes, but *communication*, ſomewhat to extenuate it, in reſpect of the Saints, to whom it was a kind of debt: and he ſaith, *a certaine, or ſome communication*, in reſpect of the Romans, *ne videatur Romanis auaritiam exprobrare*, leaſt he ſhould ſeeme to vpbraide the Romans with couetouſneſſe: *Theophylact.*

Queſt. 35. *How the Gentiles are ſaid to be debters to the Iewes.*

1. *Their debters are they, &c.* 1. not the poore are debters to the rich, *quia tenentur pro iis orare*, becauſe they are bound to pray for them: *Hugo.* 2. nor debters onely in reſpect of God, *à quo miſecordiam petant*, of whom they looke for mercie, *gloſſ. interl.* 3. nor yet onely in generall, becauſe the rich *debent vſum neceſſariorum*, do owe the vſe of neceſſarie things vnto the poore: as the wiſe man ſaith, Prov. 3. 27. *withhold not good from the owners thereof.* 4. but the Gentiles are ſaid to be debters, becauſe they had receiued ſpirituall things from the Iewes, as the Apoſtle expoundeth afterward.

2. There are two kind of debts, one is *ex debito neceſſitatis*, by a debt of neceſſitie, and ſo the people are bound to giue of their temporalls vnto their Paſtors and Miniſters; and there is *debitum honeſtatis*, a debt of honeſty, and ſo the rich are bound to giue vnto the poore, *Hugo Card.* but this diſtinction rather is to be receiued: there is *debitum ciuile*, a ciuill debt, and ſo the people pay carnall things for ſpirituall, and *debitum naturale*, a natural debt or equitie, and ſo for a benefit receiued euerie one is bound to ſhewe the like againe, *Gorrhan, Par.*

3. *If the Gentiles be made partakers of their ſpirituall things, &c.* 1. The ſpirituall things of the Iewes are theſe, as *Chryſoſtome* obſerueth, *ex ipſis eſt Chriſtus, ex ipſis ſunt Apoſtoli, Prophetæ, &c.* of them was Chriſt, of them came the Apoſtles, and Prophets: from them came the Goſpel. 2. *Origen* hath here an excurſion, running out to a myſticall and allegoricall ſenſe: by the Saints at Ieruſalem, he vnderſtandeth thoſe which are ſpirituall, by the Gentiles, thoſe which are yet imperfect: in whom, the fleſh muſt *ſpiritualibus miniſtrare præceptis*, miniſter and be obedient vnto the ſpirituall precepts: and not *laſcivire in carnalibus*, waxe wanton ſtill in carnall things: but this is farre from the Apoſtles meaning.

4. *Chryſoſtome* obſerueth an *emphaſis* in euerie word, as he ſaith the *Gentiles ought to miniſter*, as they, *qui regibus tributa perſolvunt*, which vſe to pay tribute vnto kings; the word λειτουργῆσαι, ſignifieth properly to execute ſome publike miniſterie: and it is ſometimes referred to ſpirituall offices: it is here vſed to ſignifie, that this office of the Gentiles in communicating to the neceſſities of the Saints, was both *publicum & ſacrum*, publike and ſacred, it was as a ſacrifice vnto God, *Calv. Beza:* And whereas the Apoſtle ſaith, *their ſpirituall things, but not their carnall: Chryſoſtome* ſheweth the reaſon of this difference, becauſe *carnalia ſunt omnium communia*, things carnall are common to all.

Queſt. 36. *In what manner almes ought to be given.*

Diuerſe neceſſarie conſiderations touching the diſtribution of almes may be obſerued out of the 28. and 27. verſes. 1. whereas they of Macedonia and Achaia, did miniſter vnto the neceſſitie of the Saints of Ieruſalem, which was farre diſtant and remote from thoſe countreys of Grecia: therein we haue an example, not onely to ſtretch forth our hand, to the needie, that are among our ſelues, but to extend our liberalitie to other churches abroad, that are in want and neceſſitie. 2. whereas it ſeemed good vnto them, therein appeareth their cheareſulnes and willingnes, that they gaue of a willing and readie minde, as S. Paul exhorteth the Corinthians, 2. epiſt. c. 9. 3. 3. they did communicate vnto the Saints: for though we muſt doe good to all, yet ſpecially we are bound to doe it to the houſhold of faith. 4. and in that the Apoſtle ſaith, *yee are debters*, he ſheweth that they were bound hereunto, by the common bond of charitie, and Chriſtianitie: that although in reſpect of any ciuill bond, they were free, and their almes was an offering of their freewill and franke mind: yet in charitie before God, they were bound thereunto.

Queſt. 37. *What the Apoſtle meaneth, by ſealing of the fruite, v. 28.*

When I haue ſealed vnto them. 1. the vulgar Latine readeth, *haue aſſigned*, ſo *Lyran. Haymo*, but the Greeke word σφραγισάμενος, ſignifieth rather, *conſignans vel obſignans*, ſealing, confirming, then aſſigning, and ſetting ouer. 2. *Origen* vnderſtandeth it of that ſeale *quo imago Dei exprimitur*, whereby the image of God is expreſſed, that he which giueth, giue in ſimplicitie of heart, ſeeking no praiſe of men: for then, *opus ſuum ſignaculo diuinæ*

imaginis ſignat, he doth ſeale his worke with the ſigne of the diuine image. 3. ſome take it literally, *cum ſub ſigillo cuiuſq; eccleſiæ oſtendero, &c.* when I haue ſhewed vnder the ſeale of euerie Church, how much euerie one hath ſent, *gloſſ. interlin. Hugo.* 4. *Eraſmus* referreth it to the Macedonians, it ſhould be vnto them, *tanquam theſaurus in tuto reconditus*, as a treaſure ſurely laid vp: ſo alſo before him *Chryſoſtome* and *Theophylact*, *in ærarium regium condam*, I will lay it vp as in the kings treaſurie. 5. the Greeke ſcholiaſt thus, *in cœlis repoſiturus*, he will lay it vp as it were in heauen. 6. But the Apoſtle vſeth onely a metaphoricall ſpeech, taken from thoſe which vſe to ſeale the treaſure, or letters committed vnto them: the Apoſtle ſaith no more but this, after I haue faithfully deliuered vnto them, this collection committed vnto me: ſo *Calvin*, *Mart. Pareus*, with others.

This fruit. Almes and other workes of mercie, are called a fruit in three reſpects. 1. in regard of the efficient cauſe, which is firſt the ſpirit, as good workes are called the fruits of the ſpirit, Galat. 5. 22. then of faith and charitie, they are the fruites. 2. in reſpect of the obiect, vpon whom ſuch workes of mercie are ſhewed and exerciſed, they are *fructus pietatis*, a fruit of their pietie, when God ſtirreth vp the hearts of others to ſupply their neceſſities, which depend vpon God. 3. in reſpect of the giuer and worker, they are fruits, as *Chryſoſtome* obſerueth, *lucrum acquirere contributores*, that the giuers of almes do purchaſe gaine vnto themſelues, for God will reward them, and recompence their benignitie.

Queſt. 38. *What the Apoſtle meaneth by the aboundance of the bleſſing of the Goſpel of Chriſt*, v. 29.

1. Some by this *benediction* or bleſſing vnderſtand, the plentifull almes and contribution which the Apoſtle ſhould finde among the Romanes: for ſo he calleth their beneficence, εὐλογίαν, bleſſing, 2. Cor. 9. 5. *Eraſmus*. 2. *Chryſoſtome* and *Theophylact* miſlike not this ſenſe, *poteris pro benedictione eleemoſynam intelligere*, you may vnderſtand for bleſſing, almes, &c. but they adde further, this aboundance of bleſſing to be, *vniuerſa bona*, all good things, *digna benedictione, i. laude*, worthie of bleſſing, that is, praiſe: ſo they vnderſtand *bleſſing*, of the praiſe and commendation, which their vertues were worthie of, not *actiuely*, of the bleſſing which the Apoſtle ſhould conferre vpon them: ſo alſo the Greeke ſcholiaſt: I ſhall finde you *omnibus bonis ornatos*, furniſhed with all good things. *M. Calvin* alſo followeth this ſenſe, that the Apoſtle at his comming ſhould reioyce, *quod ſpiritualibus Euangelij diuitijs affluerent*, that they abounded in all ſpirituall riches of the Goſpel: But it is euident by the text it ſelfe, that the Apoſtle, ſaying, *I ſhall come in the aboundance of bleſſing*, that it ſheweth rather what the Apoſtle ſhall bring with him, then what he ſhould there finde.

3. Some referring it to S. Paul, doe vnderſtand this aboundance of bleſſing, of the gift and power of miracles, whereby the Apoſtle ſhould come furniſhed, to confirme the Goſpel among them: *Ambroſe*: ſo alſo *Hugo*, *miracula multa mihi dabit facere inter vos*, God ſhall giue me power to worke many miracles among you: but in this ſenſe, this *bleſſing*, ſhould be too much reſtrained.

4. *Theodoret* applyeth it to the many troubles and afflictions, out of the which the Lord had deliuered Paul, and ſo aboundantly bleſſed them: but he ſpeaketh of ſuch bleſſing as he ſhould receiue to beſtow vpon them: as *Origen* well ſaith, *& venientis gratia, & ſuſcipientium merita pariter deſignantur*, both the great grace of the commer, and the worthines of the receiuer is expreſſed.

5. So then, the Apoſtles meaning is, that he ſhould ſo come, *vt benedictione Euangelij impleam*, that I ſhall fill you with the bleſſing of the Goſpel, *Oecum.* that he ſhould come *in abundantia bonorum ſpiritualium*, in the aboundance of ſpirituall grace, *Lyran.* he ſhould *afferre copiam ſpiritualium bonorum*, bring then aboundance of ſpirituall things, *Martyr*: he hopeth *aduentum ſuum fore frugiferum*, that his comming vnto them ſhall be fruitfull: *Beza* and *Haymo* well expound it by that place, c. 1. 11. *I long to ſee you, that I might beſtowe vpon you ſome ſpirituall gift.*

6. *Origen* here further obſerueth, that the Apoſtle ſpake thus by the ſpirit, and by the gift of propheſie, *ſupra hominem namq; eſt hæc ſcire de futuris*, for it is aboue mans reach to knowe concerning things to come, that he ſhould not onely come vnto them, but come in the aboundance of bleſſing: And indeede, the Apoſtles going to Rome, was reuealed by the ſpirit; as S. Luke teſtifieth, Act. 19. 20. that he purpoſed by the ſpirit, after he had bin at Ieruſalem, to ſee Rome alſo: but his other purpoſe of going into Spaine was not by diuine reuelation, but humane diſpoſition: and therefore it is probable he failed in the one, as hath beene

beene ſhewed before, though not in the other.

Queſt. 39. *Of the Apoſtles requeſt, that they would ioyne in prayer with him.*

v. 30. *I beſeech you by our Lord Ieſus, &c.* 1. It appeareth how much the Apoſtle was troubled in ſpirit, vſing this vehement obteſtation, as to entreate them by the Lord Ieſus, and by the holy ſpirit: not that the Apoſtle was ſo carefull for his life, but becauſe *Eccleſiæ periculum in eo agi ſciebat*, he knewe nothing could happen vnto him, without great danger of the Church. 2. the force of this obteſtation lieth herein, that if they did not pray for him, it would redound much to the diſhonour of Chriſt, and of the holy Ghoſt: for to entreat one by a thing, is to inſinuate, that the thing which is moſt deare vnto them, will thereby receiue hurt, or be wronged, if he prevaile not in his requeſt, *Pareus:* or he entreateth them by the ende, which he propounded, it was the cauſe of Chriſt, which they ought to further by their praiers, and the by *efficacie* of charitie, whereby they were bound to performe this dutie toward him, *Tolet:* and in effect, he chargeth them by the loue of Chriſt, wrought in them by the holy Ghoſt, to ioyne in prayer with him: as if he ſhould haue ſaid, *ſi in eum creditis, if ye beleeue in him*, if there be in you any charitie, *gloſſ. interlin.* as the Apoſtle, Phillip. 2. 1. more at large vſeth the like obteſtation, *if there be any conſolation in Chriſt, if any comfort of loue, if any fellowſhip of the ſpirit, if any compaſſion and mercie, fulfill my ioy:* ſo that he preſſeth and vrgeth them three wayes by this vehement obteſtation: both in reſpect of their loue vnto Chriſt, whom they ſhould ſeeme to neglect, in reſpect of the Apoſtle, to whom they were bound in charitie, and in regard of themſelues, who ſhould be found, not to haue thoſe graces of the ſpirit in truth, not bringing forth the fruit of them.

2. *For the loue of the ſpirit.* 1. *Chryſoſtome* obſerueth, that the Apoſtle naming Chriſt, and the ſpirit, and not the father, doth inſinuate, that we ſhould not be troubled when in like manner, he nameth the Father and the Sonne without the ſpirit, or the father alone: becauſe *non ſemper eodem modo ponit ſanctam Trinitatem*, he doth not alwaies in one and the ſame manner ſet downe the Trinitie. 2. *Chryſoſtome*, further taketh the loue of the ſpirit *actiuely*, for the loue whereby the ſpirit hath loued vs: for as the Father and the Sonne loued the world, ſo likewiſe the holy Ghoſt: but rather that loue and coniunction is here ſignified, which is wrought by the holy Ghoſt in the members of Chriſt: *Martyr* will haue the *loue of the ſpirit*, to be taken, for the *ſpirit of loue*, as c. 9. 31. *the law of righteouſnes*, is put for the *righteouſneſſe of the lawe:* but this inverſion of the words is not here neceſſarie.

3. *To ſtriue with me by prayers.* 1. *certamen vocat ferventem orationem*, he calleth a feruent prayer a ſtrife, he would haue them pray for him earneſtly. 2. and they muſt pray with feeling and compaſſion, for they which pray, *eorum in ſe recipiunt perſonam, &c.* doe as it were take their perſon vpon them, for whom they pray, *Calvin:* and make their caſe their owne. 3. and hereby is ſignified, that *maximum præſidium fidelis oratio*, that a faithfull prayer is the cheifeſt defenſe againſt the ſpirituall adverſaries, *Bucer.* 4. *Origen* obſerueth further, that the Apoſtle vſeth this word *of ſtriuing together in prayer*, becauſe of the reſiſtance of the ſpirituall adverſarie, *obſiſtunt enim dæmones in oratione, &c.* for the euill ſpirits doe reſiſt in prayer, firſt that one be not found, ſuch as the Apoſtle ſpeaketh, *to lift vp pure hands without wrath:* and if one doe obtaine ſo much as to pray without wrath, *vix eſt vt effugiat eſſe ſine diſceptatione, 2. ſine ſuperfluis cogitationibus*, yet that will hardly ſcape him, to pray without doubting, that is, without vaine and idle cogitations: for you ſhall hardly finde one, *cui oranti aliquid inanis cogitationis non occurrat, &c.* who in his prayer thinketh not of ſome vaine thing.

Queſt. 40. *Of the things which S. Paul would haue them pray for.*

He willeth them to pray for theſe two reaſons, firſt that he may be deliuered from the vnbeleeuers in Iudea. 1. S. Paul did knowe by the reuelation of the ſpirit, that many troubles ſhould be raiſed againſt him in Iudea, by the adverſaries of the Goſpel, as he ſaith, Act. 20. 23. *The holy Ghoſt witneſſeth that in euerie citie bonds and afflictions abide me:* and although they perſecuted all the Apoſtles, yet they had a ſpeciall ſpite at Paul, as being the moſt earneſt impugner of the ceremonies of the law: and like as they ſerued Chriſt his maſter, who after he had done all good to the Iewes, was put to death at Ieruſalem, ſo he looked to be ſerued: hereby he ſheweth how neceſſarie it was, that they ſhould make requeſt for his deliue-

liuerance, seeing he was to goe among so many wolues, *magis feras rabidas quàm homines*, rather so many savage beasts then men. 2. he saith not, pray *vt hos impugnem, & superem*, that I may vanquish and ouercome them, but onely be deliuered from them, not be hindered by them in his course, *Theophyl.* 3. and this he prayeth, *non quod pati metuat*, not that he was afraide to suffer, but that his course might not be hindered, in performing that seruice to the Saints, and in accomplishing his desire to see the Romanes, *Origen:* for otherwise S. Paul was readie in himselfe, *not onely to be bound, but to die at Ierusalem*, Act. 21.13. 4. Neither was S. Paul heard altogether in this desire: for though he escaped death at Ierusalem, which was conspired by the Iewes, yet he was not deliuered out of bonds: so God heareth the requests of his Saints in temporall things, so farre forth, as it shall be for his glorie, *Pareus.*

And that my seruice may be accepted of the Saints: this is the second thing that he would haue them pray for. 1. As S. Paul feared the practises of the incredulous Iews, so he doubted the sinister suspitions which might be conceiued of him euen among the brethren, which were zealous of the lawe, least his seruice herein should not be acceptable vnto them. 2. Some vnderstand it otherwise, that it may be acceptable, that is, *sufficiens*, sufficient to releeue their necessities, *Gorrhan:* some, that my seruice *acceptabile fiat apud Deum*, may be acceptable vnto God, *Greek. scholiast. Lyran.* but the first sense is the fittest, that his seruice be not preiudiced by the sinister opinions which might be conceiued of him: as Iames saith vnto him, Act. 21.21. *Thou seest brother, how many Iewes there are which beleeue, and they are all zealous of the lawe, and they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles to forsake Moses:* vnto such the Apostle prayeth, that his seruice might be welcome and accepted.

Quest. 41. *Of the fruites of the prayer of the Romanes for S. Paul.*

Here followe two effects of their prayer: The first in respect of themselues, *that I may come vnto you with ioy.* 1. *Chrysostome* here noteth, that as the Apostle begunne his epistle, wishing that he might haue a prosperous iourney to come vnto them, c. 1.11. so he concludeth. 2. it was for their profit, that he should come vnto them, an effect of the first part of their prayer, that he might be deliuered, and that he might come vnto them with ioy, a fruit of the other part, that his seruice might be accepted of the Saints, for otherwise he should come with heauie cheare. 3. he addeth, *by the will of God*, which condition he inserteth, c. 1.11. both to free himselfe from the suspition of inconstancie, if it should fall out otherwise, and to this ende, that if Gods will were otherwise that he should not come with such ioy, as indeede he did not, (in respect of his outward bonds) they might more patiently beare it.

The other effect and fruit is common to the Apostle with them, *that I may be refreshed with you.* 1. where *Chrysostome* noteth the modestie of S. Paul, he saith not to teach and instruct you, but to be comforted. 2. *Haymo* obserueth in the word *to be refreshed*, that he desireth *refrigerium*, refreshing, *qui calore solis vritur*, who is burnt with the heate of the Sunne, as they which striue or fight: so the Apostle had laboured in fighting against the profane Philosophers, vnbeleeuing Iewes, gainsaying heretickes, and now he desireth ease and refreshing: some referre it to the griefe and vexation, which the Apostle had by reason of the mutuall conflicts and contentions among the Romanes, as he saith elsewhere, *Who is offended and I burne not:* from the which he should finde ease and refreshing in their mutuall concord, *Gorrhan:* but *Theophylact* better vnderstandeth it, of the generall comfort, which they should haue one by an other: you in me *ob doctrinam*, for the spirituall doctrine which you shall receiue, and I in you, *ob auctam fidem*, for your faith encreased: *Origen* addeth, *non corporalem requiem quærit Paulus*, Paul seeketh not corporall rest, but the spirituall comfort and rest in God.

Quest. 42. *Of the Apostles salutation, The God of peace, &c.*

1. As the Apostle beganne his epistle with the salutation of peace, so he endeth the same, as his manner is, *consuevit auditoribus bene precari*, he is accustomed to wish well vnto his auditors after he hath instructed them.

2. He saith, *the God of peace*, giuing such titles vnto God as best fit the present argument: as he said before, v. 5. the God of patience and consolation: and v. 13. *the God of hope:*

hope: ſo now, the *God of peace:* he meaneth Chriſt Ieſus, whom he calleth the *Lord of peace*, 2. Theſſ. 3. 16. who hath left the inheritance of peace vnto his Church.

3. And he is called *the God of peace*, both *paſſively*, that they may finde peace with God, and haue God at peace with them, and *actiuely*, that God would preſerue them in peace and vnitie among themſelues.

4. He ſimply wiſheth not vnto them peace, but true peace, euen the peace of God, *qui pax eſt vera*, who is the true peace: that till he come, or whether he come or not, the God of peace may be with them.

5. And he wiſheth vnto them peace, both in generall, that they may be repleniſhed with all ſpirituall benediction, and in particular, in reſpect of thoſe diuiſions and diſſentions which were among them.

4. *Places of Doctrine.*

Doct. 1. *That Chriſts holy example muſt be imitated of Chriſtians.*

v. 3. *For Chriſt alſo would not pleaſe himſelfe, &c.* As here the Apoſtle propoundeth the moſt holy example of our Bleſſed Sauiour herein to be followed, that we ſhould one ſeeke the good of an other: ſo euery where the Apoſtles doe preſſe the example of their and our Maſter to be imitated in all other holy duties: as thereby we are exhorted to *beneficence*, 2. Cor. 8. 9. to mutuall *forgiuing* one an other, Epheſ. 4. 32. to *loue*, Epheſ. 5. 23. *to humilitie and modeſtie*, Philip. 2. 5. *to conſtancie in our profeſſion*, 1. Tim. 6. 13. 2. Tim. 2. 8. *to faithfulneſſe in our calling*, Heb. 3. 7. to *patience vnder the croſſe*, Heb. 12. 2. to *meekenes*, 1. Pet. 2. 21. & 3. 18. ſo that we finde that ſaying to be moſt true, *omnis Chriſti actio, noſtra inſtructio*, euery action of Chriſt is our inſtruction.

Doct. 2. *Of the manifold vſe and profit of the Scriptures.*

v. 4. *That we through patience and conſolation of the Scriptures might haue hope, &c.* Like vnto this place is that, 2. Tim 3. 16. where the Apoſtle maketh a fowrefold vſe of the Scriptures, *it is profitable to teach, to improoue, to correct, and inſtruct in righteouſneſſe:* the firſt two concerne doctrine, the teaching of the truth, and the convincing of error, the other two belong vnto manners, the correcting of vice, and the inſtruction and edifying vnto holines, ſo here the Apoſtle expreſſeth fowre benefits that come by the Scriptures, doctrine, patience, conſolation, hope: ſo *Tertullian* ſpeaking of the manifold vſe of the Scriptures, *coimus ad literarum divinarum commemorationem, &c.* we runne together to the rehearſing of the diuine Scriptures, as the condition of the preſent times doth giue vs occaſion to remember them, *certe fidem ſanctis vocibus paſcimus, ſpem erigimus, fiduciam figimus, diſciplinam præceptorum inculcationibus denſamus*, truely we doe nouriſh our faith with holy ſayings, erect our hope, faſten our truſt, ſtrengthen diſcipline by inculcating the precepts.

Doct. 3. *The promiſes made vnto the Fathers in the old Teſtament were ſpirituall.*

v. 8. *Chriſt was the Miniſter of circumciſion, &c. to confirme the promiſes made to the Fathers:* Then were not theſe promiſes onely or chiefely of temporall things, but vnder them were ſhadowed ſpirituall: for Chriſt did not by his comming reſtore vnto the Iewes any outward temporall bleſſings: for at his comming they had other Lords to rule them, the Romanes were their gouernours: and immediately after our Bleſſed Sauiours death, their countrey, commonwealth, and citie were deſtroyed: The promiſes then made to the fathers as to Abraham, concerning his ſeed, and to Dauid, for the continuance of the kingdome in his line, and the reſt, were ſpirituall, and by the Meſſiah ſpiritually to be performed: and ſo, *all the promiſes of God in him, were yea, and Amen:* as S. Paul ſaith, 2. Cor. 2. 20. This may be obſerued againſt thoſe, which thinke the bookes of the old Teſtament to be ſuperfluous and vnneceſſarie, as containing nothing but terrene and temporall promiſes.

Doct. 4. *Of the diuine nature and power of Chriſt.*

v. 12. *He ſhall riſe to raigne ouer the Gentiles, and in him ſhall the Gentiles truſt, &c.* The Prophet in theſe words aſcribeth diuine power vnto Chriſt: for he is not viſible in the world, and yet he ſhall raigne among the nations: yea they ſhall truſt in him: then he conſequently

muſt

muſt be able both to heare and helpe them: God onely muſt be truſted in, and be beleeued vpon: as our Sauiour himſelfe ſaith, Ioh.14.1. *Ye beleeue in God, beleeue alſo in me.*

Doct. 5. *That Chriſtians in this life are kept vnder hope, they haue not full fruition of that which they hope for.*

In him ſhall the Gentiles hope or truſt: We then in this world liue onely by hope: as the Apoſtle ſaith, Rom. 8. 24. *We are ſaued by hope: hope that is ſeene, is not hope: non ergo in præſenti ſeculo felicitatas noſtra quari debet*, our happines thē is not to be ſought in this life, *Gualter:* but we hope for things which are not ſeene: which hope of ours is ſupported by faith, and our faith preſerued and vpheld by the ſpirit, who is the earneſt of our ſaluation.

Doct. 6. *The holy Ghoſt prooued to be God.*

v.13. That ye may abound in hope thorough the power of the holy Ghoſt: In that God is ſaid to fill them with ioy, thorough the power of the holy Ghoſt: it followeth euidently that the holy Ghoſt is God: for the God of hope worketh hope in the power of the ſpirit: not that the holy Ghoſt is the organe or inſtrument of God, but that there is one and the ſame power of God the father, and of the holy ſpirit: for *the ſpirit diſtributeth to euerie one as he will*, 1. Cor. 12. 11. but this is a diuine power, to giue vnto euery one as he will: ſo then in that God is ſaid to worke in and through the power of the ſpirit, it ſheweth a diuerſitie of perſon, but not a difference of power.

Doct. 7. *Of the dutie of Miniſters in preaching the Goſpel.*

v.16. *Miniſtring the Goſpel of God.* The word is ἱερουργοῦντα, which ſignifieth properly labouring in holy things: whereby is ſet forth, what the ſpeciall dutie of the miniſters of the word is, to labour in the word and doctrine: it is not to ſacrifice in the Maſſe, as Popiſh Prieſts: nor to meddle in worldly affaires, leauing the preaching of the Goſpel, as many Paſtors of the Church doe: but their calling is to miniſter in the Goſpel: *Gualter* here noteth well, *Nec pro fidis Chriſti miniſtris haberi poſſunt, qui poſt habita verbi prædicatione circa alia negotia occupantur, &c.* they are not to be counted for the faithfull miniſters of Chriſt, which leaving the preaching of the word, are occupied about other affaires, which doe not edifie the Church, and doe call them from their dutie, &c. Miniſters then as Gods ſouldiers ſhould not entangle themſelues, with the affaires of this life, 2. Tim. 2.4.

Doct. 8. *What the Miniſters converſation ought to be.*

Origen vpon theſe words, *miniſtring the Goſpel, &c.* obſerueth well, that as the Prieſts in the law did prouide, that the ſacrifice which they offered was without blemiſh, that it might be accepted: ſo they which preach the word, muſt haue care, *ne quod in docendo vitium, ne quæ in miniſterio culpa naſcatur, ſed ſua primum vitia iugulet, vt non ſolum doctrina, ſed & vitæ exemplo diſcipulorum ſalutem, oblationem ſuam acceptam faciat Deo*, that there be no fault committed in teaching, nor any offence in his Miniſtrie, but that he firſt doe ſlay and mortifie his owne ſinnes, that not onely by doctrine, but by example of life, he may make his oblation, the ſaluation of his diſciples acceptable vnto God, &c. for Miniſters are like a citie ſet vpon an hill, that cannot be hid, Matth. 5.14.

Doct. 9. *That the courſe of the Goſpel cannot be hindered.*

v.19. *From Ieruſalem round about to Illyricum I haue cauſed to abound, &c.* Herein appeareth the ſingular power of God, who by the preaching of S. Paul conuerted ſo many idolatrous nations to the knowledge of Chriſt: which worke Satan by all his malice could not hinder: as our Bleſſed Sauiour ſaid, when he had ſent forth his diſciples to preach, that he ſawe Sathan fall from heauen like lightening, Luk. 10. herein appeareth alſo the mercie of God, in calling the barbarous nations to the knowledge of his truth: and withall his iuſtice and ſeueritie is manifeſted toward theſe nations, that are for their vnthankfulnes now depriued of the Goſpel of Chriſt: for where the Goſpel was ſometime preached and profeſſed, now the Turkiſh Alcaron is taught.

Doct. 10. *Of the difference betweene the calling of the Apoſtles and ordinarie Paſtors, v.19.*

The Apoſtles charge was to be witneſſes of Chriſt, vnto the ende of the world, and to the

the vtmoſt parts of the earth, Act.1.9. which commiſſion was giuen vnto them vpon *neceſſitie* for the planting of Churches, and converting of nations: and in regard of the *excellencie* of their gifts, who were furniſhed alſo with the power of miracles to confirme their doctrine, and for getting more *authoritie* vnto the doctrine of the Goſpel, it beeing preached firſt by them which had ſeene, and heard Chriſt, and had their calling immediatly from him: But other ordinarie Paſtors are tied to their charges, and vnto them belongeth that exhortation of S. Paul to the Paſtors of Epheſus, Act.20.28. *Take heede vnto your ſelues, and to the flocke, ouer the which the holy Ghoſt hath made you ouerſeers:* Paſtors then, which are ſet ouer their ſpeciall flocks, muſt not, *hinc inde diſcurrere*, runne vp and downe without the ſpeciall calling of the ſpirit: as *Chryſoſtome* well reproued *Epiphanius* the Biſhop of *Cyprus*, for buſying himſelfe out of his owne charge, and entermedling in Church-affaires at *Conſtantinople*.

11. Doct. *That the Paſtors and Miniſters of the Goſpel ought to be ſufficiently maintained.*

v.27. *Their debters are they, for if the Gentiles be made partakers of their ſpirituall things, their dutie is alſo to miniſter vnto them carnall, &c.* The ſame reaſon the Apoſtle vrgeth for the maintenance of the Miniſters of the Goſpel, 1. Cor.9.12. ſo our Sauiour ſaith, The labourer is worthie of his hire, Matth.10.10. yea and many great promiſes are made to them, which performe this dutie, that they ſhall receiue the reward of a Prophet, of a righteous man, of a diſciple, Matth.10.42. and contrariwiſe many iudgements doe fall vpon the people, for the neglect of this dutie; as Hagg.1.9. becauſe they ſuffered Gods houſe to be waſt, *prohibiti ſunt cœli, ne darent rorem, & prohibita eſt terra, ne daret gramen*, the heauens were reſtrained from yeelding raine, and the earth was reſtrained from yeelding graſſe. And where there is not ſufficient maintenance for the Miniſters, theſe two miſchiefes doe follow, that both for the preſent, the people want inſtruction, and the meanes of proviſion is cut off for future times alſo, that learning and religion will decay: *ea res minatur interitum vniverſæ religionis*, which thing threatneth the ruine of all religion: to this purpoſe *Melanthon* grauely by occaſion of theſe words.

12. Doct. *That the meanes working vnder Gods prouidence are not to be neglected.*

v.30. *That you would ſtriue with me, by praier, &c. Origen* well obſerueth here, that though the Apoſtle were aſſured he ſhould come to the Romanes with abundance of bleſſing, *nihilominus tamen in his, quæ manifeſte futura cognouerat, ſciebat orationem eſſe neceſſariam*, yet he knew praier to be neceſſarie, euen in thoſe things, which he knew would certenly come to paſſe, &c. the meanes then muſt be vſed: for as it is a carnall confidence to relie vpon the meanes altogether, leauing Gods prouidence, ſo it is preſumption and a tempting of God, to reſt immediatly vpon his prouidence without the means: S. Paul knew when he ſuffered ſhipwrack, that all ſhould be ſaued, yet he ſaith, *Vnleſſe theſe ſtay in the ſhippe, ye can not be ſaued*, Act. 27. 30. ſo the fruits of the earth are Gods bleſſing, yet the husbandman muſt labour: God is the author of all good gifts, yet are they obtained by praier.

13. Doct. *The faithfull haue their infirmities.*

v.31. *That my ſeruice may be accepted of the Saints.* S. Paul calleth them Saints, and yet he feareth, leaſt his ſeruice in bringing them almes from the Gentiles, by reaſon of ſome ſuſpitions conceiued, and ſiniſter rumors raiſed of him, ſhould not be accepted: for euen the godly are many times deceiued in humane matters, by reaſon either of want of iudgement in themſelues, or that they are ſeduced by others: euen the moſt holy men in Scripture, are ſet forth with infirmities; as we read of Moſes doubtfulnes at the waters of ſtrife, of Elias impatience, when he wiſhed to die; of Paul and Barnabas falling out: We ſhould not then condemne Chriſtians, and cenſure them as carnall men, and hypocrites, for ſome ſmall infirmities.

14. Doct. *The faithfull haue their paſſions and affections.*

v.32. *That I may come vnto you with ioy.* S. Paul beeing an holy and ſanctified man, yet had his paſſions ſometime of griefe, ſometime of ioy: for theſe affections are naturall, and are not euill in themſelues: nay often, they are the inſtruments of vertuous actions: the holy Prophets and Patriarks had their affections: nay, our bleſſed Sauiour had his

affections of anger, griefe, ioy. The opinion then of the Stoikes is wide, who would haue a wise man like a stone, without any passions at all: for *Cato Vticensis* a professed Stoike in his life, that seemed to be mooued with nothing, yet was so faint hearted at his death, that attempting to kill himselfe, least he should fall into the hands of Cesar, he could not enter his sword deepe to make a deadly wound: and then struggling and wrastling, his bodie falling from his bedde ouerthrew a great presse or cupboard standing in the way.

5. *Places of controversie.*

1. Controv. *Whether Saint Peter were iustly reprehended of Saint Paul for refusing to eate with the Gentiles,* Gal.2.14.

This question ariseth, because S. Peter there might seeme to haue respect to the infirmitie of the Iewes, according to the rule here giuen by S. Paul, v. 1. *We which are strong, ought to beare the infirmities of the weake:* and if it were so, S. Paul should seeme to haue reproued Peter causles, for doing that, which S. Paul himselfe here aduiseth to be done.

This question was long since controverted, and notably handled betweene *Hierome* and *Augustine: Hierome* was of opinion, that either S. Pauls reprehension was onely in shew, and as it were by agreement betweene them, or els not iust: *Augustine* maintaineth the contrarie, that it was in truth, and most iust. *Hieromes* arguments for his opinion are these.

1. It is said in the text, that Paul reprehended Peter κατὰ πρόσωπον, not *to the face*, but *in speciem*, in shew: for so also the word signifieth: it was as agreed betweene them, that S. Paul should rebuke Peter for withdrawing himselfe from eating with the Gentiles, and that Peter should seeme to beare it patiently, to content both the Gentiles and the Iewes, that neither of them should thinke any meates to be vncleane.

Ans. But this phrase κατὰ πρόσωπον, is not taken in that sense in Scripture, but it signifieth *to the face*; as Luk. 2. 31. *Mine eyes haue seene thy saluation, which thou hast prepared* [*before the face*] *of all people:* so also Act.3.13. Act.25.16. and in diuers other places.

2. *Argum.* Peter offended not against Pauls rule, for before the Iewes came, he did eate with the Gentiles of all meate, according to the libertie of the Gospel, but after the Iewes came, he withdrew himselfe, therein condescending to their infirmitie.

Ans. S. Peter did auoid the scandale of the Iewes, *sed maiore scandalo Gentium*, with a greater scandale of the Gentiles: for he by his example, did constraine them to doe like the Iewes, as S. Paul saith, Gal. 2.14. and therein was his error.

3. *Arg.* Peter beeing an Apostle inspired with the spirit, could not erre in a point of doctrine concerning the difference of meates, especially seeing he had beene specially admonished and instructed herein by an oracle from heauen, Act.10. and therefore it is not like that he erred herein.

Ans. The *antecedent* is true, that S. Peter erred not in a point of doctrine, hauing therein the sufficient direction of the spirit: but it followeth not, that therefore he erred not in the practise of that doctrine: Peter did not here deliuer any point of doctrine for the which he was reproued, but he erred in his example and practise: as S. Paul likewise, that euery where exhorteth vnto charitie, and to take heede of strife and contention, yet fayled in his practise, when he fell out with Barnabas, Act.15.39. neither were the infirmities of the Apostles any disparagement to their doctrine, as wicked *Porphyrie* obiected: as it derogateth not to the hauenly treasure, to be carried in earthly vessels, 2.Cor.4.7.

4. *Argum.* If Paul had verily and in deede reprehended Peter, he had beene the author of a great scandale, in reprooving so great an Apostle, for therein he should not haue condescended to the infirmitie of the Iewes, and the Gentiles by this meanes might haue suspected Peters doctrine.

Ans. 1. It is no scandale to reproue a great doctor of the Church, it beeing done by authoritie, as Paul was an Apostle as well as Peter, and vpon necessarie cause, as here there was daunger least by Peters example, others should haue beene brought into the same dissimulation to be like the Iewes. 2. S. Paul condescended so farre and so long to the infirmitie of the Iewes, that they were not thereby confirmed in their error, which was feared here. 3. neither doth Paul reproue Peter for his doctrine, but for his practise: therefore that was a needelesse feare of suspecting his doctrine by this occasion.

5. *Arg.* Peter here doth none other thing, then Paul did, to condescend to the infirmitie of

of the Iewes, as when he cauſed Timothie to be circumciſed.

Anſ. Paul did neuer conſtraine the Gentiles to Iudaize, as though the obſervation of the ceremonies, were neceſſarie to ſaluation: for as he circumciſed Timothie leaſt he ſhould offend the Iewes, ſo he refuſed at an other time to circumciſe Titus, leaſt he ſhould confirme them in their error: but Peter by his example, did conſtraine the Gentiles to Iudaize: thus *Auguſtine, Paulus non ideo Petrum emendavit*, Paul did not amend or correct Peter, becauſe he obſerued the ceremonies of the Fathers, *ſed quoniam Gentes cogebat Iudaizare, tanquam ea ſaluti neceſſaria forent:* but becauſe he conſtrained the Gentiles to Iudaize, as though thoſe things were neceſſarie to ſaluation: *itaq; & Petrus vere correctus, &c.* therefore both Peter was truely reprooued, and Paul *vera narravit*, reporteth a truth.

6. *Hierome* obiecteth the authoritie of *Dydimus, Origen, Euſebius*, and others which were of his opinion.

Anſw. Auguſtine ſetteth againſt theſe, *Cyprian* and *Ambroſe*, to whom may be added *Tertullian*, who likewiſe held, that Peter was in truth, and iuſtly reprehended of Paul: *imo ſupra hos omnes Paulus ipſe occurrit*, but aboue all theſe I eſteeme S. Paul, that affirmeth it to be ſo.

Contra. Now on the contrarie *Auguſtine* produceth theſe reaſons, to ſhew that S. Paul did in earneſt and iuſtly reproue S. Peter.

1. The text is euident, v. 11. Saint Paul ſaith, *I reſiſted him to his face, for hee was to be blamed:* hee that Paul ſaith was too blame, and worthie to be reproued, was ſo indeede.

2. Diſſimulation in matters concerning the iudgement of the neceſſitie and lawfulnes of a thing, is an error worthie of reproofe: but ſo did Peter diſſemble, making as though it were neceſſarie to hold a difference of meats, as the Iewes did.

3. Beſide he by his example conſtrained the Gentiles to doe like the Iewes, as though the obſeruation of the ceremonies were neceſſarie.

4. And further he did confirme the Iewes in their error, of the neceſſarie obſeruing and keeping the ceremonies, in ſo much that Barnabas, and other Iewes were brought into the ſame diſſimulation.

5. S. Paul ſaith further of Peter and the reſt, *that they went not the right way to the truth of the Goſpell:* and ſo *Auguſtine* concludeth, *ſi hoc fecit Petrus quod facere debuit, mentitus eſt Paulus, &c.* if Peter did that which he ought to doe, then Paul lyed, in ſaying, *that he ſaw they went not with a right foote to the truth of the Goſpel: Auguſtin. epiſt.* 8. 9. 12. 15. 19.

Controv. 2. *That Chriſt is not ſet forth onely as an example for vs to imitate, but as our Sauiour to redeeme vs.*

v. 3. *For Chriſt alſo would not pleaſe himſelfe:* impious *Socinus* that moſt blaſphemous heretike againſt the efficacie of Chriſts moſt holy paſſiō, whereby he wrought our redemption, will haue our Bleſſed Sauiour onely an exemplarie inſtructor by his doctrine and life, not a ſaving Redeemer hy his death: whoſe wicked hereſie ſee confuted before c. 5. Con. 6.

Now leaſt this wicked dogmatiſt and his ſectaries might take occaſion, here to confirme their error, it muſt be conſidered, that Chriſt is not here onely ſet forth vnto vs as an example to follow both for his patience in bearing the rebukes of the wicked, and of his zeale, in taking the reproches and blaſphemies againſt God his Father, as vttered againſt himſelfe: but he is to be looked vpon, as our Redeemer, who hath taken vpon him our infirmities, and ſatisfied for our ſins committed againſt God: which is the true meaning of theſe words, v. 3. *the rebukes of them, which rebuke thee, fell on mee:* as hath beene ſhewed before at large, qu. 8.

And this to be ſo, that Chriſt is not onely an example vnto vs of godlines, but our Redeemer and iuſtifier from our ſinnes, by dying, and in his death ſatisfying for them, to omit other places of Scripture, which are infinite, the Prophet Iſay is a plentifull witneſſe, who in one ſhort chapter the 53. prophecying of this our redemption by Chriſt, in ten ſeuerall places, by moſt effectuall words doth deſcribe the ſame in this manner: v. 4. *he hath borne our infirmities:* and againe, *he hath caried our ſorrowes:* v. 5. *he was wounded for our tranſgreſſions:* and it followeth, *he was broken for our iniquities:* and againe, *the chaſtiſement of our peace was vpon him, and with his ſtripes are wee healed:* verſe 6. *the Lord hath laied vpon him the iniquities of vs all:* verſe 8. *for the tranſgreſſion of my people was he*

plagued. v.10. *he ſhall make his ſoule an offering for ſinne.* v.11. *he ſhall beare their iniquities.* v.12. *he bare the ſinnes of many, and praied for the tranſgreſſors:* what could be more euidently expreſſed, or how in more full and effectuall tearmes could the force and efficacie of Chriſts death redeeming and iuſtifying vs from our ſinnes, be deſcribed?

3. Controv. *Againſt the enemies and adverſaries to the Scriptures, the Marcionites, Libertines, with others.*

v.4. *Whatſoeuer is written, &c.* Thoſe heretikes which impugne the Scriptures, doe either condemne them as vnneceſſarie, or of no vſe, or reiect them as ſuperfluous for ſuch as are perfect, or hold them as defectiue and imperfect, and ſuch as haue neede of other helps, and ſupplies: the firſt are the Manichees and Marcionites, which condemne the bookes of Moſes, and the old Teſtament: the ſecond the Libertines, which doe cleaue vnto their fantaſticall dreames, which they call revelations, and ſay the Scriptures are onely for ſuch as are weake: the third are the Romaniſts, which doe beſide the Scriptures receiue many traditions, which they call *verbum Dei non ſcriptum*, the word of God not written, which they make of equall authoritie with the Scriptures.

1. Againſt the firſt, *Origen* in his commentarie here ſheweth, how the things written aforetime in the old Teſtament, were written for our learning: and giueth inſtance of theſe places; *Thou ſhalt not muzle the mouth of the oxe, &c.* which S. Paul applieth to the Miniſters of the Goſpel, 1. Cor. 9. and that allegorie of Abrahams two ſonnes, the one by a free woman, the other by a bond, which S. Paul expoundeth of the two teſtaments, Gal. 4. and that of *Manna*, and the *rocke*, which ſignified Chriſt, 1. Cor. 10. by this induction *Origen* confuteth thoſe heretikes which refuſed the old Teſtament.

2. The Libertines alſo and Anabaptiſts are confuted, which thinke the Scriptures ſerue onely for the weake, ſeeing the Apoſtle, who counteth himſelfe among the ſtrong, v.1. here ſaith, *whatſoeuer is written, is written for [our] learning:* the Apoſtle confeſſeth, that he among the reſt receiued inſtruction and learning from the Scriptures. Thoſe then are impudent, and ſhameleſſe creatures, which doe take themſelues to be more perfect then S. Paul, as needing not the helpe of the Scriptures.

3. Our adverſaries the Papiſts are here in an other extreame: for as the Libertines allow the Scriptures onely for the vſe of the ſimple; ſo they contrariwiſe denie them to the ſimple and vnlearned, and challenge a propertie in them onely to themſelues, that are profeſſed among them of the Clergie, and to ſuch other, to whome they ſhall permit the reading of the Scriptures. But S. Paul here writing to the whole Church of the beleeuing Romans, both learned, and vnlearned, both Paſtors and people, ſaith generally, *they are written for our learning:* and ſo our bleſſed Sauiour, ſpeaking vnto the people of the Iewes, ſaith, *Search the Scriptures*, Ioh. 5.39.

And as for that other part of Phariſaicall leauen, in adding vnwritten traditions beſide the Scriptures, it is alſo reiected by warrant of the Apoſtles words here; *whatſoeuer things are written, are written for our learning:* things then not written, are not for our learning, as hauing no certentie, nor foundation. And S. Paul els where ſetting forth the manifold vſe and profit of the Scriptures, addeth, *That the man of God may be abſolute, and made perfect, &c.* 1. Tim. 3.17. if perfection of knowledge, and to euery good worke may be attained vnto out of the Scriptures, all other additions are ſuperfluous. See further hereof, *Synopſ. Centur. 1. err. 12.*

4. Controv. *Of the authoritie of the Scriptures, that it dependeth not vpon the approbation or allowance of the Church.*

Whatſoeuer is written, &c. From hence alſo may be confuted an other point of Popiſh doctrine, that the Scriptures receiue their authoritie and allowance from the Church: for the word of God in the Scriptures is ſufficient of it ſelfe: and we doe beleeue the Scriptures becauſe we are perſwaded by the Spirit of God ſpeaking in the Scriptures, that they are the word of God.

1. For if the Scriptures ſhould receiue their authoritie from the Church, then it would follow, that God muſt ſubmit himſelfe to the iudgement and approbation of men: and the Prophet Dauid ſaith, Euery man is a lyer: can they then which are *natura mendaces*, lyers by nature, giue approbation and authoritie to the truth? and further, ſeeing faith commeth by hearing of the word of God, Rom. 10. 17. and the faithfull are begotten by the immortall ſeede of Gods word, as the holy Apoſtle Saint Peter ſaith, how can they that

that are begotten, beget credite and authoritie vnto that, which first begat them.

2. We graunt that there are certaine motiues and externall inducements to prepare vs to this perswasion of the Scriptures, that they are the word of God: as 1. That they were written by Prophets which were stirred vp of God, and inspired with his spirit: for how otherwise could plaine and simple men, as Amos, that was a keeper of cattel, the Apostles that were fisher men, be made able to such great workes. 2. they were confirmed by miracles. 3. the predictions of the Prophets, as of Daniel and the rest, were fulfilled in their time and place: but God onely can foretell and foreshew things to come. 4. Beside the Scriptures haue beene miraculously preserued, as the bookes of the Law in the time of the captiuitie, and vnder the tyrannie of *Antiochus*, that committed them to the fire; so since both the old and new Testament, haue beene by impious Tyrants, as Iulian, the Gothes, and Vandales, sought for, to be vtterly extinguished, but yet God hath preserued them: whereas many humane writings of Philosophers, Historiographers, and others, haue perished by fire, as when Ptolomes librarie was burned at Alexandria; and by other casualities. 5. adde hereunto the consent of all nations, that haue receiued the Christian faith, who with one consent, haue acknowledged the Scriptures for the word of God: All these and such other motiues, may be inducements vnto vs at the first to receiue the Scriptures: but the full perswasion is wrought in vs by the spirit of God, in the reading and learning of the Scriptures themselues: that we may say, touching these motiues, as the Samaritanes did vnto the woman, that called them to see Christ, that they beleeued him, not so much vpon her report, as for that they had heard him themselues, Ioh. 4.

3. But that saying of *Augustine* will be obiected: *Euangelio non crederem, nisi Ecclesiæ Catholicæ me commoueret authoritas*, I had not beleeued the Gospel, if the authoritie of the Catholike Church had not mooued mee: I answer, that *Augustine* was then a Manichee: and we denie not but by this, and the like meanes, one may be at the first mooued and induced, but the firme beleefe of this point, is a worke of the spirit: See further *Synops. Centur. 1. err. 5.*

Controv. 5. *Against the invocation of Saints.*

v. 13. *Now the God of hope fill you, &c.* The Apostle teacheth vs onely to put our trust in God, in calling him, *the God of hope*, and so the Prophet Ieremie saith, c. 17. 5. *Cursed is the man, that trusteth in man, and maketh flesh his arme:* and in that he wisheth, *God to fill them with ioy*, we also learne onely to direct our prayers to God, who is the author of all grace: hence then is refelled the Popish invocation of Saints: which both doth derogate from the honour of God, who biddeth vs to call vpon him in the daie of trouble, Psal. 50. 15. and it deceiueth them with vaine hope, that place any confidence in such prayers: for Saints cannot helpe vs, nor furnish vs with graces necessarie: as here, ioy, peace, faith, hope, are ascribed vnto God, as his peculiar gifts: it is then in vaine to pray, O Saint Paul, or Saint Peter helpe mee, and haue mercie vpon mee, as Papists vse to pray: See further of this point, *Synops. Centur. 2. err. 30.*

Controv. 6. *Of the certaintie of saluation, against the Popish diffidence and doubtfulnesse.*

v. 13. *That yee may abound in hope, &c.* This word περισσεύειν, to abound, sheweth a fulnes and certaintie of hope: which is nothing else but beeing armed with a constant and assured hope, to continue vnto the end; and out of this place we haue three speciall arguments for this certaintie of hope, and assurance of saluation. 1. The Apostle saith, *the God of hope fill you with all ioy:* but where is doubtfulnesse of mind, and perplexitie of conscience, there is no assured hope, but such vncertaintie rather bringeth anxietie, feare, and greefe: so *Origen* saith, he which beleeueth, and is armed by the vertue of the spirit, *certum est, quod plenitudinem gaudij semper habet*, it is certaine, that he hath alwaies fulnes of ioy: where then there is fulnes of ioy, there is abounding also in hope: but by faith we haue fulnes of ioy, therefore also fulnes of hope. 2. the word here vsed, *to abound in hope*, sheweth a certaintie of hope: as *Haymo* well interpreteth, *that by the vertue of the holy Ghost, plenam habeatis spem æternæ remunerationis*, yee may haue full hope of the eternall reward; so also the ordinarie *glosse*, which *Gorrhan* followeth, *vt per ista habitâ certiores sitis de æterna beatitudine*, that by these things beeing once had, yee may be certaine of eternall

happines. 3. the prayers of the faithfull cannot be in vaine, but are effectuall to obtaine things appertaining to ſaluation: but the Apoſtle here prayeth for abundance of hope, and perſeuerance to the end, therefore the faithfull are ſure ſo to abound, and to perſeuere: ſee further alſo hereof *Synopſ. Pap. Centur. 4. err.* 25.

Controv. 7. *Againſt the power of free will, in ſpirituall things.*

v. 13. *The God of peace, &c.* in that the Apoſtle prayeth vnto God, to fill them with ioy and peace in beleeuing, an argument may be framed againſt that old Pelagian hereſie, touching the power of mans free-will in things belonging to eternall life: which argument is much vrged by *Auguſtine* againſt the Pelagians: for if it were in mans power to attaine vnto theſe graces, as faith, hope, then it were ſuperfluous, *aſſiduis precibus à Deo emendicare*, to begge them of God by continuall prayer: *Martyr:* See further hereof *Synopſ. Cen. 4. err.* 43.

Controv. 8. *Whether the Apoſtles excuſing of himſelfe doe derogate from the authoritie of this epiſtle.*

v. 16. *I haue ſomewhat boldly after a ſort written:* this may ſeeme to extenuate the authoritie of this Epiſtle, for he which excuſeth himſelfe, confeſſeth a fault; but in the Canonicall writings no fault or error at all is to be admitted: And yet if this excuſe made by the Apoſtle doe not extenuate the authoritie of this Epiſtle, no more can that excuſe of the author of the booke of Macchabees preiudice the authoritie thereof: 2. Maccha. 15. 39. where the Author ſaith thus: *If I haue done well, and as the ſtorie required, it is the thing that I deſired: but if I haue ſpoken ſlenderly and barely, it is that I could:* what doth this our Author ſay more then Saint Paul: 2. Cor. 11. 6. *If I be rude in ſpeach, yet am I not rude in knowledge*, to this purpoſe *Bellarm. lib. 1. de verb. c.* 15.

Contra. 1. Euery one which vſeth excuſe, doth not acknowledge a fault, but he that ſo excuſeth, as that he craueth pardon for his fault: But ſo doth not Paul here: he maketh an excuſe, to preuent an obiection: as if he ſhould haue ſaid, it may ſeeme vnto you, that I haue written ſomewhat boldly: but indeed I haue not, I haue onely vſed that boldnes, which became mine office, according to the grace giuen vnto mee: he therefore doth not craue pardon of a fault, but defendeth and iuſtifieth that, which might ſeeme to haue beene a fault.

2. But the author of the bookes of the Macchabees doth excuſe himſelfe farre otherwiſe: for he doubteth, whether he haue well written or not, as he ought, and he craueth pardon if he faile, ſaying, *it is that I could*, as if he ſhould ſay, he were worthie to be pardoned, becauſe he did it as well as he could: this ſheweth, that he writ not by a diuine ſpirit: for the ſpirit of God vſeth not to craue pardon of any thing done amiſſe.

3. And beſide other arguments there are, which doe make againſt the authoritie of this booke, as 1. becauſe all the Canonicall Scriptures were written by Prophets, but in the Macchabees time there was no Prophet. 2. *Euſebius*, and *Hierome* thinke, that Ioſephus was the writer of thoſe bookes, but his writings are not canonicall. 3. the author ſaith, that he did epitomiſe the worke of *Iaſon* the Cyrenian: but the ſpirit of God vſeth not the help of others writings. 4. this booke was not receiued into the Canon, of the Iewes, to whom all the oracles of God were committed. 5. and it containeth diuerſe things contrarie to the Canonicall Scriptures: as is ſhewed elſe where: *Synopſ. Centur. 1. p.* 15.

4. S. Paul in that place to the Corinthians, excuſeth not the ſlendernes of his writing, as though he had written otherwiſe then he ſhould: but he iuſtifieth the ſimplicitie of his ſtile, as his aduerſaries did take it, becauſe he would not by humane eloquence obſcure the vertue of the croſſe of Chriſt, which conſiſted not in the vaine ſhew of words, but in the power and euidence of the ſpirit: 1. Cor. 2. 4.

Controv. 9. *That the Scriptures are perfect and abſolute, conteining whatſoeuer is neceſſarie to ſaluation, both touching doctrine and manners.*

v. 15. *I haue written to you after a ſort to put you in remembrance:* Hence the Romaniſts inferre. 1. That the Scriptures are not perfect, as not conteining all neceſſarie points of doctrine, but onely certaine partes, not all, as the Apoſtle ſaith: *he hath written in part, Stapleton: antid. p.* 804. 2. whereas the Apoſtle ſaith, to put you in remembrance, *Bellarmine* concludeth, that the Scriptures were not appointed to be a rule of faith and doctrine;

ctrine, but onely *commentarium quoddam*, a certaine remembrance to preſerue the doctrine receiued by preaching: his reaſons are theſe. 1. the Apoſtle here ſaith, *he did write to put them in remembrance.* 2. If the Scriptures were a rule of faith, they ſhould containe onely thoſe things which are neceſſarie vnto faith, but now there are many things in the Scripture as the hiſtories of the old Teſtament, which are not ſo neceſſarie, beeing not written to that ende to be beleeued, but therefore to be beleeued, becauſe they are written. 3. If it were a rule of faith, it ſhould be *totalis*, a totall rule, whereas it is onely *partialis*, a rule in part, not containing all neceſſarie points of doctrine.

Contra. 1. Theſe words *in part*, are not to be ioyned with the former word *written*, but with the other *boldly*: ſo the Syrian interpreter, doth well put them together, *paulo audaciùs ſcripſi*, I haue written ſomewhat boldly: therefore it is a meere cauill to apply it to the imperfection of Scripture: See before qu. 20. vpon this chapter.

2. And *Bellarmines* collection is as ſophiſticall. 1. it doth not follow, the Scripture ſerueth to admoniſh or put in remembrance, therefore it is not a rule of faith, for it is both; and that it ſerueth more then onely to put vs in remembrance, the Apoſtle ſhewed before, v. 4. that by the Scriptures we attaine vnto doctrine, patience, conſolation, hope: and elſewhere, 2. Tim. 3. 16. the Apoſtle ſaith, the Scripture is profitable *to teach, to improoue, to correct, and inſtruct in righteouſnes*, it is not then profitable onely to put vs in remembrance. 2. neither doth it followe, that the Scripture ſhould be no rule of faith, if it ſhould containe other things, which are not neceſſarie vnto faith: for although other matter ſhould be there found, not ſimply neceſſarie vnto faith: yet may it containe all things neceſſarie vnto faith; nay the contrarie would followe better, it containeth more then is requiſite to faith, *Ergo*, whatſoeuer is neceſſarie to faith: but we rather denie the antecedent, that nothing is expreſſed in Scripture, which is not in ſome ſort neceſſarie vnto faith, doctrine, or manners, though euerie thing is not in the ſame degree and meaſure ſo neceſſarie; for the Apoſtle had ſaid before, v. 4. *that whatſoeuer is written, is written for our learning*, he ſpeaketh of all the Scripture excluding no part thereof, no not thoſe hiſtoricall bookes. 3. And we denie that the Scripture is a *partiall rule*, for if it were not *totall*, it were no rule at all: neither is there any doctrine neceſſary vnto faith, and ſaluation which is not deliuered in the Scriptures: See more hereof, *Pareus, dub. 6.* and *Synopſ. Centur. 1. err. 12.*

Controv. 10. *Againſt the Popiſh ſacrifice of the Maſſe, which the Papiſts make the peculiar act of their Prieſthoode.*

v. 16, *Miniſtring the Goſpell of God. Pet. Martyr, M. Calvin, Oſiander, Pareus*, doe fitly apply this text againſt the Popiſh ſacrificing prieſthood, and their ſacrifice of the Maſſe: Paul maketh himſelfe a ſacrificing Prieſt of the Goſpel, for ſo the word ἱερουργέω, ſignifieth to conſecrate, to ſacrifice: this was Pauls ſacrifice, to offer vp the obedience of the Gentiles a ſpirituall ſacrifice vnto God: as *Chryſoſtome* here ſaith, *ipſum mihi ſacerdotium eſt prædicare & Evangelizari*, this is my prieſthood to preach the Goſpel, *machæra mea Euangelium*, my ſword is the Goſpell, ſo *Origen* alſo *ſanctificale opus eſſe prædicare Euangelium*, this is the ſanctified and (prieſtly) worke to preach the Goſpel. The Papiſts will haue an externall ſacrifice of the Maſſe beſide, wherein the bodie of Chriſt is offered vp in ſacrifice: if this had beene the principall act of S. Pauls Prieſthood, he had occaſion to ſpeake of it here, when he ſetteth forth the dignitie and excellencie of his miniſterie: and further, the principall act of his prieſthood, was to winne the Gentiles to the obedience of the Goſpel: but this is not performed by the Maſſe, men are not thereby taught, to mortifie their fleſh, by faith in Chriſt, *Oſiand.* and this oblation of S. Paul, and the other of Popiſh Prieſts is farre vnlike, he offreth vp the Gentiles, but they preſume to offer vp Chriſt in ſacrifice: ſo they are not, *miniſtri Chriſti, ſed mactatores*, not the Miniſters of Chriſt, but the manſlayers, not the imitators of Paul, but of Iudas rather, that deliuered vp Chriſt to be ſlaine, *Pareus:* See further hereof, *Synopſ. Papiſ. Centur.*

Controv. 11. *Againſt the ſuperſtitious orders of Monkes and Friers.*

v. 18. *For the obedience of the Gentiles:* S. Paul by his preaching laboured to bring the Gentiles to the obedience of faith: his end was not to bring them to the obedience of men, and to make ſects in religion: as ſome among the Papiſts hold of Frauncis, ſome of Dominike, ſome of Bernard, and other ſuch patrones they haue, this diuiſion of ſects S. Paul di-

rectly condemned among the Corinthians: one ſaith I am Pauls, an other Apollos, an other of Cephas, *is Chriſt devided, was Paul crucified for you, either were you baptiſed into the name of Paul?* 1. Cor. 1. 13. If Paul would not arrogate this honour to himſelfe, to haue any called by his name, *Paulians*, or *Peter*, *Petrians*, how much more vncomely is it, for them to be called *Franciſcans*, *Dominicans*, *Bernardines*, and ſuch like? And all theſe are ſworne to the obedience of their orders, vnder which colour and pretenſe, they maintaine their ſuperſtitions: but it was obedience to Chriſt and his Goſpel, wherevnto S. Paul perſwaded, not to the obſeruance of the precepts of men: S. Paul ſaith, 1. Cor 7. 23. *Ye are bought with a price, be not the ſeruants of men:* See further *Synopſ.*

Controv. 12. *That miracles are not now neceſſarie in the Church.*

v. 19. *With the power of ſignes and wonders.* Though it pleaſed God, that for the better confirmation of his truth, to furniſh his Apoſtles with the gift and power of miracles, yet it is not neceſſarie now. 1. Miracles were then neceſſarie when as the Scriptures were beleeued and receiued of fewe, and the doctrine of the Goſpel was accuſed of noueltie: but now he is not worthy the name of a Chriſtian, which beleeueth not the Scriptures and embraceth the Chriſtian faith: ſignes are not for them which beleeue, but for them which beleeue not, 1. Cor. 14. 22. 2. it were as a part of infidelitie now to require miracles, ſo alſo a part of curioſitie: for like as the Iewes required a ſigne of our bleſſed Sauiour, when he wrought nothing elſe but ſignes and wonders among them, ſo is it with them, who heare out of the Scriptures of the great ſignes and wonders wrought by our Sauiour, and his Apoſtles, and yet require now ſignes ſtill. 3. *Auguſtine* giueth theſe two reaſons, why it pleaſed not God that the power of miracles ſhould continue ſtill, *ne animus ſemper viſibilia quæreret*, leaſt the minde ſhould alwayes ſeeke and looke after viſible things, *& eorum conſuetudine frigeſceret genus humanum, quorum novitate flagravit*, and leaſt that thoſe things by continuall cuſtome and vſe ſhould growe cold, which by their ſtrangenes at the firſt enflamed mankind: *de ver. religion. c.* 25. 4. But it will be obiected, that the gift of miracles is yet to be ſeene in the Popiſh Church: I anſwer with *Auguſtine*, that the miracles which they boaſt to be done at the tombes, reliques, and images of their Saints, are either *portenta mendacium ſpirituum, vel mendacia falacium hominum*, prodigious workes of lying ſpirits, or the fables and lies of deceitfull men: they are either couſening and deceitfull trickes, or wrought by the operation of Sathan, as the Apoſtle deſcribeth Antichriſt, 2. Theſſ. 2. 9. *whoſe comming is by the working of Sathan, withall powers, and ſignes, and lying wonders:* And ſuch wonders as are wrought for the confirmation of a falſe worſhip, as to maintaine idolatrie, we are not to regard, Deut. 13. 2. 3.

Controv. 13. *Againſt the vaine pompe of the Popiſh Pontificall ornaments.*

v. 19. *With the power of ſignes and wonders, &c. Chryſoſtome* hereupon well obſerueth, *ſacerdotij mei ſymbola oſtendere poſſum, non tunicas talares, mitram, cidarim, &c.* I can ſhewe the ſignes of my preiſthood, not long garments, a miter, a prieſtly bonet, ſuch as the Prieſts of the Lawe were adorned with, but ſignes and wonders, and the power of the ſpirit in word and deede, both in life and doctrine, &c. like as then the Prieſts of the Iewes had no other ſignes, but their Prieſtly garments, their miters, phylacteries, and ſuch like, but knowledge they had none, nor ſanctitie of life: ſo the Popiſh prelacie, is deſcerned at this day, by their palles, crozier ſtaues, miters, rings, and ſuch like, but to preach the word, and to adorne the ſame with holy, religious, and pious acts, is a rare thing in that Pontificall order.

Controv. 14. *Of the idle boaſtings, and vaine glorious excurſions of the Ieſuites.*

v. 20. *I enforced my ſelfe to preach the Goſpel, not where Chriſt was named, &c.* As S. Paul beeing called to be an Apoſtle, preached the Goſpel where it had not beene ſo much as heard of: ſo the Popiſh Ieſuites (or rather Iudaſites) doe boaſt of their conuerſion of the Indians, and preaching vnto people that neuer heard before of Chriſt: but there is great difference betweene S. Pauls preaching and theirs. 1. he was an Apoſtle ſent to preach the Goſpel with the reſt to the whole world, they are no Apoſtles. 2. he was ſent by Chriſt, they came from Antichriſt. 3. S. Paul preached the truth of the Goſpell, they publiſh their owne doctrines and ſuperſtitious errors. 4. the Apoſtles conuerted nations, and made them

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the ſervants of God: but they make their conuerts, by their ſuperſtitious doctrines, the children of hell more then before, as the Phariſies did their Proſelytes, Matth. 23.

Controv. 15. *Againſt the pompous proceſſions, and Perſian like traine of the Popes Legates and Cardinals.*

v. 24. *And to be brought on my way thitherward by you:* *Pet. Martyr* here by the way toucheth the vaine pompe and oſtentation of the Cardinals in their viages, and embaſſages: much vnlike the companie, which S. Paul here required of the Romanes. 1. he deſireth no pompous traine, with haukes, hounds, or ſumpture horſe, and ſuch like, but ſuch companions as he might conferre with in the way touching ſpirituall matters: but the other ride rather like Princes, then ſpirituall Paſtors: and the ende of their embaſſage is not to plant the faith, but rather to ſupplant it, and to ſtirre vp to warre, and ſet one Prince againſt another. 2. S. Paul went to Ieruſalem to carrie almes and releeſe, but the Popes Legates come to pill and poll. 3. S. Paul preached in his embaſſage, but the Popes Legates and Cardinalis preach not. 4. he converted many to the knowledge of Chriſt, but they pervert many and drawe them from Chriſt.

Controv. 16. *Againſt the Anabaptiſticall communitie.*

v. 27. *Their debters are they.* S. Paul ſheweth what great equitie there was that the Gentiles ſhould communicate vnto the beleeuing Iewes of their carnall things, ſeeing they were made partakers of their ſpirituall: ſo by the ſame reaſon, the poore members of Chriſt, which enioy the ſame ſpirituall things with vs, ſhould alſo haue their part with vs in our temporall poſſeſſions: but this maketh not at all for the confuſed communitie, which the Anabaptiſts would bring in, there is great difference betweene the propertie and poſſeſſion, and the fruit and vſe thereof: the propertie may be ſeuerall, and yet the vſe common as occaſion ſhall ſerue and neede require. The tribes of Iſrael had their proper and peculiar poſſeſſions, yet they were to extend the vſe of their goods vnto their poore brethren: And if the right and intereſt in lands and goods ſhould be common, it would breede an horrible confuſion and diſorder: But God is not the author of confuſion, 1. Cor. 14. 33. and he would haue all things done in order, v. 20.

Controv. 17. *Againſt the invocation of Saints.*

v. 30. *That you would ſtriue with me by prayer, &c.* The Romaniſts hence would picke out an argument for the invocation of Saints: If S. Paul doth invocate and call vpon the Romanes to pray for him, much more may we call vpon, and vnto Saints to pray for vs: But there is great difference betweene S. Pauls requeſt made here to the Romanes, and the ſuperſtitious invocation of Saints. 1. he doth not with any religious devotion or adoration entreat this, but onely with a charitable affection, as one Chriſtian may mooue an other. 2. he ſpeaketh not to the dead, but to the liuing. 3. he doth not caſt himſelfe wholly vpon their prayers, but deſireth them onely to ioyne with him in prayer: but the Papiſts will not ſay, that they ioyne with the Saints in prayer, whom they make their mediators. 4. this mutuall prayer of one for an other, is agreeable to the will and commandement of God, but the invocation of the dead is againſt it, as the Prophet Iſay ſaith; 8. 19. *ſhould not a people enquire of their God, ſhould they for the liuing, conſult with the dead?*

Controv. 18. *Againſt the merit of prayers.*

v. 30. *That you would ſtriue with me by prayers, &c.* *Origen* noteth, that the Apoſtle entreateth the Romanes to pray for him, *qui erant inferiores meritis*, which were farre inferiour in merit: whereupon *Pet. Martyr* inferreth well, *vim precum non conſtare meritis*, that the force of prayers depend not vpon mens merits; for S. Paul was, as *Origen* ſaith, *apoſtolocis præditus meritis*, endued with Apoſtolike merits: that is, with Apoſtolike graces, and yet he deſireth to be holpen by their prayers: *Ambroſe* giueth two reaſons, why S. Paul did this, *ordinem ſervat, vt ab eccleſia pro rectore ſuo fiat oratio*, he obſerueth order, that by the Church interceſſion may be made for their Rector: and againe, *multi minimi, dum congregantur vnanimes, ſiunt magni*, many little ones, while they are gathered together with one accord, are become great, the prayer of the congregation is effectuall: all this being, admitted yet this followeth well, that ſeeing Paul craveth the aſſiſtance of the Romanes in their prayers, who were farre inferiour vnto him, that the efficacie of prayer dependeth not vpon the worthines of the perſon.

6. *Morall*

6. Morall obseruations.

Observ. 1. *How we ought to reade the Scriptures.*

v. 4. *Whatsoeuer things are written, are written for our learning, &c.* Thus ought euerie one to reade the Scriptures, that he may edifie himselfe thereby: either informe his iudgement, correct some error of life, be stirred vp to some holy dutie or other: as Dan.c.9. by reading the prophesie of Ieremie receiued some comfort concerning the deliuerance of Gods people out of captiuitie: If euerie one that taketh Gods booke into his hand, did make this the ende of his reading and hearing, the Scriptures should not be turned ouer in vaine, as now they are of many: Some will not consult with Gods booke at all: some looke into it but of curiositie to encrease their knowledge: some of a corrupt minde to wrest the Scripture to confirme their errors: but the true reading of Scripture, is thereby to be edified.

Observ. 2. *Praiers to be ioyned with preaching the word and reading of Scripture.*

v. 5. *Now the God of patience and consolation, &c.* S. Paul vnto his exhortation addeth prayer, shewing the right kinde of preaching, to ioyne vnto the interpretation of Scripture prayer, as Ezra.9.4. the Israelites in that their solemne feast, did reade in the booke of the lawe fowre times a day, and as often did they pray, and confesse their sinnes: so they which reade the Scriptures should with prayer make a way, that God would open their vnderstanding, and make their reading profitable vnto them.

Observ. 3. *What an excellent thing it is to be of one minde.*

v. 6. *That ye with one minde and one mouth, &c. Origen* here taketh occasion to set forth what an excellent thing *vnanimitatis gratia*, the grace of vnanimitie is, to be of one mind: as Matth.18. our blessed Sauiour promiseth, that when two or three are gathered together in his name, he will be present in the middes among them: whereof see a president, Act.2.1. where the Apostles beeing with one heart assembled together in prayer, receiued the holy Ghost. *Origen* alleadgeth an other example taken out of the old Testament, how in the diuision of Corah, Dathan, and Abiram, whom the earth for their rebellion swallowed vp quicke, the three sonnes of Core, Assir, Elkanah, and Ebiasaph, with one heart and consent did sequester themselues from that conspiracie, and died not with their father: see Numb. 26.11. and 1. Chron. 6.23. where these sonnes of Core are named as surviuers to their father: And for this cause he thinketh that S. Paul ioyneth with himselfe in his epistles sometime *Sosthenes*, sometime Syluanus and Timothie in the salutations, to shew their consent of minde and vnanimitie, vnto the which they exhorted others.

Observ. 4. *How we ought to entertaine one an other with loning affection, euen those which hate vs.*

v. 17. *Receiue ye one an other, &c. Chrysostome* hath here an excellent morall, that though one be averse from vs, we shonld not be averse in affection from him: say not, if he loue me, I will loue him. 1. this is as if thou shouldest say, *si me dexter oculus non dilexerit, effodiam illum*, if my right eye doe not loue me, I will pull it out: if one of the parts of thy bodie be in danger, to be cut off from the rest, *nihil non molimur quo illud vniamus itreum*, we vse all meanes to vnite it againe: so must we seeke by all meanes to winne those vnto vs by our loue, that are alienated in minde from vs. 2. *maior expectanda tibi merces, &c.* thou art to expect a greater reward, if thou louest him, that loueth not thee: for he that loueth thee againe hath recompenced thee, but he that being loued, loueth thee not againe, *Deum tibi pro seipso debitorem constituit*, doth make God thy debter for him. 3. *eo magis te imitatorem esse Christi declarabis*, thou shalt so much the more make thy selfe an imitator of Christ, who prayed for his enemies. 4. by this meanes, *nullam non animam emollies*, thou shalt mollifie any heart, though neuer so hard, for if one loue him, of whō he is loued, much more shall they win loue, that loue where they are hated. 5. Dost thou not see *turpes amatores alapas ferre, &c.* that filthie louers do suffer blowes, checks, taunts, at the hands of their paramours: shall not the loue of God as much preuaile with vs, as that diabolicall loue? 6. *Moses aversari non potuit illos qui illum toties aversati*, Moses could not be averse to those, which had beene averse to him, but wisheth rather to be blotted out of Gods booke, then they should not be spared. 7. *aversaris hominem fidelem, quem Christus cum adhuc infidelis*

lis eſſet, non eſt averſatus, doſt thou turne away from a faithfull man, whom Chriſt diſdained not, beeing yet an infidel, but vouchſafed to die for him?

Obſerv. 5. *How God is to be praiſed, not with the mouth onely but the heart.*

v. 6. *That ye with one minde and one mouth may praiſe God, &c.* *Chryſoſtome* alſo well ſheweth, how we ſhould ſing vnto God. 1. *Cythara Davidica nobis opus eſt,* we haue need of Dauids harpe: for the deuill goeth about to ſtraugle vs as he did Saul, *ſtrangulat nos malis artibus,* he doth ſtrangle vs with wicked workes: he that ſingeth with his mouth, and halteth in his life, is like vnto Saul, who was more inflamed at Dauids playing: *pſallenti malis operibus repugnat,* he with euill workes reſiſteth and ſpurneth againſt the ſinger. 2. when we are about to heare or ſing Dauids Pſalmes, *timet malus ille dæmon, &c.* the wicked ſpirit feareth, leaſt after we haue heard, we ſhould frame our life thereafter: but when he ſeeth vs to continue the ſame which we were before, nothing reformed, *iſto protinus timore exuitur,* he is ridde of this feare. 3. *pſallamus itaq; operum cautionem, &c.* let vs then ſing a ſong of good life and workes, and ſo caſt out ſinne worſe then the deuill: for the deuill oftentimes *prodeſt vigilanti,* profiteth him that is watchfull and vigilant, but ſinne is altogether vnprofitable: the deuill doth aſſault a man againſt his will, *voluntarius dæmon eſt peccatum, & ſpontanea inſania,* ſinne is a voluntarie deuill, and a ſelfewilled madnes: *incantemus igitur animæ peccatis obſeſſæ ex Scripturis,* let vs therefore enchaunt the ſoule poſſeſſed with ſinne by the Scriptures. 4. howſoeuer let vs vſe to ſing Pſalmes, for this is a thing of no ſmall moment: for if we teach our tongue to ſing, *pſallente illa pudefiet anima, contraria ab eo quod pſallitur, volens,* for while the tongue ſingeth, the mind will be aſhamed to will things contrarie to that which is ſung.

Obſerv. 6. *That Paſtors and Miniſters ſhould temper their reprehenſions with due commendations.*

v. 14. *I my ſelfe am perſwaded of you brethren, that yee are full of goodnes, &c.* S. Pauls commendable vſe is, as ſometime ſharpely to rebuke, ſo alſo to commend the good things, which he ſawe in them, to whom he writeth; as writing to the Corinthians, he calleth them carnall, 1. ep. 3. 1. yet before he ſaid of them, *that they were made rich in all kind of ſpeach, and in all knowledge:* ſo the Galatians he calleth fooliſh, Gal. 3. 1. and yet he commendeth them for their zeale toward him, that *they would haue plucked out their eyes to haue giuen him, Galat.* 4. 15. by this example of the Apoſtle, Miniſters muſt learne diſcreetly and wiſely to mixe their commendations and rebukes together: this the Poet could ſee, *laudataq; virtus creſcit, & immenſum gloria calcar habet,* vertue praiſed doth encreaſe, and glorie is as a ſpurre to doe well: as the Poet ſaith of the horſe,

Acer & ad palmæ per ſe curſurus honores, though horſe be quicke to runne his race,
ſi tamen horteris fortior ibit equus, yet runneth he better with thy praiſe:

for if the Miniſter ſhall alwayes be chiding and rebuking, it will diſcourage the people: whereas their due praiſe and commendation will encourage them.

Obſerv. 7. *What things are required in them, that ſhould admoniſh others.*

v. 14. *That ye are full of all goodnes and knowledge, and are able one to admoniſh an other.* He which ſhould inſtruct an other, muſt both be furniſhed with knowledge, that he be not ignorant how, and wherein to inſtruct an other: he muſt alſo haue goodnes, that he be not culpable in that, wherof he doth admoniſh an other: for if he want the one he is as an vnwiſe builder, that knoweth not how to lay a good foundation, & if he want the other he is as one which pulleth downe that by example of life, which before he ſeemed to build vp: *Socrates* required three things in a teacher, ἐπιστήμην, knowledge, εὔνοιαν, παῤῥησίαν, good will, and boldnes: both theſe latter may be referred to ἀγαθωσύνη, goodnes: that as he muſt haue knowledge, ſo muſt he be readie and willing to vſe it to an others good: and boldnes to reprooue, that he himſelfe be not touched with that which he reprooueth in an other.

Obſerv. 8. *How God is delighted in the conuerſion of a ſinner.*

v. 16. *That the offring vp of the Gentiles might be acceptable:* he calleth the calling and converſion of the Gentiles vnto God, an offring: ſignifying therby, that god is ſo deſirous of the ſaluatiõ of men, *vt ſit inſtar acceptiſſimæ victimæ,* that it is as a moſt acceptable ſacrifice: yea the Apoſtle ſaith, 2. Cor. 5. 20. *As though God did beſeech you thorough vs, we pray you*

in

in Christs stead to be reconciled vnto God, &c. God doth as it were pray and beseech vs to haue care of our owne soules, and to be reconciled vnto him, that we may be saued: Then how senseleſſe is man, that hath no care of his owne ſaluation, which Chriſt ſo thirſteth after and longeth for.

Obſerv. 9. *Of the loue which ought to be betweene the Paſtor and his people.*

v. 24. *After I haue beene somewhat filled with your companie, &c. Chryſoſtome* by occaſion of theſe words, ſheweth what ardent affection the Apoſtle did beare toward the Romanes, that he could neuer be fully ſatisfied with their companie: whereupon he further declareth how neceſſarie a thing it is in a Paſtor, to loue his ſheepe. 1. he beginneth with the example of Peter, to whom Chriſt ſaid, *if thou loueſt me, feede my ſheepe*: for he that loueth Chriſt, loueth his flocke: ſo God appointed Moſes to be the captaine of his people, after he had ſhewed his loue to his brethren, Exod. 2. and Dauid firſt ſhewed an experiment of his loue to the people of God, in killing Goliah, before he was inaugurated to the kingdome: So Dauid, when the land was ſmitten with the plague, offered himſelfe for his ſheepe: and therefore he made choice of the plague, rather then famine, or the ſword, whereby he hoped other might be ſafe, *ſe vero ante reliquos omnes è medio tollendum*, and that he might be taken away firſt: which when he ſaw not to be done, then he lamentably cryeth out, *in me ſit manus tua*, let thy hand be againſt me, and if that be not enough, againſt my fathers houſe. 2. he propoundeth alſo the example of Abraham, which had ſuch great reſpect and care of thoſe, *qui non erant ſibi concrediti*, which were not committed to his care and truſt, that he offred himſelfe to many dangers for them, as when he purſued after the armie of the Perſians to reſcue not onely Lot, but the Sodomites alſo, for whom he earneſtly beſought God at the time of their deſtruction: how much more carefull ſhould the Paſtor be for the people committed to his charge. 3. he maketh mention of the ſheepeheards of Cappadocia, which in keeping of their ſheepe, *vniverſum triduum nive adobruti perdurant*, doe endure three dayes covered with ſnowe: and in *Lybia* the ſheepheards for loue of their ſheepe, *integros menſes difficilem illam ſolitudinem, &c. circumeunt*, whole moneths doe goe vp and downe in that vaſt deſert full of wild beaſts: what excuſe then ſhall idle and careles Paſtors haue, *cui rationales animæ concreditæ ſunt*, to whom reaſonable ſoules are committed to keepe? 4. doſt thou not know the dignitie of this flocke, for the which Chriſt did ſo many things, yea *ſanguinem ſuum fudit, & tu requiem quæris*, he ſhed his blood for it, and art thou careles, and ſeekeſt thine eaſe, *quid poterit peius eſſe paſtoribus iſtis*, what can be worſe, thē ſuch ſheepheards? 5. conſider alſo the danger of the flocke, that it is beſet with many rauenous wolues: ſeeſt thou not, how the gouernours of the people beeing to conſult of temporall affaires, beeing not content with the day, doe watch all night, and we which ſtriue for heauen, *ipſa quoq; die dormimus*, doe ſleepe in the day: *quis ab eo nos ſupplicio eripiet, quod iſtis debetur*, who ſhall deliuer vs from the puniſhment which is due vnto ſuch ſheepheards? let euerie one conſider with what minde then he take vpon him this office: and ſeeing the danger is ſuch, *numquid ad hoc munus, tanquam ad nundinas currendum erit*, ſhall men run vnto this function, as vnto a faire. 6. Then *Chryſoſtome* turneth himſelfe to the people, that they ſhould loue their Paſtors alſo: *hac audiant oves, vt alacriores faciant Paſtores*, let the ſheepe alſo heare this to make their Paſtors more chearefull: for a good ſheepheard, ſuch an one as Chriſt would haue, *innumeris certat martyrijs*, doth put himſelfe vpon many martyrdomes: Chriſt died for him once, *hic millies propter gregem ſingulis diebus mori poteſt*, but he a thouſand times, yea euery day is in danger to die for his flocke: wherefore knowing our labour, *dilectione veſtra nos iuuate, & vos noſtra*, helpe vs with your loue, as we doe you with ours: then he concludeth, with this modeſt inſinuation, theſe things be ſpoken, *de optimis Paſtoribus, non de meipſo & mei ſimilibus*, of the beſt ſheepheards, not of ſuch as I am, and others like vnto me. 6. Laſtly, he ſaith vnto the people, and they which are vnder their Paſtors, euen euery one alſo muſt, *pro parte paſtorem agere, domus ſuæ, vxoris, liberorum, domeſticorum*, play the part of a paſtor, ouer his houſe, wife, and children, and houſhold ſeruants: Thus excellently *Chryſoſtome*, according to his manner doth followe this morall, which I haue abridged.

CHAP.

CHAP. XVI.

I. The text with the diuerſe readings.

v. 1. I commend vnto you Phebe our ſiſter, which is a miniſter (*a ſeruant, B.G.*) of the Church of Cenchris, (*Cenchrea, B.G. but the word is in the plurall.*)

2 That ye receiue her in the Lord, as it becommeth Saints, and that ye aſſiſt her in whatſoeuer buſines ſhee hath neede of you: (*needeth your ayde, G.*) for ſhee hath beene helpefull (*ſuccoured, B. giuen hoſpitalitie, G. beene aſſiſtant, προστάτις, Gr.*) to many, and to me alſo.

3 Greete Priſcilla and Aquila my fellow helpers (*helpers, L.B.V. but the word is συνεργοὺς,*) in Chriſt Ieſus.

4 Which haue for my life laid downe their owne necke: vnto whome not I onely giue thanks, but alſo all the Churches of the Gentiles.

5 Likewiſe *greete* the Church that is in their houſe. Salute my beloued Epenetus, which is the firſt fruits of Achaia (*the firſt of Aſia, L. ad.*) in Chriſt.

6 Greete Marie, which beſtowed much labour (*laboured much, Gr.*) on vs. (*on you, L.S.*)

7 Salute Andronicus and Iunia my couſins and fellow priſoners, which are notable (*noble, L. well taken, B. ἐπίσημοι, Gr.*) among the Apoſtles.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus our fellow helper in Chriſt, and Stachys my welbeloued.

10 Salute Apelles approoued in Chriſt. Salute them which are of Ariſtobulus *houſhold, L.V.B.S.* (*friends, B.G. the firſt rather may be ſupplied out of the* 5.v.)

11 Salute Herodian my kinſman. Greete them which are of *the* houſhold (*of the friends, B.G.*) of Narciſſus, which are in the Lord.

12 Salute Tryphena, and Tryphoſa, which *women* labour in the Lord. Salute the beloued Perſis, which *woman* hath laboured much in the Lord.

13 Salute Ruſus choſen in the Lord, and his mother, and mine.

14 Salute Aſyncritus, Plegon, Hermas, Patrobas, Hermes, *L.V.* (*Mercurius, B.G. but if he had beene called Mercurius, it is like the ſame name ſhould haue beene retained in Greeke, as the name Ruſus, v.* 13.) and the brethren which are with them.

15 Salute Philologus, and Iulia, Nereus, (*Nereas, G.*) and his ſiſter, and Olympa, (*Lympa, S. Olympas, B.G.*) and the Saints which are with them.

16 Salute one an other with an holy kiſſe. The Churches (*all the Churches, L. ad.*) of Chriſt ſalute you.

17 ¶ Now I beſeech you brethren, marke them (*or obſerue*) which cauſe (*make, Gr.*) diviſion and offences, (*ſcandals, Gr.*) contrarie to the doctrine which ye haue learned, and auoid them.

18 For they that are ſuch, ſerue not the Lord Ieſus Chriſt, but their owne bellies, and with faire ſpeech and flattering (*bleſſing, Gr.*) deceiue the hearts of the ſimple. (*innocents, B. men not euill, S. Gr.*)

19 For your obedience is gone abroad among all: I am glad therefore of you: but yet I would haue you wiſe vnto that which is good, and ſimple concerning euill.

20 The God of peace ſhall tread (*cruſh, tread, B.G.L.S. in the imperatiue*) Satan vnder your feete ſhortly. (*quickly, L.S.*) The grace of our Lord Ieſus Chriſt be with you.

21 Timotheus my workfellow, (*helper, G.*) and Lucius, and Iaſon, and Soſipater my kinſmen, ſalute you.

22 I Tertius, which wrote out this Epiſtle, ſalute you in the Lord.

23 Gaius mine hoſt, and of the whole Church ſaluteth you. Eraſtus the ſteward (*chamberlaine, B. treaſurer, V. cofferer, L. οἰκονόμος, the ſteward, Gr.*) of the citie ſaluteth you, and Quartus a brother.

24 The grace of our Lord Ieſus Chriſt *be* with you all, Amen.

25 To him now, that is of power to eſtabliſh you according to my Goſpel and preaching of Ieſus Chriſt, by the reuelation of the myſterie, a long time (*ſince the beginning of the world,*

*world,B.G. from euerlasting time,G.)*kept secret:*(in silence,Gr.)*

26 (But now is opened,and by the Scriptures of the Prophets,at the commandement of the euerlasting God for the obedience of faith, published*(made knowne)*among all nations)

27 To God, *I say*,onely wise, be glorie thorough Iesus Christ,for euer: Amen.

2. The Argument, methode, and parts.

IN this chapter the Apostle concludeth the whole Epistle, with familiar salutations, and celebrating the praise of God: there are fiue parts.

1. He commendeth *Phebe*, whome he sent vnto them, v. 1. shewing what he would haue done vnto her,and why.

2. He sendeth greeting to certaine of speciall note among the Romanes for their singular vertues,whose catalogue is set downe,v.3.to v.18.

3. He exhorteth to take heede of schismatikes, v.17. which he enforceth by three reasons. 1. one taken from the euill condition and effects of such persons, v.18. 2. an other from the person of the Romanes, that they should ioyne wisdome, with their simplicitie, v. 19. 3. the third from the hope of victorie on Gods behalfe,v.20.

4. The Apostle setteth downe the salutations of others, which he sendeth to v.25.

5. Then the *doxologie* followeth: wherein he setteth forth, 1. the power of God,what he is able to doe toward the Romanes. 2. his goodnes toward all people in reuealing the Gospel, a long time kept secret, v.25. the causes whereof he sheweth,the author and efficient, the commandement of God, the instrument, the Scriptures of the Prophets,and the ende,for obedience of faith, v.26. 3. his wisdome. 4. his glorie,which he desireth to be ascribed vnto God.

3. The questions and doubts discussed.

1. Quest. *Of the diuers salutations sent by the Apostle in generall.*

1. As hetherto from the beginning of the 12.c.the Apostle hath deliuered diuers morall precepts and exhortations, so now he propoundeth diuers examples of worthie and imitable persons among them.

2. Which examples may be thus sorted out. 1. he saluteth such speciall persons, as were more familiarly knowne vnto him, to v. 12. 2. either for some temporall benefit, either generally bestowed vpon him together with other, such an one was *Phebe*, v.2. or specially shewed toward the Apostle, such were *Priscilla* and *Aquila*, which had laid downe their necks for his life, v. 4. 2. or for some spirituall benefit, such were *Epenetus* the first fruits of Achaia, v.5. *Andronicus* and *Iunia*, v.7. 3. or by reason of his familiar acquaintance with them,as *Amplias* with the rest, vnto v.14.

2. Then he saluteth other persons by name, neither so well knowne vnto him, nor of such speciall note.

3. And lastly,he concludeth with a generall salutation to them all, v.16.

3. Wherein appeareth the singular memorie, and thankfull remembrance of the Apostle, that beeing occupied in the affaires of so many Churches, yet tooke such speciall notice of so many singular persons among the Romans, especially seeing he had not yet seene them in the flesh.

2. Quest. *Of Phebe, commended here by S. Paul, what place shee had in the Church,and wherefore commended.*

1. *I commend*: To commend signifieth two things, both to praise one, and set forth the good parts, which are in them; and to entreat fauour for one, commending and committing the same to the faith and trust of an other,to be helped,or any way pleasured.

2. *Phebe. Tolet annot.* 1. confuteth their opinion, that take this *Phebe* to haue beene S. Pauls wife: which he would confute by this argument, that S. Paul was neuer married: and whereas *Clemens Alex.lib.3.stromat.* thinketh that S.Paul was married, and prooueth it by that

that place 1. Cor. 9. 5. that he had power to lead about a ſiſter a wife, as well as the reſt of the Apoſtles; he confuteth that opinion, ſhewing, that the place muſt be thus read rather, *a ſiſter a woman*, then *a ſiſter a wife*. *Contr.* 1. I agree with *Tolet*, that *Phebe* could not be S. Pauls wife, becauſe ſhee was a miniſter of the Cenchrean Church: but ſhee ſhould haue miniſtred vnto S. Paul, if ſhee had beene his wife. 2. I alſo conſent, that the place giuen in inſtance, 1. Cor. 9. 5. prooueth not directly, that S. Paul was maried, but that he had libertie and power to take a wife, as well as the other Apoſtles: but whether he were maried or not, it is vncertaine: it is as like he was, as otherwiſe: there are of the Fathers, of both opinions, ſome thinke he was a virgin, as *Hierome*, *Ambroſe*, *Epiphanius*, ſome that he had a wife, as *Ignatius epiſt.* 9. and *Clement* before alleadged: but it is not greatly materiall whether he had a wife or not: it is ſufficient, that ſome other of the Apoſtles were maried, as Peter by name, and Saint Paul might haue vſed the ſame libertie, if it had pleaſed him: yet *Tolets* expoſition of that place is verie fond, though the reſt of his ſide concurre with him, to read *a ſiſter a woman*, rather then *a ſiſter a wife*: for the word *ſiſter*, includeth a woman: and what women were fitter to follow the Apoſtles, and to miniſter vnto them, then their owne wiues: See of this queſtion touching S. Pauls mariage more 7. Cont. generall before the 1. c.

3. *Our ſiſter*: The Apoſtle commendeth this *Phebe*: 1. by her profeſſion, ſhe was a ſiſter, *fide non cognatione*, in faith, not by kindred. 2. by her office, ſhe was a Miniſter of the Church. 3. by her beneficence and liberalitie: ſhe had giuen hoſpitalitie to many, and to S. Paul among the reſt: where *Origen* obſerueth, that as Abraham beeing giuen to hoſpitalitie receiued Angels among the reſt, ſo *Phebe* while ſhe is obſequious in her hoſpitalitie to all, was worthie alſo to entertaine Paul.

4. *A Miniſter of the Church of Cenchrea*: 1. *Tolet* thinketh ſhe was a deaconeſſe of that Church, whoſe office he deſcribeth out of *Clement* to haue conſiſted in theſe three things ſpecially: to attend vpon children comming to Baptiſme, to make them readie to be baptized: to keepe the doores of certaine women which were for a time ſequeſtred & ſeperated from their husbands for greater deuotion ſake, and to take care of the ſicke: ſuch were the widowes, whoſe office S. Paul deſcribeth, 1. Tim. 5. ſuch an one *Theodoret* thinketh this *Phebe* was, writing on that chapter: and ſo before him *Origen* ſaith, ſhe was *in miniſterio Eccleſiæ conſtituta*, ſetled in the office and miniſterie of the Church: ſo alſo *Calvin*, *Oſiander*, *Gualter*, with other of our new writers: But *Pareus* refuſeth this opinion, becauſe the widowes were auncient women of 60. yeare old, and of the poorer ſort, which were maintained of the Church; But this was a rich woman, and maintained other, and by reaſon of her farre trauel, and long iourney, not like to be ſo old: neither could the widowes of the Church, whoſe charge was to attend the ſicke, be long abſent from their office. 2. Wherefore the better opinion is, that ſhe was a rich woman, *Lyranus* thinketh, that *eccleſiam ædificaverat*, ſhe had built a Church at *Cenchrea*: but there were no common Churches then: it is more like that *eccleſiam ſuſtentabat*, that ſhe did releeue the Church, and ſuccoured the poore conuerted to the faith, and ſpecially the Apoſtles and other miniſters, *Gorrhan*, *Hugo*: *ſubminiſtravit facultates*, ſhe did miniſter of her ſubſtance, *Vatablus*: and beſide it is like, that her houſe was both a common receptacle of ſtraungers, and a place for their holy meetings and aſſemblies: *Pareus*: *miniſtrabat nobiliſſima matrona veſtimentum & victum*, ſhe beeing a noble matrone miniſtred both raiment and foode: *Haymo*: as we read of certaine rich and noble women, as *Ioanna* the wife of *Chuza* Herods ſteward, and Suſanna, which *διηκόνουν*, miniſtred vnto our Bleſſed Sauiour of their ſubſtance: there a word is vſed of the ſame originall and deriuation, with this here.

5. Of *Cenchrea*, or *Cenchus*, becauſe the word in the originall is in the plurall: 1. there was a *kenchus* in Italie, an other in *Troas*, but this was neere vnto Corinth: it was *ſtatio nauali*, the hauen of Corinth, whereof mention is made Act. 18. 18. as *Pyræum* was the port at Athens. 2. It ſeemeth that the Chriſtians, who could not ſo ſafely exerciſe their religion in the Citie of Corinth, had their recourſe, as it were to the ſuburbes: as Act. 16. they went out of the Citie, and praied by the riuer ſide. 3. *Tolet* obſerueth further, that the Goſpel was ſo propagated by the preaching of Saint Paul, that the faith ſhined, *non ſolum in vrbibus, ſed etiam in pagis*, not onely in Cities, but in villages.

Queſt. 3. *Of Pauls requeſt in the behalfe of Phebe.*

1. *That ye receiue her in the Lord.* The Apoſtle entreateth three things for her: 1. that they would receiue her, and giue her entertainment in the Lord, that is, as *Chryſoſtome* in-

terpreteth, *propter Dominum*, for the Lords cauſe. 2. that they giue her honourable entertainment, as it becommeth Saints, which *Chryſoſtome* vnderſtandeth *paſſively*, as is fit Saints ſhould be entertained: it may alſo be taken *actively*, as it is fit for them, which profeſſe themſelues Saints, to receiue one an other. 3. the third is, to be helpfull vnto her, and to aſſiſt her in her buſines.

2. *In whatſoeuer buſines.* 1. *Haymo* thinketh that Phebe beeing a rich matrone, might haue ſome buſines in the Emperors Court by occaſion of her lands & poſſeſſions, or by reaſō of ſome vniuſt vexation or oppreſſion: for there were ſome of Cæſars houſhold, that were Chriſtians, Philip. 4. 22. who might ſtand her in ſtead. 2. It is thought that S. Paul ſent this epiſtle by *Phebe*, which might make her better welcome, but thereof there is no certentie: *Hierome* thinketh it was ſent by *Timothie*: which two opinions *Lyranus* would thus reconcile, that it might be, that *Timothie* and *Phebe* trauailed together, and ſo the epiſtle might be ſent by them both: or the Apoſtle might make two copies of this epiſtle, becauſe of the daunger of the Seas, and ſend one by Timothie, an other by Phebe: but theſe are meere coniectures and geſſes.

3. *For ſhe hath been helpfull vnto many, &c.* 1. *Beza* interpreteth, ſhe hath giuen hoſpitalitie, but the Greeke word προστάτις, ſignifieth more, to be helpfull, or aſſiſtant, as the Syrian interpreter, and ſo the verb, whereof it commeth, is taken before, that *yee aſſiſt her.* 2. *Chryſoſtome* ſetteth forth the ſingular commendation of this woman herein, that ſhe had beene aſſiſtant and helpfull, not onely vnto others, but to S. Paul *orbis prædicatori*, the Preacher to the whole world.

Queſt. 4. *Of Priſcilla and Aquila, whom the Apoſtle ſaluteth in the ſecond place.*

v. 3. 1. S. Paul nameth the perſons, whom he ſaluteth, and giueth the reaſons of this his ſalutation, which are theſe fower. 1. becauſe they were his fellow helpers in propagating the Goſpel. 2. they had put their owne life in daunger for Paul. 3. all the Churches were therefore for Pauls ſake, beholding vnto them. 4. and they had a Chriſtian familie, he ſaluteth the Church in their houſe.

Priſca and *Aquila.* 1. ſhe is alſo called *Priſcilla*, Act. 18. 2. they were both Iewes borne, by profeſſion tent makers, and Paul at Corinth remained with them a while beeing of the ſame craft. 2. here the woman is named before the husband, as likewiſe Act. 18. 18. 2. Tim. 4. 12. ſome thinke becauſe ſhe was firſt called, *Gorrhan:* or more famous, *Lyran.* but the Apoſtle therein obſerueth no order, nor is not therein curious; as Act. 18. 16. *Aquila* is named firſt, but v. 18. *Priſcilla* is ſet before *Aquila.* 3. hence may appeare, how ſillie an argument it is for Peters primacie, vſed and vrged by the Romaniſts, becauſe he is ſometime named firſt: for by that reaſon the wife here ſhould be preferred before her husband. 4. and *Chryſoſtome* noteth, that neither *artificium obſcurum, neq; coniugium fuit alicui damno*, their obſcure trade, nor their marriage was any impediment vnto them: which may be obſerued againſt the Romaniſts, which make mariage ſuch an impediment of Orders.

My fellow helpers, &c. 1. An example whereof Saint Luke ſetteth forth Act. 18. 26. how *Aquila* and *Priſcilla* take vnto them Apollos, and inſtructed him in the way of Chriſt more perfitely. 2. wherein Saint Pauls modeſtie appeareth, who diſdained not to call them his fellow helpers: euen a woman he acknowledgeth to haue much helped him in the labours of the Goſpel: not that *Priſcilla* tooke vpon her publikely to preach, but by her priuate exhortations ſhe prepared many. 3. let this be noted, that S. Paul refuſed not the helpe euen of lay people, whom the Romaniſts will not admit ſo much as to the reading of the Scriptures without their licence. 4. ſome as *Theophylact* noteth, did thinke they are called S. Pauls fellowe helpers, becauſe they wrought together with him in the ſame trade, but this is excluded by the words following, they were his fellow labourers in Chriſt, that is, as *Haymo, in prædicatione & alijs operibus*, in preaching and other workes: as *in laboribus & periculis*, in his labours and perrils.

Which haue for my life laid downe their neckes. 1. the interlinearie *gloſſe*, addeth, *gladio*, to the ſword, as though they had beene killed: and *Theophylact* ſeemeth ſo to thinke, *perfecti hi martyres extitere*, they were perfect martyrs: but then could not S. Paul haue ſaluted them here. 2. *Chryſoſtome* thinketh, that theſe daungers were vnder *Nero*, when the Iewes were commanded to depart from Rome: but neither had S. Paul bin yet at Rome, they could not

not then there offer themſelues to daunger for Paul: and the commaundement giuen for the departure of the Iewes from Rome, was vnder Claudius, not Nero: *Act.* 18. 2. 3. ſome vnderſtand this hazard and adventure of their necks for Paul, of their miniſtring vnto him, beeing in bonds, *cum periculo vitæ*, with danger of their life, *Gorrh.* 4. ſome of their daungerous trauell with Paul, for he ſailed into Syria with them, *Act.* 18. 18. *Oſiand.* 5. *Pareus* thinketh this was done, in the commotion and ſtirre before *Gallio* at Corinth, *Act.* 18. 12. or in the ſeditious vproare at *Epheſus*, *Act.* 19. *Pareus.* 6. but I rather allow *Gualters* opinion, that this might happen rather, while Paul ſoiourned with Aquila and Priſcilla in their houſe, when he had ſuch an hoat combate with the Iewes, that he was conſtrained to leaue them, and goe vnto the houſe of one *Iuſtus*: it ſeemeth, that they with hazard of their liues protected Paul, while he was in their houſe: for otherwhere it was an vnlike and vnmeete thing for *Priſcilla* beeing a woman, to aduenture her life for Paul.

Vnto whome, not I onely giue thanks, but alſo all the Churches, &c. 1. *Origen* giueth this reaſon, *quia hoſpitales fuerunt erga omnes fratres*, becauſe they had ſhewed hoſpitalitie toward all the brethren: and ſo *Chryſoſtome*, *omnem ſuam ſubſtantiam communem propoſuerunt*, they had made all their ſubſtance common: but it is not like, that this couple liuing by making of tents, were of ſuch abilitie, to giue ſuch entertainment to all the faithfull. 2. all the Gentiles then were beholding, becauſe they had preſerued the life of S. Paul their Apoſtle and teacher: thus *Haymo*, *Lyranus*, *Martyr*, *Par. vita Pauli ſervata in omnium Eccleſiarum vtilitatem redundavit*, the life of Paul beeing preſerued, redounded to the profit of all Churches.

And the Church in their houſe, &c. 1. *Chryſoſtome* vnderſtandeth their Chriſtian familie, for they were ſo godly, *vt domum ſuam eccleſiam facerent*, to make their whole houſe the Church. 2. *Origen de grato & fideli miniſterio famulorum*, interpreteth it of the faithfull and readie miniſterie of the ſeruants, in entertaining of the Saints. 3. *Theophylact* thinketh it to be called the Church in their houſe, *quia hoſpitio credentes admitteret*, becauſe the faithfull were entertained there. 4. but beſide this, it ſeemeth, that their houſe was a place for the Saints to aſſemble in: there the congregation vſed to come together, *Martyr*: and ſo, els where S. Paul in his ſalutation of Aquila and Priſcilla, remembreth the church in their houſe, 1. Cor. 16. 19. the like ſalutation he ſendeth to Philemon 2.

5. Queſt. *How S. Paul could ſalute Aquila and Priſcilla, as beeing at Rome, ſeeing they were at Corinth with him,* Act. 18. *whence he wrote this Epiſtle.*

1. *Origen*, whome *Haymo* followeth, giue this ſolution, that Aquila and Priſcilla were twice at Rome, once, when by the edict of Claudius, they were thence expelled, *Act.* 18. 2. and afterward, *edicti ſævitia ceſſante*, when the cruell edict ceaſed, they returned to Rome againe, where they were at this time, when S. Paul wrote this epiſtle. This ſolution taketh away ſome part of the doubt, but not all: for Aquila and Priſcilla were at Corinth, when S. Paul wrote this epiſtle.

2. But *Tolet* is much deceiued, who thinketh, that *Aquila* and *Priſcilla* might be ſuffered of fauour to remaine at Rome, when other Iewes by the Emperors generall edict were expelled: for at that time *Aquila* and *Priſcilla* departed from Rome with the reſt, and by that occaſion came to Corinth, *Act.* 18. 2.

3. Wherefore, as for one part of the doubt, we admit *Origens* ſolution, that *Aquila* and *Priſcilla* were twice at Rome: ſo it muſt be ſuppoſed, that S. Paul was twice at Corinth: the firſt time he ſtaied there with Aquila and Priſcilla, a yeare and ſixe moneths, *Act.* 18. 11. but at this time he did not write this Epiſtle to the Romans: for when he ſent this Epiſtle, he was going with the almes of the Gentiles to Ieruſalem, c. 15. 25. but when he was firſt at Corinth, he had not yet written vnto them his firſt Epiſtle, wherein he perſwadeth them to make collection for the poore Saints at Ieruſalem, 1. Cor. 16. 2, 3. and further, from Corinth S. Paul went to Epheſus, and then to Ieruſalem, but then onely to viſit the Church there, *Act.* 18. 21, 22. he caried almes to Ieruſalem, afterward, when he went thither againe, *Act.* 24. 17. from Ieruſalem S. Paul returneth to Epheſus with Aquila and Priſcilla, *Act.* 18. 24. 26. from whence he writeth his firſt epiſtle to the Corinthians, ſending commendation from *Aquila* and *Priſcilla*, 1. Cor. 16. who had their habitation at Epheſus at that time: at *Epheſus* Paul ſtaied two yeares, *Act.* 19. 10. during his aboad there, it is like that *Aquila* and *Priſcilla* returned to Rome: and from Epheſus, S. Paul went to Macedonia, and

then to Grecia or Achaia, where he staied three moneths, Act. 20. 3. during which time it is most like he visited Corinth, and then he wrote this Epistle to the Romanes.

4. So then, 1. Aquila and Priscilla from Rome came to Corinth, from thence with S. Paul remooued to Ephesus, then they returned to Rome againe. 2. S. Paul was twice at Corinth, twice at Ephesus, twice at Ierusalem, after he had beene the first time at Corinth, as is shewed before. 3. and betweene Pauls first and second beeing at Corinth, there may be supposed some fiue yeares, (*Pareus* thinketh sixe or seuen) to haue come betweene: he might come thither first in the 9. yeare of Claudius raigne, when the Iewes were expelled, as *Orosius* saith, and the second time, in the 14. yeare of Claudius, not in the 7. or 8. yeare of Nero, as *Pareus*. See in the ende of the 10. quest. following.

6. Quest. *Why Epenetus is called the first fruits, &c.*

1. *Origen* readeth, the first fruits of Asia, so readeth *Haymo*, the vulgar Latine, *Lyranus*, *Gorrhan*: but the *Syrian* interpreter readeth *Achaia*, so also *Chrysostome*, *Theophylact*: and it is vnlike, that any man should be first called of so many Prouinces and countries as are in Asia.

2. *Origen* by the first fruits, vnderstandeth not those, *qui tempore primi sunt, sed virtutibus excellunt*, which are the first called in time, but they which are most excellent in vertue: and here he runneth to his vsuall speculations of Angels, how they in their countries, ouer the which they are Presidents, doe offer vnto God the first fruits, that is, the more principall of those, which beleeue: but the Apostle by his preaching, not the Angels by their presidencie, did offer vp the Gentiles an oblation to God, c. 15. 16.

3. *Ambrose* seemeth to vnderstand this *Epenetus* to haue beene a chiefe man in office or by nobilitie: but *Chrysostome* refuseth this, *ne mundanam suspicias gloriam, adiecit in Christo*, least you should imagine any worldly glorie, he addeth, *in Christ*.

4. *Chrysostome* giueth this sense, *quia reliquos omnes credendo prævenerit*, he is called the first fruits, because he prevented others in beleeving: he was the first: so also *Theophylact*, *Lyranus*, *Calvin*, *Gualter*.

5. But because the Apostle nameth the familie of Stephana also to haue beene the first fruits of Achaia, 1. Cor. 16. 15. we must not so take it, that *Epenetus* was himselfe the first that was called, but that he was one of the first: and so was as the first fruits offered vnto God, alluding therein to the ceremonie of the law, where the first ripe fruits were offered to God.

6. And in that he is called the first fruits, therein is noted, 1. his excellent spirit, that made a way, and gaue the first entrance into the faith, despising the opinion of the world. 2. his good example to others. 3. his perseverance and continuance in his first zeale: for otherwise the Apostle would not haue commended him for his good beginnings.

7. Quest. *Of the salutation and commendation of Marie.*

1. *Origen* vnderstandeth this labouring of priuate instruction of women, in teaching them to be sober, obedient to their husbands, careful to bring vp their children: and so *Haymo* restraineth it onely vnto the instructing of women: and so women may labour for the Church of God, as the Apostle saith, shee hath laboured, *in nos*, toward vs.

2. *Chrysostome* reading, *erga vos*, toward you, vnderstandeth it of the office of teaching, not that women were allowed to teach, *præsidentiam in media ecclesia prohibet Apostolus, non doctrinæ verbum*, the Apostle forbiddeth women, presidencie in the middes of the congregation, not all kind of teaching: for it is lawfull for the woman to teach and instruct her husband and children at home: and he doth not vnderstand it onely of spirituall labour, but of her other trauailes, in iourneying, sustaining, and enduring many perills, in ministring almes.

3. Some referre it to her travell in compounding the dissension among the Romans betweene the Iewes and Gentiles, *à denuntiando Apostolo*, in certifying the Apostle thereof, *Gorrh. Lyran.* but the originall word is, εἰς ἡμᾶς, toward vs, not toward you.

4. Wherefore it is better vnderstood of the labours and seruices which belong vnto hospitalitie, in providing food, rayment, and other necessarie things for entertainment: which *Pareus* saith, the Apostle acknowledgeth as done vnto himselfe, because of the communion of the Saints, though he had not yet beene at Rome.

5. But I thinke rather with *Osiander*, that this woman had dwelt before at Ierusalem, or Antioch, or in some other place, where shee had ministred vnto Saint Paul himselfe:

for

for the Apoſtle before made ſome diſtinction betweene the labours beſtowed vpon others, and done to himſelfe, as ver. 2. *ſhe hath giuen hoſpitalitie to many, and to me alſo.*

6. So here three things are ſet forth in Marie, the *act* of her charitie, ſhe laboured, *modus*, the manner, *ſhe laboured much*, *fructus*, the fruit of her labour, ſhe *laboured for vs.*

Queſt. 8. *Of the commendation of Andronicus and Iunia.*

1. Theſe two are commended by theſe fowre arguments. 1. by their ſtocke and kinred, he calleth them his couſins. 2. by their conſtancie, his *concaptiues*, and fellowe priſoners. 3. by their name and fame among the Apoſtles. 4. by the antiquitie of their converſion, they were in Chriſt before him.

2. *Andronicus and Iunia. Origen* taketh both theſe for men, and *Pareus* thinketh they might be two brethren of the Iewes: *Chryſoſtome* and *Theophylact* thinketh rather this Iunia to haue beene a woman: and *Pet Martyr* taketh her to be the wife of *Andronicus.*

3. *My Couſines*, συγγενεῖς: ſome thinke they were his kinſmen, becauſe Iewes, *Tolet:* but there was *propinquitas ſanguinis*, a neare propinquitie and affinitie in blood, *Theophyl. cognati fuerunt Paulo*, they were the kinſmen of Paul after the fleſh, *Origen: forte ex eadem tribu*, it might be they were of the ſame tribe: *Lyran.*

4. *My priſon fellowes.* 1. *Origen* maketh an allegorie of this, they were *concaptiui in hoc mundo*, they were S. Pauls concaptiues in this world: ſo alſo the interlinearie gloſſe, *as long as we are in the bodie, peregrinamur à Domino*, we are ſtrangers from God, and ſo captiues in the bodie. 2. *Chryſoſtome* vnderſtandeth this captiuitie of the many dangers which the Apoſtle was in, whereof theſe were partakers. 3. or *multas ſuſtinuerunt tribulationes ſicut ipſe*, they had ſuſtained many tribulations, as well as he. 4. but it is better vnderſtood literally of S. Pauls impriſonment indeed: which becauſe it happened but once to S. Paul at Philippi, before he was in bonds at Ieruſalem, *Pareus* thinketh, that theſe were his fellowe priſoners there: for there were other priſoners then deliuered beſide *Paul* and *Silas*, Act. 16. 25. 26. or it might be at ſome other time and place, becauſe all S. Pauls troubles for the Goſpell are not expreſſed.

5. *Notable among the Apoſtles.* 1. *Origen* and *Haymo*, ſo alſo *Lyranus* thinke they were of the 72. diſciples of Chriſt, who alſo were called Apoſtles: but the one beeing a woman could not be of that number. 2. *Chryſoſtome* taketh here the name of an Apoſtle generally, that this woman, *digna eſt habita apoſtolica appellatione*, was counted worthie of the Apoſtolike name: and ſo alſo *Calvin* thinketh that they were called Apoſtles in generall, *qui promulgando Euangelio operas impendunt*, which did labour in the promulgation of the Goſpel: ſo *Oſian.* & ſo they thinke the meaning to be this, that they were famous Apoſtles and teachers: but the name of an Apoſtle, I thinke cannot be readily ſhewed in the newe Teſtament to be giuen vnto a woman. 3. *Pareus* thinketh they were principall meſſengers and Legates from the Romanes to S. Paul, for they were alſo called Apoſtles, as Philip. 2. 25. *Epaphroditus*, is called there an Apoſtle, that is, a meſſenger: but that had not bin ſuch a ſingular note of commendation: neither was a woman ſo fit to be a meſſenger of a whole Church. 4. Therefore the literall ſenſe and meaning is beſt, they were famous and well accepted among the Apoſtles of Chriſt: *Origen* miſliketh not this ſenſe: & *Martyr* followeth it, *probe ſunt noti*, they were well knowne to the Apoſtles, and well eſteemed of them: and the rather, becauſe of that which followeth, they were in Chriſt before Paul, and ſo known to the Apoſtles.

6. In that he ſaith, *they were in Chriſt before him.* 1. it is probable that they were conuerted before the paſſion of Chriſt, whereas S. Paul was conuerted not long after his aſcenſion, *Gorrhan.* 2. *Chryſoſtome* noteth the modeſtie of Paul, who ſeeketh not his owne glorie, but preferreth theſe before himſelfe, and beſide, *priorem vitam manifeſtare non detrectat*, he ſpareth not to lay open his former life, to call to mind what he was, before he was yet called. 3. but the rule of the ciuill law here hath no place, *tempore prior, iure potior*, that he which is firſt in time, is chiefe in right: for S. Paul though called after many, yet in labour exceeded them all. 4. further, let the phraſe be conſidered, they are ſaid to be *in Chriſt*, that is, planted into him by faith: faith doth incorporate vs into Chriſt, as the branches into the vine.

Queſt. 9. *Of S. Pauls ſalutation of certaine of his familiar acquaintance*, v. 8, 9.

8. He ſaluteth *Amplias* his beloued. 1. *Origen* obſerueth, that although the Apoſtle

giue no other commendation of this *Amplias*, yet he was worthie of ſalutation, becauſe he was beloued of Paul. 2. *Chryſoſtome* giueth two reaſons thereof: both in reſpect of S. Pauls perſon, ſo great and worthie an Apoſtle, *ſi magnum eſt à rege diligi, &c.* if it be a great thing to be beloued of a king, much more of S. Paul: as alſo becauſe they knewe that S. Paul would not haue loued him, *niſi multam virtutem poſſediſſet*, vnleſſe he had beene endued with many vertues. 3. and leaſt they might thinke that he loued him either for his riches, or for any ſuch thing, he added *in the Lord*, that is, for his faith and pietie ſake. 4. ſo three things are obſerued in the Apoſtles loue, that he was beloued, *tantum*, ſo much, *à tali*, of ſuch an one, and *taliter*, in ſuch manner, *in the Lord*.

2. *Urbanus* is in the next place ſaluted. 1. it ſeemeth by his name that he was an Italian or Romane, and moſt like to be one of their Paſtors, for S. Paul calleth him, συνεργὸν, his fellowe helper, that is, as *Origen* ſaith, *particeps Apoſtolici operis*, a partaker of the Apoſtolike worke and buſines, in ſeeking to propagate the Goſpel among the Romanes. 2. *Chryſoſtome* obſerueth, that though he call him not beloued, yet he giueth him a greater commendation, for this *præcedens complectitur*, doth comprehend the other, beeing his fellow labourer, he was likewiſe beloued.

3. *Stachis:* by the annuntiation of his name, which ſignifieth *ſpica*, an eare of corne, it ſeemeth he was a Grecian, and one of S. Pauls familiar acquaintance in time paſt: though he were not his fellowe helper, yet he was alſo beloued of the Apoſtle for his vertue: where we ſee, that the Apoſtle doth not flatter them, but giueth vnto euery one that commendation which was due.

Queſt. 10. *Of S. Pauls ſaluting of ſome, commended for their faith, though not of ſuch ſpeciall acquaintance*, v. 10. 11.

1. Salute *Apelles*. 1. *Origen* thinketh this might be Apollo mentioned Act. 18. who was inſtructed by Aquila and Priſcilla, but that is vncertaine. 2. he is called approoued in Chriſt: *Haymo* maketh mention of ſome, that ſhould take the word *probus*, or *probatus*, approoued, for a proper name, ſo alſo *Hugo:* but in the originall it is δόκιμον, approoued. 3. *Chryſoſtome* taketh this to be an abſolute commendation: for in ſo ſaying, *omnem virtutem recenſet*, he reckoneth a number of vertues: he was *probatus per tribulationes*, approued by many tentations and tribulations, *Lyran.* and beſide, *iudicio non errabat*, he erred not in iudgment, he was in all points orthodoxall. 4. and hereby the Apoſtle doth incourage him to proceede in his conſtancie, and he propoundeth alſo his example to the Romanes.

2. *Salute them of Ariſtobulus houſhold.* 1. *Lyranus* thinketh that this *Ariſtobulus* had made an houſe, *ad fideles congregandum*, to gather the faithfull together, and is principally vnderſtood in this ſalutation, *tanquam principalis in domo*, as the principall in the houſe: *Hugo* thinketh he was not then at Rome, and therefore is not ſaluted: *Gualter* coniectureth he might be dead: but it is more like he was *à fide Chriſti alienus*, a ſtranger from the faith of Chriſt, and yet no great enemie, becauſe there were ſome faithfulll in his houſe, *Pareus*, *Oſiander*. 2. and whereas theſe are not ſaluted by name, *Chryſoſtome* thinketh, *non tales fuiſſe, quales priores*, that they were not ſuch as the former: and becauſe he giueth them no ſuch commendation as the other, that they were beloued, his helpers, or approoued: *Origen* thinketh, *nihil habebant tale in meritis*, they were not of ſuch worthines as the other. 3. theſe the Apoſtle encourageth that they ſhould go on in their Chriſtian profeſſion, though they ſerued an vnbeleeuing Maſter.

3. Salute *Herodian* my kinſman. 1. *natione & religione*, both in nation and religion, *Lyran.* and it ſeemeth, that he was of neerer alliance vnto S. Paul, then by nation onely, as *Andronicus* and *Iunia*, before mentioned, v. 7. 2. *Origen* obſerueth, that whereas he gaue other titles vnto thoſe couſens, that they were his concaptiues and famous among the Apoſtles, that there was great difference in thoſe, whom S. Paul calleth his kinſman.

4. *Greet them which are of the houſe of Narciſſus.* 1. *Ambroſe* thinketh that this *Narciſſus* was a presbiter of Rome, ſo alſo *Hay.* *Lyranus* addeth, *diſcurrens per civitates*, that he went vp and downe from citie to citie to confirme the faithfull: and that he was not at this time at Rome, but imployed abroad: But if this *Narciſſus* had beene of the Church, S. Paul would not haue omitted him: for of his abſence from Rome, the Apoſtle being ſo far off, was ignorant. 2. *Beza* interpreting of the familiars or friends of Narciſſus, ſeemeth to thinke, that this Narciſſus was conuerted to the faith: otherwiſe his familiars and acquaintance were not like to be Chriſtians. 3. But I thinke rather with *Martyr*, *Caluin*, *Gualter*, *Pareus*, that

that this Narciſſus was the ſame, whom *Suetonius* reporteth to haue beene in great ſauour with *Claudius* the Emperour: he was exceeding rich, worth tenne millions, that is, an 100. hundred thouſand pounds, in ſo much, that when Cæſar complained of the ſmalnes of his treaſure, the ſaying was, that if two of his ſeruants, *Narciſſus* and *Pollas* would make him their aſſociate, he ſhould of money enough: he was a craftie and wicked fellow, and beeing mightie in the Emperours fauour, he practiſed the death of ſome of the nobilitie, as of *Appius Syllanus*, vpon ſuſpicion of treaſon: at length he had a miſerable ende, beeing murthered by the meanes of *Agrippina*, who firſt cauſed *Claudius* the Emperour to be poiſoned, while *Narciſſus* was at the bath: it ſeemeth that euen in this wicked mans houſe, there were ſome Chriſtians: and as *M. Calvin* ſaith, *domum quaſi inferis ſimilem Chriſti gratia viſitari*, that an houſe like vnto hell was viſited by the grace of Chriſt. 4. But if this were that *Narciſſus*, as *Pareus* thinketh, then was it not ſo long before S. Paul came the ſecond time to Corinth, when he ſhould write this epiſtle to the Romanes, about the 7. or 8. yeare of Nero, as he thinketh: for that *Narciſſus* was ſlaine not long after Claudius the Emperours death: and after he was taken away, it is like his houſhold was diſſolued. See before in the ende of the 5. queſt. 5. *Origen* obſerueth, that whereas it is added, *which are in the Lord, non omnes in Domino fuiſſe*, that all of *Narciſſus* familie were not in the Lord, they were not all Chriſtians. 6. *Hugo* noteth, that here the Apoſtle ſaluteth them, as they were diuided into ſundrie congregations, as our Sauiour did feede the people cauſing them to ſit downe by rankes.

Queſt. 11. *Of other ſalutations of the Apoſtle of ſome of ſpeciall note, v. 12. 13.*

1. *Tryphena* and *Tryphoſa* are firſt commended for their labour. 1. ſome thinke this labour was of three ſorts, *in exhortatione, miniſterio ſanctorum, in preſſuris*, in exhortation, miniſtring to the Saints, in afflictions for the Goſpell, *gloſſ. ordinar.* but rather the ſeruices of theſe women are to be vnderſtood, which they beſtowed in the entertainement of the Saints, ſuch as before Marie was commended for, *Pareus: P. Martyr* thinketh they might haue ſuch a miniſterie in the Church, as *Phebe* had, one of the widowes: *Gualter* taketh it for the domeſticall care in houſhold affaires, and in the education of children: but they are commended rather, for their publike and profitable ſeruice to the Church. 2. *Chryſoſtome* thinketh this ſetteth forth their commendation, becauſe they are ſaid, *non ſolum operari, ſed laborare*, not onely to worke but to labour. 3. and *Origen* addeth further, that they are ſaid to labour in the Lord: many doe labour, but not for the Lord. 4. *Chryſoſtome* noteth this, as a part of commendation, that whereas Marie is ſaid to haue laboured, they continue labouring ſtill, *in laudem cedit continenter aliquid factitare*, it is to ones praiſe, to continue in doing a thing, *Theophyl.*

2. *Perſis* is commended beyond the other. 1. becauſe he calleth her beloued, *oſtendens maiorem eſſe*, ſhewing her therein to be greater, *Chryſoſt.* 2. and *de multo labore teſtimonium fert*, he giueth teſtimonie of her much labour, *Chryſoſt. Origen.* 3. and ſomewhat there is in it, that of the other he ſaith, *they labour*, of this, ſhe hath laboured, noting ſome ſpeciall labour and trouble, which ſhe had ſuſtained for the Goſpel.

3. *Rufus elected in the Lord.* 1. *Origen* thinketh he is called ἐκλεκτὸν, elected, in reſpect of his election, he knewe him to be of the number of the elect: but there were other beſide here named, which belonged to Gods election. 2. *Haymo* and *Lyranus*, becauſe he was *promotus ad ſacerdotium*, promoted to the miniſterie or Prieſthood. 3. But he is rather ſo called becauſe he was an excellent and chiefe man in pietie, as *Beza* calleth him ſelected: ſo alſo *Tolet*: and *Theophilact* hath no other meaning, here is a *double* good, *filius & mater reprehenſibilis*, the ſonne and mother are reprehenſible: an elect and choiſe mother, had an elect and choice ſonne. 4. Paul calleth this matrone his mother, and of Rufus, his in affection, the others in nature: as he willeth that the elder women ſhould be reuerenced as mothers, 1. Tim. 5. 2. as he called Phebe his ſiſter, v. 1. 5. *Origen* obſerueth, that Paul and Rufus had one mother in affection, as Ieſus and Iohn had, to whom our Bleſſed Sauiour commended his mother.

Queſt. 12. *Of S. Pauls generall ſalutations, without any ſpeciall note of commendation, v. 14. 15.*

1. *Lyranus* this diſtinguiſheth the perſons here ſaluted by S. Paul, that as v. 10. 11. he commended ſome for their faith in Chriſt, as Apelles with others, and v. 12. 13. others for their

their labour and ministerie in the Church, as *Thryphena*, and *Tryphosa*, so now he propoundeth, *exempla concordiæ*, certaine examples of concord, ioyning many together of one societie and companie.

2. *Tolet* obserueth well, that these two companies, the one named, v. 14. the other, v. 15. might belong vnto two families, and so *Origen* thinketh they dwelled together: *Philologus* and *Iulia* are thought to be the husband and wife.

3. Touching some particulars. 1. *Origen* thinketh that *Hermas* was the author of the booke called *pastor*, which Scripture or writing, he holdeth to haue beene *diuinitus inspirata*, written by inspiration: But it was held of others to be an Apochryphal booke: See *Euseb. l. 3. c. 2. 5.* 2. there is one *Hermas*, and an other called *Hermes*, whom *Beza* translateth *Mercurius*, but the same name would haue beene retained in the Greeke, as *Vrbanus* and *Rufus*, which are Latine names. 3. *Philologus* is thought by S. Andrew to haue been made the first Bishop of *Synope*. 4. *Olympas*, not *Olympius*, as the vulgar Latine readeth, is the name here of a man, not of a woman, as *Erasmus* and *Beza* obserue.

4. *Origen* thinketh this was the reason, why Saint Paul giueth no speciall commendation to these, and namely none to *Hermas*, *quia post multa peccata ad pœnitentiam conversus, &c.* because he was converted vnto repentance, after many sinnes: But I rather allowe here of *Chrysostomes* iudgement, that although they are not set forth by their seuerall commendations, as the rest, yet this is to be considered, that these beeing inferiour to the rest, the Apostle *salutatione sua non dedignatur*, doth vouchsafe to salute them, and he also calleth them brethren and Saints.

5. And least any might haue been grieued, that they were not by name saluted, *illos commiscet, &c.* he mingleth them together, *salute one another, &c. Chrysostome:* so the *Greeke scholiast*, *omnes promiscue ponit*, he putteth all together, least any should haue beene offended, *cuius nomen expressum non fuerit*, whose name was not expressed.

Quest. 13. *Of the custome then vsed to kisse one an other, v. 16.*

1. *Chrysostome* and *Theophylact* here obserue, because the Apostle had giuen diuerse commendations vnto them, to whom he sendeth greeting, that the lesse commended should not envie the greater, nor the greater dispise and contemne the lesse, *osculo sancto permiscet, & pares facit*, he putteth them together, with an holy kisse, and so maketh them all alike.

2. This vse was then taken vp in the Church, for one to kisse an other in their holy meetings and assemblies, in token of mutuall loue and goodwill, as is euident, both in this place, and 1. Cor 16. 20. 2. Cor. 13. 12. 1. Thess. 5. 26. in all these places it is called an holy kisse, and 1. Pet. 5. 14. the kisse of loue: this vse was frequented in their assemblies, as in their generall prayers, as *Tertullian* testifieth, *lib. de orat.* and specially in receiuing of the Sacrament: as *Chrysost. hom. 77. in Ioan. 16. bene in mysterijs osculamur, vt vnum efficiamur*, we doe well to kisse in the mysteries, that we may become one: for as *Gellius* noteth out of *Plato*, *lib. 19. c. 11. anima animæ coniungitur vsq; ad labia progressa per osculum*, one soule is ioyned to an other, by a kisse meeting as it were at the lippes: And not onely then, but vpon other occasions, as when they receiued any epistle from the Apostle, they vsed to salute one an other with a kisse, *Hugo:* whereof *Haymo* giueth this reason, because I am not present to kisse you all, salute ye one an other with a kisse, *mei amoris causa*, for my loue sake.

3. Concerning the originall of this custome. 1. Neither did it take beginning from this and the like places of the Apostle, as *Haymo* saith, *ex hoc loco aliijq; similibus mos traditus est ecclesiæ*, out of this place and the like was deliuered this custome to the Church: for the Apostle did not first bring in this custome, it was in vse before. 2. neither yet was it *mos Romanæ gentis*, the fashion of the Romanes so to doe, *Osiander:* but as *Calvin* saith, it seemeth among them to haue beene *minus vsitatum*, lesse in vse, for it was not lawfull for women to kisse any but of their owne kinred: and *Tiberius* made a lawe against it, *Sueton. in Tiber. c. 39.* 3. It was then an olde custome among the Hebrewes, taken from the Patriarkes, and other holy men and women, which vsed one to salute an other with a kisse, as we reade, Gen. 27. 26. Gen. 29. 12. and in other places: from them then was this custome descended: And among them it was not onely *amoris & benevolentiæ, sed honoris & reverentiæ signum*, not onely a signe of loue and goodwill, but of honour and reuerence: as it is said, Psal. 2.

Kisse

Kiſſe the ſonne leaſt he be angrie: as where the kiſſing of the Princes hand is vſed, as a ſigne of loyaltie and ſubiection, *Gualter.*

4. It is called an holy kiſſe: to ſhewe, both *vt caſta ſint oſcula, deinde non ſimulata*, that kiſſes giuen in the Church ſhould be chaſt, and then without diſſimulation, not as Iudas kiſſe was, *Origen:* but *Lyranus* more diſtinctly maketh theſe fiue kind of kiſſes: *adulatorium*, a flattering kiſſe, as was Abſaloms, who would take the people to him, and kiſſe them: *ſimulatorium*, a diſſembling kiſſe, as was Ioabs, when he kiſſed and embraced Abner and killed him: *proditorium*, a treacherous and betraying kiſſe, as was that of Iudas giuen to Chriſt: *impudicum*, an vnchaſt kiſſe, ſuch as the harlot giueth to the young man, Prou. 7. then there is, *oſculum fidile & ſanctum*, a faithfull and holy kiſſe, whereof the Apoſtle ſpeaketh here.

5. From this cuſtome of kiſſing came that fooliſh and ſuperſtitious ceremonie of kiſſing the *Pax* in the Popiſh Maſſe: whereof *Hugo* taketh vpon him to giue this reaſon: the Prieſt firſt kiſſeth the *Pax* himſelfe, and then giueth it vnto all the people; to ſignifie, that he is *in loco Dei à quo omnis pax*, in the place of God from whom commeth all peace, & that all are reconciled by Chriſt, who then is in the altar: wherein they ſhew great preſumption in the one, for a mortall man to take vpon him to be in Gods place, and great falſhoode in the other, to make the people beleeue, that Chriſts verie bodie is in the altar, which the heauens ſhall containe vntill his comming, Act. 3. 21.

6. Wherefore concerning this vſe, it was onely of thoſe times, *referendum eſt ad illius temporis morem*, it muſt be referred to the manner of thoſe times, *Beza:* it is not neceſſarie either to retaine it or any other outward ceremonie or vſage in ſtead of it: S. Paul exacteth not the outward geſture, but the inward affection, and ſo as *Clemens Alexand.* ſaith well, *dilectio non ſenſetur in oſculo, ſed in benevolentia*, loue is not meaſured by the kiſſe, but by the goodwill.

Queſt. 14. How the Apoſtle ſaith, *The Churches ſalute you, &c.* v. 16.

1. *Origen* here mooueth this doubt, reading *all the Churches*, how all of them could ſend ſalutation vnto the Romanes: and he anſweareth, becauſe there was *vnus ſpiritus Paulo & omnibus Eccleſijs*, there was one and the ſame ſpirit in Paul and all the Churches; or by *ſaluting* he vnderſtandeth, *per vnum ſpiritum iungi*, to be ioyned together by one ſpirit: *Hugo* anſweareth, that whereas v. 4. *all the Churches*, muſt be taken *vniuerſaliter*, generally, here it muſt be vnderſtood only *diſtributiue*, by way of diſtribution, for thoſe churches where he then was: ſo alſo *Gorrhan:* But this doubt is eaſily remooued, becauſe that vniuerſall particle *all*, is not in the originall, it is inſerted by the Latine interpreter: by Churches then, the Apoſtle vnderſtandeth the Churches of Achaia and Macedonia, where he then was, of whoſe affection toward the Romanes he was aſſured.

2. And he nameth Churches in the plurall number, meaning the particular Churches which had their denomination from their ſpeciall places, as the Church of Antioch, Hieruſalem, the Romane Church, which all made but one vniuerſall Church, and generall bodie, whereof Chriſt was the head, *Bucer.*

3. *Chryſoſtome* mooueth an other doubt, why the Apoſtle ſaluteth ſo many in this his epiſtle to the Romans, which he doth in no other epiſtle, and hereof he giueth theſe reaſons. 1. not onely for that he had not yet ſeene them, for ſo neither had he ſeene the Coloſſians, c. 2. 1. 2. but *Romani erant celebriores alijs*, the Romanes were more famous then others. 3. and beſide many of theſe were knowne vnto S. Paul, and were fledde to Rome, as vnto a more ſafe place, and therefore he ſaluteth them by name. 4. but the greateſt reaſon is, *inter aduenas dogebant*, many which were fledde thither liued among ſtrangers, and therefore had neede of the greater commendation, and ſuch was the glorie of Paul, that *per ſolas literas multum haberent prærogatiue*, they had a great prerogatiue that could get to be cõmended onely by his letters. 5. But *Tolets* reaſon is farre fetcht, that S. Paul ſaluteth that citie in the name of the Churches, *quæ omnibus Chriſtianis præſidet*, which is ſet ouer all Churches, for the Romane Church is the head of all Churches, where the vicar of Chriſt the vniuerſall Biſhop ſitteth, &c. for if this were the cauſe, how commeth it to paſſe, that Saint Paul leaueth S. Peter vnſaluted, whom the Romaniſts affirme to haue beene at this time Biſhop of Rome, would he write to the chiefe Church, and not ſalute the chiefe Paſtor thereof: But hereupon it is ſtrongly concluded and inferred, that Peter was not Biſhop of Rome, nor at this time there, and whether at all or not is vncertaine: which point ſhall be further handled

handled among the controuersies: But I insist vpon *Chrysostomes* reasons, why S. Paul sendeth such ample salutations to the Romaness, more then to other.

Quest. 15. *Generall obseruations concerning the greeting and salutation sent here by the Apostle.*

1. *Origen* noteth the singular wisedome and discretion of the Apostle, that giueth vnto euerie one a seuerall commendation, *pro merito alius probus, alius charissimus, &c.* one is according to his worthines called *approoued*, an other *welbeloued*, an other *elect*, an other, *labouring* in the Lord.

2. *Chrysostome* sheweth two ends why the Apostle doth thus. 1. *ne invidiam pararet*, least if he should praise some, and not others, it might procure envie. 2. *ne socordiam & confusionem generaret*, least it might engender slouth and confusion, if one should not be commended before an other: so he both maketh them *alacriores*, more chearefull and willing to goe forward, omitting nothing worthie of commendation in them, and others *diligentiores*, more diligent in stirring them vp to followe their example.

3. *Calvin* obserueth, that none of any great place among the Romanes are here saluted, *nullum ex splendidis illis nominibus audivi*, we heare none of the famous and illustrous names among the Romanes here reheatsed: but they are all obscure men: which sheweth what the state of the Church was in those dayes, that not many noble or great men were called, as the Apostle sheweth, 1. Cor. 11. and the Apostle hereby is freed from all suspition of flatterie that he doth not *venari amicitias potentium*, hunt for the friendship of great men.

4. *Gryneus* addeth, that these salutations, are *species invocationis*, kinds of prayer, shewing, that one ought to pray for an other.

5. And they are *communionis sanctorum religiosa documenta*, religious documents of the communion of Saints, *Gryn.* that their ought to be *amicitiæ commercia*, entercourse of friendship betweene the Churches of Christ, *Gualter.*

Quest. 16. *Of the shunning and avoiding of the authors of dissention.*

1. As hitherto S. Paul had propounded examples to be imitated and followed, so nowe he sheweth, whom they ought to decline and take heede of, *Lyran.* and this admonition he referueth to the last, that it might better be remembred.

2. He prayeth them *to marke diligently, &c.* 1. This charge of the Apostle belongeth vnto the gouernours of the Church, *& ad omnes credentes*, and to all other beleeuers, *Origen:* though specially it concerne the Pastors. 2. and he vseth the word σκοπεῖν, *to marke or obserue*, becausse it falleth out oftentimes, *socordia & incuria*, by the slouth and careleines of Pastors, that such false intruders doe enter, *Melancth.* 3. and in that he would haue them narrowly obserued, he sheweth their craft and subtiltie, *non enim palam conspiciendos se præbent*, they doe not shewe themselues openly, *Oecum.*

3. *Which cause division and offences.* 1. *Origen* vnderstandeth these to be all one, and interpreteth them to be dissentions contrarie to peace. 2. *Lyranus* thinketh that the *diuisions* are *declinationes à fide*, declinings from the faith: and scandals, which are occasion of ruine vnto others. 3. some referre diuisions to faith, and offences to manners. 4. But the first are vnderstood to be they which doe corrupt the doctrine of the Church, such are heretikes, the other they which violate the discipline of the Church, and giue euill example, as schismatikes, *Pareus.* 5. *Chrysostome* thinketh that the Apostle especially meaneth the Iewes, which together with the Christan faith vrged the ceremonies of the lawe, of whom as enemies to the Gospel, the Apostle often complaineth: but all other beside are noted, which were bringers in of corrupt doctrine.

4. *Beside the doctrine.* 1. *Gualter* obserueth well, that the Apostle forbiddeth not all dissentions, but such as are caused by innovation of doctrine: for there are some profitable diuisions, *quibus consensus in superstitione turbatur*, whereby consent in superstition is hindered. 2. and *Faius* noteth well, that παρὰ, here signifieth not onely contrarie, but beside: for that onely is not forbidden which is directly contrarie vnto the doctrine receiued, *sed si quid aliud, vel aliter introducitur*, but if any other thing, or in other manner be brought in, which belongeth to doctrine: which S. Paul calleth, ἑτεροδιδασκαλεῖν, to teach an other doctrine, 1. Timoth. 1. 3. which is not onely when false doctrine apparantly contrarie to the truth is brought in, but when the pure doctrine is by humane inventions adulterated, *Beza annot. 1. Tim. 1. 3.*

5. *The*

5. *The doctrine which ye haue learned.* 1. *Chryſoſtome* noteth, that he ſaith not, which I haue taught, but which ye haue learned, arguing hereby, *permuniendum eſſe in iis, quæ acceperint*, that they ſhould continue in thoſe things, which they had receiued. 2. But *Tolets* note is wide, he would haue them conſtant, *in doctrina fidei à principe Apoſtolorum Petro accepta*, in the doctrine of faith receiued from Peter the Prince of the Apoſtles: both which aſſertions are vntrue: for neither was Peter the Prince of the Apoſtles: he acknowledged Paul to be his equall, when he gaue him δεξίας κοινωνίας, the right hands of fellowſhip: Gal. 2. and in the ſame chapter it is ſhewed, that Paul rebuked Peter to the face, wherein he declared himſelfe no whit inferiour to Peter: And ſeeing Peter was the Apoſtle of the circumciſion it is not like, that he ſhould be the firſt Preacher to the Gentiles at Rome: *Gorrhan* is yet more equall, who doth not refraine this to the doctrine deliuered by Saint Peter at Rome, but that which they had learned *à veris Apoſtolis*, from the true Apoſtles: ſee more of this qu. 19. vpon the 1. chapter. 3. here the wiſdome alſo of the Apoſtles appeareth, which ſpeaking of the authors of thoſe factions, yet concealeth their names.

6. *Decline or auoid them.* 1. that is ſuch, *qui ſcientes in id facinus prolabuntur*, which wilfully fall into this miſchiefe: they which are ſeduced thorough ignorance, *reduci in viam poſſunt*, may be reduced into the way, and amended, *Theophyl.* 2. *Chryſoſtome* noteth further, he ſaid not, *aggredimini & manus conſerite*, aſſault him, and trie it by hand ſtrokes, but onely ſhunne him and decline him: for as *Peter Martyr* here inferteth, the *Church hath no other ſword beſide excommunication:* their crueltie and tyrannie then is taxed, that will by force, ſword, and fire, ſuppreſſe thoſe which they call hereſies, not firſt diſcouering them by the word of God. 3. By *declining* here, 1. is not meant, that no diſputation ſhould be had with ſuch, as *Tolet:* the Apoſtle ſheweth the contrarie by his example, who diſputed at Epheſus with the gainſayers, daylie in the ſchoole of *Tyrannus*, Act. 19. 9. 2. but we muſt decline thence *eorum ſocietatem vitando*, both priuately in auoiding their companie: as Ioh. 2. 10. *If any come, and bring not this doctrine, receiue him not to houſe: Gorrhan:* 3. and publikely he muſt be excommunicate. Tit. 3. 10. *Him that is an heretike reiect after once or twice admonition:* 4. and it is the Magiſtrates part alſo not to ſuffer ſuch within his iuriſdiction, but to caſt them out: *Oſiander.*

Queſt. 17. *How theſe falſe teachers and ſeducers are to be diſcerned, v.* 18.

The Apoſtle ſheweth how ſuch muſt be knowne: 1. by their hypocriſie, which is ſeene by the euent, *they ſerue not the Lord Ieſus.* 2. by the end which they propound, namely to ſerue their bellie. 3. by the manner of their deceiuing, they vſe deceitfull and flattering ſpeach. 4. by the obiect, whereupon they worke, they ſeduce thoſe which are ſimple.

1. *They ſerue not the Lord Ieſus:* 1. whom they ought to ſerue, *ratione poteſtatis* becauſe of his power, he is the Lord, *ratione bonitatis*, becauſe of his goodneſſe he is *Ieſus* our Sauiour: *Gorrhan:* 2. theſe are they which pretend to be the ſeruants of Ieſus, and make as though nothing were more pleaſing vnto them, then the name of Ieſus, which they take vp often in their mouthes, and yet they are enemies vnto Ieſus.

2. *By their owne bellies:* 1. that is, as *Origen*, they teach, *queſtus & cupiditatis cauſa*, for the deſire of gaine: as the Apoſtle ſaith: Tit. 1. 11. *They teach things which they ought not for filthie lucres ſake:* and ſuch make their bellie their god, Philip. 3. 18. 2. who then will not be aſhamed, *ſervos ventris pro doctoribus habere*, to haue them for their teachers, which are ſeruants of their bellie? *Chryſoſt.*

3. *By faire ſpeech and flattering.* 1. The words are χρηςολογία, εὐλογία, which are thus diſtinguiſhed: the firſt ſignifieth a faire ſpeech, which intendeth an others profit, and meaneth nothing leſſe, as Satan inſinuated himſelfe vnto Eve, vnder a pretenſe of wiſhing her good: and in ſuch ſpeach, much is promiſed, and little performed: this is *de rebus*, concerning the things, which they perſwade; the other is *de perſonis*, touching their perſons, whom they flatter, they deceiue by the one, and flatter by the other. 2. by *bleſſing* or *benediction*, 1. *Origen* vnderſtandeth, their flattering of men in their ſinnes, *vel permanere, vel proficere &c.* they exhort them either to continue or goe on in their ſinnes: *Eraſmus* thinketh it is put *pro laudatione*, for flattering praiſe & commendation. 2. they ſpeake things pleaſing vnto men, and apply themſelues to their humors, as Phyſitians, that miniſter things delectable,

but not medecinable to their patientes. 3. and we may vnderſtand alſo, *orationes, quas faciebant, &c.* the prayers which they made and bleſſings ouer them, of whom they receiued any thing: as Baals prophets wiſhed proſperous ſucceſſe to Ahab, and the Phariſies vnder colour of long prayer deuoured widowes houſes, Matth. 23. *Hugo.* 4. *Haymo* addeth further, that as they flatter ſome, *ſic detrahunt alijs*, ſo they detract from others, that they may the better inſinuate themſelues. 5. But yet this forbiddeth not the Miniſters of the Goſpel, to vſe humanitie in their ſpeach, curioſitie and bitterneſſe of words muſt be auoided, as much as flatterie: *habeant comitatem, ſed cum libertate coniunctam:* they muſt ſhew gentlenes in ſpeach, but ioyned with libertie, *Calvin.*

4. *The heartes of the ſimple.* 1. Not the innocent, as the vulgar latine readeth, and *Haymo* interpreteth, that they goe about to ſeduce them, *vt eorum innocentiam auferant*, to take away their innocencie: for they cannot be innocent, that are ſo eaſily ſeduced. 2. neither doth it ſignifie ſuch as are without fraud, *ſine dolo*, and malice, *Tolet:* for one may be without fraud, and yet not ſimple. 3. *Melanthon* vnderſtandeth thoſe, *qui affectibus infatuantur*, which are weake in their affections, and are as infatuate, that may eaſily be drawen vnto hope, or feare, and ſuch like. 4. but it ſignifieth thoſe which are weake rather in iudgement, then affection, *qui minus circumſpecti ſunt ad cauendas fraudes*, which are not circumſpect to take heed of fraud and deceit, *Calvin:* and ſo they are called ἄκακοι, not euill, that is not ſuſpicious, cautelous, but ſimple: they are ſo ſaid, *not euill*, or innocent, harmeleſſe, *non à puritate conſcientiæ, ſed defectu induſtriæ*, not in the puritie of their conſcience, but in their want of induſtrie and circumſpection: *Lyran.* as the Apoſtle deſcribeth them, 2. Tim. 3. 6. *They lead captiue women laden with ſinnes, &c. which are euer learning, and neuer come vnto knowledge:* They are ſimple then, not as innocent, for they are laden with ſinnes, but as ignorant, and continually learning: ſuch the wiſe man ſpeaketh of, Prov. 17. 15. *The ſimple beleeueth euery word.*

5. Let now any indifferent man iudge, if all theſe notes and markes of falſe teachers and ſeducers doe not adhere and cleaue as faſt as pitch vnto the ſeducing Popiſh Ieſuites, or Iudaſites rather. 1. They pretend the name of Ieſus, and call themſelues by his name, yet their doctrine and practiſe ſheweth, that they are not the ſeruants of Ieſus. 2. They grow rich, and turne all to their owne commoditie: in Fraunce, they could in few yeres beſtow an 100. thouſand crownes in the building of the Ieſuites Colledge at La-fleſh, and an 100. thouſand crownes more in reuenew: witneſſe *Anti Cotton.* 3. through their inſinuating ſpeaches, promiſing heauen for workes worthie of hell, and with praiſing, yea adoring their miniſters and inſtruments of miſcheefe, they deceiue and ſeduce many. 4. and eſpecially they worke vpon carnall and ignorant perſons, that haue no knowledge in themſelues, but altogether depend vpon them for their inſtruction and direction in faith.

Queſt. 18. *Why the Apoſtle maketh here mention of the obedience of the Romans, v. 19.*

1. He doth ſpeake of their obedience, ſome thinke to that end, *vt bono exemplo eſſent alijs*, that they ſhould giue a good example vnto others, to decline falſe teachers, becauſe they were in the eie of the world: *Lyran.* 2. ſome will haue it vſed as a reaſon, why they ſhould take heed of falſe teachers, becauſe they had profeſſed their obedience and ſubiection to the faith: and therefore beeing *ſubditi veræ fidei & veris Apoſtolis*, ſubiect to the true faith, and true Apoſtles, they ſhould not receiue falſe doctrine, *Gorrhan.* 3. *Origen* thinketh that the Apoſtle *ſubtiliter facilem & indiſcretam Romanorum, obedientiam notat*, doth cunningly note their facile and vndiſcreete obedience, how readie they were to be ſwaied, and therefore they had need to be admoniſhed: ſo alſo *Martyr* and *Pareus:* but ſuch facilitie in liſtening vnto any teacher, had not beene worthie the name of obedience. 4. *Chryſoſtome* thinketh, it is a *preoccupation* to preuent their ſuſpition, leaſt they ſhould haue ſuch an opinion of the Apoſtle as though he held them wauering, and vnconſtant, and eaſie to be carried away: and therefore he ſhould ſay in effect, *incautos alios alliciunt*, they doe intiſe others, that are not cautelous, but not you, *Theophylact:* your obedience is knowne well enough, but yet you had neede to be admoniſhed, *Calvin:* but this is not ſo fit, becauſe the Apoſtle rather rendreth a reaſon of his former exhortation, as the words ſhew, *for your obedience, &c.* then vſeth any *preoccupation.* 5. wherefore this ſenſe is more agreeable; that although the Apoſtle had good experience alreadie of their obedience, yet he would haue them be conſtant, *nolit eos gradu ſuo excidere*, he would not

not haue them fall from that degree of perfection, which they had alreadie attained vnto, but continue conſtant ſtill in reſiſting of contrarie doctrines: for the Apoſtle did foreſee, that the Romane Church beeing once infected with error, would be daungerous to other Churches: *Gualter.* as it is not ſufficient for a matrone to haue beene once chaſt, vnleſſe ſhe ſtill continue: *Oſiander.*

Queſt. 19. *What it is to be wiſe concerning that which is good, and ſimple in euill.*

1. *Origen* thus vnderſtandeth it, *to be wiſe vnto good*, is *ſemper aliquid boni invenire*, to find out alwaies ſome good thing, as if we be hindered, that we cannot bring forth a good worke, then to find out ſome good ſaying, if not that, then *votum bonum*, to make ſome good vow, or wiſh: to be ſimple in euill, that we be not craftie *malum pro malo reddere*, to render euill for euill: to the ſame purpoſe *Severianus* in *Oecumenius*: to be wiſe to doe good, is to prouide, *ne nobis noceatur*, that we be not hurt, *to be ſimple in euill*, that we offer no hurt to others.

2. *Lyranus* thus, we muſt be wiſe, *in bono cognoſcendo & operando*, in knowing and working of that which is good, and ſimple, not in knowing, but in working of euill: ſo *Haymo, bonum ſapite faciendo, malum ignorate vitando*, be wiſe vnto good in doing it, and ſimple or ignorant in ſhunning of euill.

3. But this ſentence rather is to be vnderſtood, according to the preſent argument: that the Apoſtle would haue them wiſe, in diſcerning of true doctrine from falſe, but ſimple in deuiſing of euill: which is agreeable to that ſaying of our Bleſſed Sauiour, *they ſhould be wiſe as ſerpents, innocent as doues*, and of S. Paul, 1. Cor. 13. that they ſhould be children in maliciouſneſſe, but not in knowledge: this ſenſe the words themſelues fauour: the ſimple are called ἀκέραιοι, that is without any *mixture* of euill, of the word κεράω, to *mingle*, and the priuatiue α, though ſome will haue it deriued of κέρας, an horne, ſuch an one, as is without hornes, that is, hath no power to doe hurt; ſo then he is ſimple and ſincere to euill, that neither hath cunning to ſophiſticate the truth, and to bolſter out falſe doctrine, neither to worke miſcheefe.

4. But yet this place maketh nothing at all for ignorant ſimplicitie, for it muſt be ioyned with wiſdome, and there is no wiſedome without knowledge: the Popiſh ſimplicitie then ioyned with groſſe ignorance, which the Ieſuites require in their diſciples, is not the ſimplicitie, which S. Paul ſpeaketh of: *Martyr.*

5. *Origen* here mooueth a queſtion, how one and the ſame man, may be ſaid both to be wiſe, and yet ſimple: and he anſweareth, that this may well be in diuerſe reſpects: as one may be wiſe toward God, and yet a foole to the world: as here in the world, he that is skilful in one art, may be yet ſimple in another: as *ſapientiſſimus Grammaticus, &c.* a wiſe Grammarian, may be ſimple in the carpenters trade, and a good Pilote of a ſhippe may be ignorant in Phyſicke.

Queſt. 20. *How the God of peace ſhall tread downe Sathan.*

1. *The God of peace.* 1. This is a good reaſon, to ſtirre them vp to vigilancie againſt falſe teachers, from the hope of victorie. 2. he calleth him the Lord of peace, to ſhew, that *qui pacem amat*, he that loueth peace, will diſſolue whatſoeuer deſtroieth it: *Chryſoſtome.* 3. and God ſhall doe it, they muſt not be confident vpon their owne ſtrength: neither yet muſt they be ſlouhtfull, they muſt vſe vigilancie.

2. *Shall tread.* 1. The vulgar Latine readeth in the imperatiue, *tread*, and ſo *Chryſoſt.* ſaith it is both *prophetia & precatio*, a prophecie, and a praier, but in the originall it is put in the future tence. 2. he ſaith not, ſhall ſubdue, but ſhall tread downe or cruſh: *Chryſoſt.* that is, ſhall ſo keepe him vnder, as then he ſhall not preuaile againſt the members of Chriſt. 3. and here there is an alluſion to the firſt promiſe made to Eue, *that the ſeede of the woman, ſhould breake the ſerpents head.* 4. this victorie is not perfect here, but the perfect conqueſt ſhall be in the next world, *Martyr.* 5. *Origen* noteth well, that God is ſaid *ſuſcitare Sathanam negligentibus, conterere ſtudioſis*, to raiſe vp Sathan or an aduerſarie to thoſe which are negligent, as he is ſaid to haue ſtirred vp Sathan an adverſarie to Salomon, 1. King. 11. 14. and to cruſh Sathan vnto the diligent.

3. *Sathan.* 1. *Chryſoſtome* vnderſtandeth the deceiuers, which are aduerſaries (for ſo the word *Sathan* ſignifieth an *adverſarie*) but chiefely, the deuill, *qui ad iſta ducem agit*, who is their ringleader. 2. & *Origen* doth draw it to particulars, as *ſi quis agonē ſuſceperit caſtitatis,*

if any striue for chastitie, if he continue, God shall vanquish vnder him the spirit contrarie to chastitie, and so likewise in the fight of faith, of patience, and such like.

4. *Shortly.* 1. Some referre it to the day of iudgement. 2. *Ambrose* to Pauls comming to Rome. 3. *Tolet* thinketh this was fulfilled in *Constantine*, who ouerthrew idolatrie. 4. but euen then presently this was in part fulfilled: God gaue the Romans constancie both against the Romane persecutors, and spirituall wisdome against false teachers.

Quest. 21. *What Saint Paul meaneth by the grace of our Lord Iesus, which he wisheth vnto them. v.* 20.

1. As the Apostle beganne his Epistle with *grace and peace*, so he endeth it, as c. 15.33. he saith, *the God of peace be with you*: and here he saith, *the grace of our Lord Iesus*: which words he repeateth againe v. 24. (though *Origen* and *Ambrose* haue them but once) which is not a vaine repetition, but thereby the Apostle sheweth the necessitie of the grace of Christ, which he so often prayeth for: and further he sheweth herein a fatherly affection, as the manner of a louing father is, to bid his children farewell againe and againe, and beeing both to take his leaue, *sæpe ad colloquium convertitur*, doth returne often to his colloquie with them: and this benediction is there repeated because of the salutations of the brethren, which he sendeth, ending in the same forme, as the Apostles doth, *Gorrhan.*

2. Whereas S. Paul 1. c. 7. doth ascribe this grace to God the father, and to Iesus Christ, but here he maketh mention onely of Iesus, *Origen* obserueth well, that it is *vna atque eadem gratia*, one and the same grace: for as the father hath life in himselfe, and hath giuen vnto the Sonne to haue life in himselfe, so, *gratiam quam dat pater, dat & filius*, the grace which the father giueth, the Sonne giueth also. This then is an euident argument, of an equalitie of power and goodnes, in the father and the Sonne.

3. *Chrysostome* doth here enforce an argument from the greater to the lesse; that if when they were enemies, they were freed by grace, and redeemed from Satan, much more, *amici facti*, beeing made friends, shall they haue grace to be deliuered from lesse daungers: thus farre *Chrysostome* well: but his other note here is dangerous, that whereas before he spake of their obedience, and now turneth vnto God by praier, shewing that we had neede of both, *& quæ diuinitus dantur, & quæ à nobis sunt*, as well those things, which are giuen of God, as which are of our selues: for we haue nothing of our selues, all is of God. Therefore *Origens* note is here to be preferred, *sciendum, quod omne, quod homines habent à Deo gratia est*, we must know, that all which a man hath, is of God and grace, *nihil habet ex debito*, he hath nothing of debt, for who hath giuen vnto him first, &c.

4. By *grace* here, 1. neither is vnderstood that grace, which the Apostle should bring vnto them at his comming, which he wisheth vnto them now: for he speaketh of immediate grace from Christ. 2. nor yet onely the grace, whereby we were first reconciled vnto God, that they might continue therein, as *Osiand.* 3. but thereby is signified, both the fauour of God, and the effects thereof, the graces and gifts of the spirit, *Martyr*: and whatsoeuer the elect haue by grace from God, as faith, hope, remission of sinnes, *Haymo.*

5. This salutation, *the grace of God, &c.* S. Paul was wont with his owne hand to write in the ende of euery Epistle, whereby it was discerned, whether it were his epistle or an others: as he himselfe saith, 2. Thess. 4. 17. *The salutation of me Paul with mine owne hand, which is the token in euery Epistle, so I write*: hereby then this epistle to the Romanes, is discerned to haue beene written by S. Paul; that whereas the rest of it was set downe from S. Pauls mouth by his Scribe, this salutation was extant vnder his owne hand.

22. Quest. *Of the salutations of others, which Saint Paul sendeth to the Romanes,* v. 21. *to* 23.

1. As before the Apostle named diuers persons, to whome he sendeth greeting to v. 16. so now he sendeth the salutations of others vnto them: and these are of two sorts, either such as were strangers in Corinth, or such as were citizens and inhabitants there, as *Gaius, Erastus*, v. 23.

2. The Apostle sendeth greeting from others, not that he needed in himselfe their testimonie, but he doth it partly to continue amitie and loue betweene the brethren, that they might be ioyned in good will, though they were diuided in place: as also in respect of the Romanes, that his Epistle hauing the consent of the whole Church, might be of the more waight, not in it selfe, but in regard of their weaknes.

3. The

3. The firſt is *Timothie*. 1. of whome we read, *Act.16.* how he was circumciſed by S. Paul: *Origen* thinketh he was of *Derbe*, and ſo *Haymo:* but it ſeemeth rather that he was of *Lyſtra*, becauſe he was commended by the brethren at *Lyſtra*, *Act.16.3. Gualter:* 2. Saint Paul calleth him his fellow helper, becauſe he laboured with S. Paul in preaching the Goſpel: where we ſee the great humilitie of S.Paul, that diſdaineth not ſo to call a young man, newly conuerted to the faith of Chriſt: vnto this Timothie, whome S. Paul left at Epheſus, did he write the two epiſtles to Timothie. 3. *Lyranus* ſaith, he was Biſhop of *Epheſus*, but howſoeuer afterwards he were, he was not at this time, for then S. Paul would not haue called him from his charge.

4. Then follow the other. 1. *Lucius*, whom *Origen* and *Haymo* thinke to haue beene S. Luke, the inſeperable companion of Saint Paul: of whom he maketh mention in 3. places: Col. 4. 14. 2. Tim. 4. 11. Phil. 2. 4. and here he is called *Lucius* after the Romane inflexion: but it is more like to be *Lucius* of Cyrene mentioned Act. 13. 1. who is their numbred among the Prophets at Antioch. 2. *Ioſan* was S. Pauls hoſt at Theſſalonica, that endured ſo much for him, Act. 17. 5. 3. and *Soſipater*, as *Origen* thinketh is that *Sopater* of *Berea*, which accompanied S.Paul ſayling into Syria, Act. 20. 4. 4. theſe three are called Saint Pauls kinſmen, not onely becauſe they were *natione Iudæi*, Iewes by nation, for ſo as *Origen* ſaith, all the beleeuing Iewes were his kinſmen, to whom he notwithſtanding giueth not this title: neither yet becauſe they were of the ſame faith, *Gorrhan*, and as *Origen* thinketh, this conſanguinitie, *ex baptiſmo intrabat*, came in by baptiſme: but it ſeemeth they were *ſanguine iuncti*, neere in conſanguinitie vnto Paul, yet ſo, as that they were ioyned in religion: for otherwiſe Saint Paul would not haue made mention of them: *Theophyl.* whereby it is euident that Saint Paul had *illuſtrem familiam*, a famous ſtocke, that findeth of his kindred in diuerſe places.

5. *I Tertius, &c.* 1. this *Tertius* was Saint Pauls ſcribe, who did write it from S. Pauls mouth as he endited it: he is *Tertius*, which ſignifieth, the third, *non numero, ſed nomine*, not in number, but in name, *Ambroſ.* 2. he put in his name by Saint Pauls licence: *Lyran.* whereby we ſee, that the labours and miniſtrie of the faithfull are not forgotten with God: as here the name of this *Tertius* is eternized to poſteritie for his faithfull miniſterie and ſeruice to Saint Paul, and to the whole Church, in writing his Epiſtles. 3. neither as *Chryſoſt.* obſerueth, did he make mention of himſelfe, to get praiſe, but rather by this his ſeruice to inſinuate himſelfe into the loue of the Romans. 4. theſe words *in the Lord*, may haue a treble ſenſe, either to ioyne them with his name, *I Tertius in the Lord*, that is, of the faith of Chriſt, *Gorrhan:* or *I haue written in the Lord*, for the Lords cauſe: or, *I ſalute you in the Lord*, and this laſt ſenſe is the fitteſt, *Beza*.

6. *Gaius*. 1. *Ambroſe* thinketh that this was he, vnto whom S. Iohn wrote his third Epiſtle: which may ſeeme probable, becauſe he is alſo there commended for his great hoſpitalitie, as here: yet *Pareus* thinketh he was not this *Gaius*, becauſe S. Iohn wrote long after S.Paul: but this letteth not, all falling out in one age. 2. *Origen* thinketh this was that *Gaius*, who was baptized by S.Paul at Corinth, 1.Cor.1.14. 3. but, he can not be that *Gaius*, as *Pareus* thinketh, who was one of S.Pauls companions, mentioned *Act.*20.4. for that *Gaius* is ſaide to be of Derbe: therefore I conſent rather with *M. Beza* and *Tolet*, that there were three of this name, one of *Derbe*, *Act.*24.4. an other a *Macedonian*, *Act.*19.29. the third of Corinth, whom S.Paul baptized, 1. Cor.1.14. 4. If he had beene onely S. Pauls hoſt, it had beene a ſingular commendation, for no doubt the Apoſtle, according to Chriſts rule, did *dignum exquirere hoſpitem*, ſeeke out a meete hoſt to ſoiourne with, *Chryſoſt.* but he was a common hoſt of all the brethren, that paſſed that way. 5. *Origen* ſaith, it was receiued *traditione maiorum*, by tradition from their Elders, that this *Gaius* was Biſhop of *Theſſalonica: Lyranus* ſaith he was Biſhop of *Corinth:* of theſe reports there is no great certentie.

7. *Eraſtus the ſteward of the citie.* 1. The word is οἰκονόμος, which properly ſignifieth a ſteward: the vulgar Latine calleth him *arcarius*, the cofferer: but here diuers notations are giuen of this word, *arcarius:* ſome deriue it ignorantly, of *archos*, which ſignifieth a Prince, or the chiefe, *gloſſe interl.* or of *ab arce*, of the caſtle of the citie which he kept, *Hugo:* or of *arca*, a cheſt, where the acts and writings of the citie were kept, *Lyran.* the *chamberlaine*, *Genev.* or the common treaſurer of the citie, *Gorrh.* and ſo *Chryſoſtome* taketh him to haue bin the *quæſtor ærarius*, the treaſurer or receiuer: *Beza*, and the Syrian interpreter thinke he was the

Procurator or gouerner: ſo alſo *Theophylact*: but he was more like to be the ſteward, or *annonæ præfectus*, that made prouiſion for the citie, he that had the laying out of the money for the common vſe, and receiued the rents of the citie, *Haymo*: *Origen* maketh a ſpirituall ſenſe, that he was ſteward of that citie, *cuius artifex Deus*, of the which the builder is God. 2. This citie, ſome take to be *Athens*, *Hugo*: *Origen* leaueth it in doubt, what citie it ſhould be, becauſe no name is expreſſed: but it was Corinth the citie, where S. Paul wrote this epiſtle. 3. This is that Eraſtus, whome S. Paul ſaith he left at Corinth, 2. Tim. 4. 20. namely to attend vpon his office: yet he ſometime miniſtred vnto Paul, as he was ſent with Timotheus into Macedonia, Act. 19. 21. his riches, and office were no impediment to his calling.

8. *Quartus*. This is no word of number, as the word ſignifieth the fourth, but it was his name, as *Tertius* of an other: as there were alſo among the Romanes that were called *Quinti*, *Sexti*, &c.

23. Queſt. *Of the doxologie, that is, of aſcribing glorie vnto God, wherewith the Apoſtle concludeth his Epiſtle in generall.*

1. Concerning the order and placing thereof; *Origen* obſerueth, that wicked *Marcion* the heretike, who had corrupted the Apoſtles writings, putting in and out at his pleaſure, had quite cut off theſe two laſt chapters from this epiſtle: beſide there is an other difference among the Orthodoxall Expoſitors: for ſome doe place this *doxologie* in the ende of the 15. chapter, immediatly after theſe words, *What ſoeuer is not of faith, is ſinne*: and ſo *Chryſoſtome* doth treat of it in that place, but *Origen* placeth it here.

2. *Chryſoſtome* obſerueth this to be the Apoſtles holy manner, to ſhut vp and conclude his exhortations with praier: for it belongeth vnto a teacher, *non ſolum ſermone inſtruere*, not onely to inſtruct by ſpeach, but to entreat alſo the diuine helpe.

3. Three arguments the Apoſtle coucheth together, whereby he ſetteth forth the praiſe of God: his *power*, in beeing able to confirme them: his wiſdome, in keeping ſecret the great myſterie for many yeares, and manifeſting it now: his goodnes, in reuealing the ſame, and making it knowne vnto the Gentiles.

4. But concerning the reading of this place, it hath much troubled interpreters, how it ſhould be ioyned together in a good conſtruction: becauſe in the laſt verſe, it is added, *To whome be praiſe thorough Ieſus Chriſt*: which can not hang vpon this clauſe, v. 25. *to him that is of power*, &c. *Eraſmus* thinketh it were great impudencie to put out the relative ᾧ, to whome, which is found in the moſt Greeke copies: and therefore he profeſſeth, he can not tell what to thinke, but that the Apoſtle after his manner, *orationem imperfectã*, &c. brought forth here an imperfect ſpeech. But 1. this were no ſuch boldnes or impudencie, as *Eraſmus* thinketh: for neither hath the Syrian interpreter that *relative*, nor yet the *Complutenſian* copie, which *Beza* followeth. 2. *Auguſtine*, as he is cited by the ordinarie gloſſe, will haue the word, *praiſe* or *glorie*, to be twice ſupplied, in this ſenſe: *to him, that is of power*, &c. *be praiſe and glorie, to whome be all praiſe*: but this were a ſuperfluous ſupplie. 3. *Chryſoſtome*, howſoeuer he readeth that word in his text, yet he omitteth it in his comment: *lectionis hæc eſt conſequentia*, this is the conſequence and coherence of the reading, and ſenſe: *to him, that is of power*, &c. *be glorie*: ſo alſo *Ambroſe*: *Lyranus* interpreteth, *cui*, to whome, that is to Chriſt: *Tolet*, *cui*, that is, *ipſi*, to him: but yet the ſenſe and the words ſhould not hang well together.

4. Wherefore, I thinke with *Beza*, that this particle ᾧ, *to whome*, is a *pleonaſme*, a filling or ſuperfluous word, according to the manner of the Hebrew tongue: as he giueth inſtance of the word αὐτὸς, himſelfe, vſed ſuperfluouſly, Eph. 3. 21. 1. Pet. 2. 24. but *Parens* giueth a fitter inſtance, Hoſh. 10. 7. *ſucciſus eſt Samariæ rex eius, the king of Samaria, of it, is cut off*: and ſo in this place, this word, *to whome*, may abound, and be ſuperfluous, but the ſenſe and coherence is that which *Chryſoſtome* followeth.

24. Queſt. *A deſcription of the Goſpel preached by the Apoſtle, inſerted here in the concluſion of his Epiſtle, v. 25, 26.*

There are foure parts of this deſcription, containing the foure cauſes thereof. 1. the materiall cauſe, or obiect, which is Ieſus Chriſt. 2. the forme, reuealed now by the Scriptures of the Prophets, before kept ſecret. 3. the author and efficient, at the commandement of God. 4. the ende, for the obedience of the Gentiles.

1. *Ac-*

1. *According to my Goſpel, and preaching of Ieſus Chriſt.* 1. he calleth it his Goſpel, becauſe he was the miniſter of it, as our Sauiour calleth it, *their word, Ioh.* 17.20. *which ſhall beleeue thorough their word:* the Goſpel he nameth the word of the Apoſtles. 2. the *preaching of Ieſus*, ſome take actiuely, as *Chryſoſtome, quem ipſe prædicauit*, which he preached: ſo alſo the *interlinear. gloſſe, à qua non diſcordat, &c.* from the which the preaching of Chriſt diſagreeth not: but it is rather taken *paſſiuely*, for the Goſpell preached concerning Chriſt, as it is taken, c. 1. 3. and ſo the Syrian interpreter tranſlateth, and withall it ſheweth Chriſt to be the author of S. Pauls preaching: *he was miniſter, Chriſtus magiſter*, the miniſter, and Chriſt the Maſter, *Lyran. Gorrhan.* and ſo *Origen, prædicatio Pauli, eſt prædicatio Chriſti*, the preaching of Paul, is alſo the preaching of Chriſt, as he ſaith, 2. Cor. 13. 3. ſeeing ye ſeeke experience of Chriſt, *that ſpeaketh in me.*

2. *By the reuelation of the myſterie.* 1. This myſterie is not to be reſtrained to the calling of the Gentiles onely, but to be vnderſtood of the whole doctrine of the Goſpel, concerning the Trinitie, the incarnation of the Sonne of God, and ſuch like: which although they were in ſome ſort made knowne in the old Teſtament, yet then but obſcurely, that in reſpect of the cleare light of the Goſpell, they were but as a myſterie. 2. *Origen* here vnderſtandeth one thing by the preaching of Chriſt, which belonged vnto the faithfull, an other, by the *reuelation* of the myſterie, which was manifeſted but to a fewe, vnto ſuch, as *capaces eſſe poſſunt ſcientiæ Dei*, may be capable of the knowledge of God: but the Apoſtle ſaith, this myſterie is made manifeſt among all nations, therefore not to a fewe, but vnto all beleeuers. 3. Kept *ſecret*, or *in ſilence*, not that either the Prophets knewe not what they prophefied: for as *Origen* ſaith, *ſi Prophetæ non intellexerunt, ea quæ dicebant, non erant ſapientes*, if the Prophets vnderſtood not the things they ſaid, they were not wiſe: nor yet, that the Prophets knewe theſe things, *ſed non licebat profere alijs hominibus*, but it was not lawfull to bring them forth to others, as *Origen:* but it is ſpoken comparatiuely, that although theſe things were reuealed in ſome part to the Prophets, yet *ratione præſentis lucis*, in reſpect of the preſent light of the Goſpel, theſe myſteries were kept ſecret, and hid, *Par.* 4. by the euerlaſting times, χρόνοις αἰωνίοις, we vnderſtand not with *Haymo, tempora æterna quæ præceſſerunt mundi exordium*, the infinite times which went before the beginning of the world: for they could not then be ſaid to be kept ſecret or in ſilence, ſeeing there were none, to whom they ſhould then be vttered: and whereas *Tolet* would iuſtifie this ſenſe, by that place, 1. Cor. 2. 7. *We ſpeake the wiſedome of God in a myſterie, euen hid, which God had determined before the world, &c.* there is great difference betweene theſe two places: for there the Apoſtle vſeth the word προώρισεν, determined, and the prepoſition πρὸ, which ſignifieth before, but here he ſaith onely σεσιγημένου, which was kept in ſilence: therefore this place is better explaned by that other, Epheſ. 3. 5. which ἑτέραις γενεαῖς, *in other ages*, was not opened: the Apoſtle then by theſe long and eternall times, vnderſtandeth the ages paſt: *quod fuit occultum ab initio temporis*, which was hid from the beginning of time, *Hugo:* from the beginning of the world: for the Greeke word αἰώνιον, which anſweareth to the Hebrewe *gholam*, doth not alwaies vnderſtand a time ſimply without beginning or end, but according to the matter wherevnto it is applyed.

3. *But now is opened among all nations, &c. by the Scriptures, &c.* 1. here the efficient cauſe is ſhewed, with the inſtrumentall meanes, the propheticall Scriptures: *Tolet* referreth this *nunc, now*, to the times of the Prophets, and he vnderſtandeth *totum tempus creatum*, all the time created: but if this myſterie had beene opened then, S. Paul ſhould ſpeake contrarie to himſelfe, Epheſ. 3. 5. *in other ages it was not opened:* therefore *Lyranus* better interpreteth, the Scriptures of the Prophets *Apoſtolis reſeratas*, opened to the Apoſtles, as Luk. 24. Chriſt opened the ſenſe of the two diſciples to vnderſtand the Scriptures, *in illis propheticis Scripturis prædictum eſt, &c.* that is, foretold in the propheticall Scriptures, which we ſee fulfilled in the Goſpel: *Calu. Chriſtus concionum argumenta ſumpſit, &c.* Chriſt tooke the argument of his ſermons out of Moſes and the Prophets. 2. and the Apoſtle wiſely maketh mention here of the Propheticall Scriptures, both to giue contentment to the beleeuing Iewes, that were addicted to the lawe: be not afraid, leaſt thou ſhouldſt goe from the lawe, in receiuing the Goſpel, *atqui hoc exigit lex*, this is that which lawe it ſelfe, and the Prophets require, *Chryſoſt.* and beſide this is added, *ne Euangelium, quaſi nouum, & à veteri lege diſſidens*, leaſt the Goſpel ſhould be ſuſpected as newe, and diſſenting from the lawe.

At the commandement of the eternall God. 1. *Haymo* referreth it to the commande-

ment of Chriſt, giuen to his Apoſtles, *goe and preach the Goſpel to euery creature*, but it ſignifieth more, the euerlaſting ordinance and appointment of God, *eternaliter diſpoſuit, quæ fierent in tempore*, he diſpoſed from euerlaſting, the things which ſhould be done in time, *Lyran.* ſo *Chryſoſt. olim præfinitum erat, nunc autem apparuit*, it was appointed before, but appeared now. 2. ſo here the Apoſtle *curioſis quæſtionibus ianuam claudit*, doth ſhut a doore againſt all curious queſtions: leaſt any man ſhould enquire, why the myſterie of the Goſpel was kept ſecret and hid ſo long, the Apoſtle ſendeth vs to the ſecret counſell and determination of God. 3. God is called *eternall*, as a title peculiar vnto himſelfe: that is truly eternall which is without beginning and ende: and whereas other things are immortall, as Angels, and the ſoule of man: yet this difference there is, it is one thing *non mutari cum poſſit mutari*, not to be changed, when it hath yet a poſſibilitie to be changed, an other, *non poſſe prorſus mutari*, not to haue any poſſibilitie to be changed at all, which onely belongeth vnto God, to be of an immutable nature, *gloſſ. ordinar.*

4. The ende followeth: *for the obedience of faith.* 1. *Chryſoſtome* obſerueth here, *fides obedientiam exigit, non curioſitatem*, faith exacteth obedience, not curioſitie: we muſt not curiouſly inquire and aske a reaſon of that which is commanded, but willingly yeeld our obedience. 2. there are two acts of this obedience, the one is, to receiue the faith without exception or gainſaying, the other, to bring forth the fruits of this faith, by good workes. 3. and the Apoſtle by preſſing this end, the obedience of all nations, here alſo comprehendeth the Romanes, *non ſolum tu ita credis, ſed tecum vniverſus etiam orbis*, but all the world alſo with thee, *Chryſoſt.*

Queſt. 25. Of the doxologie it ſelfe, *to God onely wiſe, &c.*

1. It is not ſaid, *to God onely wiſe*, as though the Sonne were excluded, *ſed ad diſcretionem vniverſæ creaturæ*, but to diſtinguiſh all creatures from the creator: he onely compared to the creatures is alone wiſe, *Chryſoſt.* for the Apoſtle ſaith not, to the father onely wiſe, but to *God onely wiſe*, which one God is the Father, Sonne, and holy Ghoſt.

2. *Origen* noteth further, that God is not ſaid to be wiſe, as though by wiſedome he is made wiſe, as men are, but he is the fountaine of wiſedome, *non enim ex ſapientia ſapiens Deus, ſed ex ſapiente Deo ſapientia procedit*, for God is not wiſe by wiſdome, but wiſdome proceedeth from God, who is wiſe.

3. *Glorie.* 1. *Lyranus* readeth *honour*, and *glorie*, which he thus diſtinguiſheth, that honour, is a reuerence exhibited as a teſtimonie of ones vertue: but *glorie*, is an honour exhibited *coram multis*, before many: but here there is no vſe of this diſtinction: for in the originall there is found onely δόξα, glorie. 2. this aſcribing of all glorie vnto God ſignifieth a threefold act: one in reſpect of God, to glorifie him in his wiſedome, in wondring at the depth thereof, *glorificat illum denuo ſtupefactus*, he doth glorifie him, beeing againe aſtoniſhed at theſe incomprehenſible myſteries, *Chryſ.* as S. Paul crieth out in admiration of the vnſearcheable depth of Gods wiſedome, Rom. 11.33. then in our ſelues, there is our reioycing, and thankſgiuing vnto God: glorie, is *clara cum laude lætitia*, a cleare kind of reioycing with praiſe, *gloſſ.* as the Apoſtle ſaith, *Rom.* 7.25. *I thanke my God, &c.* the third act is in reſpect of others, that they may come to the knowledge of the Goſpel, and ſo ſet forth the glorie of God: as the Apoſtle ſaith, Eph. 3. 10. *That by the Church may be knowne the manifold wiſedome of God.*

4. *Thorough Ieſus Chriſt.* 1. which ſome referre to the former words, *to the onely wiſe God*, that is, to Ieſus Chriſt, *gloſſ. interlin.* but Ieſus Chriſt is here diſtinguiſhed from the *onely wiſe God*, as beeing a diſtinct perſon. 2. *Origen* referreth it to the eternall generation of Chriſt, becauſe God the Father, *genuerit ſapientiam Ieſum Chriſtum*, hath begotten the true wiſedome Ieſus Chriſt, and ſo he declareth God to be onely wiſe. 3. *Hugo* referreth it to the preaching of Ieſus Chriſt, and thoſe things which were done by him in the fleſh, by the which he declareth God to be onely wiſe. 4. *Haymo*, becauſe by Chriſt, *manifeſtatum eſt myſterium Trinitatis*, the myſterie of the Trinitie was manifeſted. 5. *Chryſoſtome* ioyneth it to the firſt words, v. 25. *to him that is able to eſtabliſh you, &c. by Ieſus Chriſt, &c.* 6. But it is better coupled with the words following, *be glorie:* whereby the Mediatorſhip of Chriſt is commended, that we are by his Mediation made partakers of thoſe benefits, *Calvin:* and beſide our praiſe and thankſgiuing, cannot be accepted of God, but thorough Chriſt, *Oſiander:* as the Apoſtle vſeth to ſay, I thanke my God thorough Ieſus Chriſt,

Chriſt, Rom. 1. 8. chap. 7. 25.

5. *For euer.* 1. the vulgar Latin readeth *in ſecula ſeculorum*, for euer and euer, but in the originall, it is onely εἰς τὰς αἰῶνας, *in ſecula*, for euer: though the Syrian reade it as the Latine doth. 2. but the ſenſe is the ſame: and howſoeuer here the Greeke ſo readeth not, yet in other places, as Rev. 5. 13. we find the word doubled, *in ſeculo ſeculorum*, for euer & euer, or for age after age, as we ſay world without end: as *Origen* ſaith, it is the maner of ſcripture *immenſitatem temporum per hoc deſignare*, thus to ſet forth the immenſitie and infinitenes of time: and it is all one as if the Apoſtle ſhould haue ſaid, *in omnia futura ſecula*, for all the ages to come, honour and glorie be giuen vnto God, *Haymo*. 3. And as this glorie & praiſe is here ſet forth by the immenſitie of time, it neuer ſhall haue end: ſo two other circumſtances of the like infiniteneſſe and immenſitie are elſwhere added, as Reuel. 5. 13. all creatures in heauen and earth do ioyne together to giue praiſe vnto him, that ſitteth vpon the throne: and they giue *praiſe, honour, glorie, power*, that is, all, and all manner of praiſe.

Queſt. 26. *Of the vſe of the word,*
Amen.

v. 27. *Amen.* 1. This word *Amen*, as *Auguſtine* obſerueth is neither Greeke nor Latine, but an Hebrewe word, and ſignifieth *truth*, or *it is true*, which word is retained in all languages, as *Auguſtine* coniecture th, *ne vileſceret nudatum*, that it ſhould not being made bare (by interpretation) become more vile, and therefore the interpreter keepeth the originall word, *vt honorem haberet velamenti ſecreti*, to giue honour to the vailed ſecret: other reaſons alſo may be yeelded hereof, as herein the conſent of nations is teſtified in the worſhip of God: and beſide, this remainder of the holy tongue, all nations ſpeaking the language of Canaan, as it is propheſied, Iſay 19. 18. is a pledge vnto the Gentiles of the calling and reuniting of that nation, from whence they receiued their firſt faith, namely, the Iewes. 2. *Haymo* thinketh that this word, is *iuramentum vel affirmatio*, an oath or affirmation: but the firſt it is not: it is onely a conſtant and earneſt aſſeueration of the truth: it were hard to ſay, that our bleſſed Sauiour when he vſed to ſay *Amen, Amen*, as he did often, did ſweare, or take an oath.

3. There was a double vſe of this word *Amen:* for it either ſheweth the approbation of the iudgement, that the things ſpoken are true, as *Origen* ſaith here, *vera & fidelia eſſe ſignat, quæ ſcripta ſunt*, it ſheweth the things to be faithfull and true which are ſaid: and in this ſenſe the Apoſtle ſaith, that all the promiſes in Chriſt are *yea*, and *Amen*, 2. Cor. 1. 23. or it ſheweth the deſire of the heart, and conſent of the will vnto the prayers and bleſſings pronounced: as the people vſed at the giuing of thãks to ſay *Amen*, in the Primitiue Church, 1. Cor. 14. 16. as *Iuſtinus* alſo teſtifieth in the ende of his ſecond apologie for the Chriſtians: and ſo alſo *Hierome, præfat. in 2. lib. epiſt. ad Galat.* ſaith, that in the Churches at Rome, *audiri veluti cœleſti tonitru, populum reboantem Amen*, that the people is heard ſounding Amen, as a thunder from heauen: and *Chryſoſtome* more particularly ſheweth the manner, how they ſaid Amen, *illud in ſeculo ſeculorum, qui finis precum eſt, audiens, Amen non dicit*, the people hearing theſe words, *for euer and euer, which is the end of the prayers, cannot ſay Amen, if he vnderſtand not:* ſo Amen was added in the ende of their prayers and thankſgiuing to expreſſe the common voices and deſires of the people, and their hartie conſent to that which was prayed for: ſo *Calvin* obſerueth well, vpon that place, 1. Cor. 14. 14. this word Amen, *eſt nota confirmationis tam aſſerendo quam optando*, is a note of confirmation both in affirming and in wiſhing: and it ſheweth, that the prayer conceiued by the miniſter, whereunto the people anſwear, *Amen, omnium eſſe communem*, to be common to all.

4. *Hugo Cardinal* hath a prettie obſeruation vpon that place, that *Amen*, in the lawe, was anſweared vnto the maledictions and curſes pronounced, Deut. 27. v. 15. to the ende, but not to the bleſſings, as may be ſeene, Deut. 28. v. 1. to v. 8. but in the Goſpell, Amen is ſaid to bleſſings, and not to curſes.

5. But that is a ridiculous obſeruation of the Carnotenſian Canons, that vpon that place of the Apoſtle, where it appeareth that it belonged onely vnto the idiote and vnlearned to ſay Amen, hereby they would confirme their blind cuſtome, that none ſay Amen, becauſe their Church in the beginning conſiſted of noble and learned perſons, there was none vnlearned among them: to the which it may be anſweared, that there Church could not be more perfect then the Primitiue Church, wherein the people ſaid Amen: and how perfect ſoeuer a Church is, there muſt be order, that one pray in the name of the people, and the reſt

ſay

ſay *Amen:* and *Hugo* ſaith well, *modo videtur quod ſatis poſſunt illud reſumere per contrarium*, but now it ſeemeth that they may rather reſume and take vp the contrarie cuſtome, &c. to ſay Amen, his meaning is, becauſe there are none but vnlearned there.

Queſt. 27. *Of the poſtſcript or date of this epiſtle, whether it were written from Corinth, and ſent by Phebe.*

1. It muſt be obſerued that theſe poſtſcripts of the Epiſtles, are no part of the Apoſtles writings, but were added afterward by others: neither are they generally true: for in the end of the firſt epiſtle to the Corinthians, it is ſaid to be written from *Philippi*, whereas it was written and ſent from Epheſus, as doth diuerſely appeare: the Apoſtle ſaith, v. 5. of the laſt chapter, *I will come vnto you, after I haue gone thorough Macedonia, for I will paſſe thorough Macedonia:* he was not then yet come into Macedonia, where *Philippis* was: again he ſaith, *I will tarrie at Epheſus vntill Pentecoſt*, and v. 19. the Churches of Aſia ſalute you, and *Aquila* and *Priſcilla:* he was then at this time in Aſia and at Epheſus, where Saint Paul left *Aquila* and *Priſcilla*, *Act.* 19. 39. he was not then at *Philippis* in *Macedonia*, which is in Europe.

2. But yet this epiſtle is dated right frō Corinth, the hauen of which citie or port towne was called Cenchris: this is the opinion of *Origen*, *Hierome*, with others: yet *Haymo* thinketh it was dated from *Athens*, and *Lyranus* to reconcile them, thinketh that S. Paul beganne his epiſtle at *Athens*, and finiſhed the reſt at *Corinth:* But this is a meere coniecture: for it is euident, that the Apoſtle was not at Athens, but at Corinth when he wrote this epiſtle, becauſe he maketh mention of Cenchris, c. 16. 1. from whence this epiſtle is ſuppoſed to be ſent: and he ſendeth ſalutations from *Gaius*, ver. 23. who was his hoſt at Corinth, 1. Corin. 1. 14.

3. Whether this epiſtle were ſent by *Phebe* or not, ſee diuerſe opinions before, qu. 3. as it is like ſhee was the meſſenger, becauſe ſhe was now going to Rome. c. 16. 1. 2. *Eraſmus* by the way hath a glaunſe at the ambitious ſtatelines of the Popes Embaſſadors now a dayes, ſeeing the Apoſtles *vere maximi pontifices*, the great Biſhops of the world did vſe ſuch meſſengers: as S. Paul writeth of great and deepe matters *per mulierculam*, by a ſilly woman: and here an ende of theſe queſtions.

4. *Places of Doctrine.*

Doct. 1. *That women doe belong vnto the kingdome of Chriſt.*

1. *Phebe my ſiſter.* This woman is highly commended by S. Paul as a neceſſarie member of the Church, who had done much good vnto many: ſo godly women, though they are not admitted to the office of publike teaching, yet by priuate exhortation, vertuous education of children, charitable releeſe of the poore, may edifie much, ſo as S. Paul ſaith, there is in Chriſt Ieſu, *neither bond nor free, male nor female, ye are all one in Chriſt Ieſus*, Gal. 3. 28.

Doct. 2. *Religion taketh not away the offices of humanitie.*

v. 1. *I commend.* S. Paul in ſending commendations, in ſaluting and ſending ſalutations of the brethren one to an other, which he doth thoroughout this chapter, ſheweth that humanitie, curteſie, gentlenes, may verie well ſtand with Chriſtianitie, againſt the opinion of thoſe hypocrites, as here *Melanchthon* calleth them, that allowe of nothing but auſteritie, or rather curioſitie: which was the faſhion of the Scribes and Phariſies, Matth. 6. to haue ſowre lookes: but *gentlenes*, *lenitie*, *benignitie*, *goodnes*, are the fruites of the ſpirit, Galat. 5. and it is ſpecially required of a Biſhop, to be ἐπιεικὴς, eaſie, equall, gentle, 1. Tim. 3. 3.

Doct. 3. *That no part of the Scripture is ſuperfluous or vnprofitable.*

Chryſoſtome here obſerueth well, that though ſmall benefit or profit may ſeeme to riſe vnto the reader by this laſt chapter, which is onely full of names and ſeemeth to containe no great matter of edifiyng: yet he that readeth it adviſedly, ſhall finde it to be otherwiſe, *diligens lector, & hinc diteſcet, remiſſus & negligens manifeſtis nihil lucri capiet*, the diligent reader, will euen gather riches from hence, but the remiſſe and negligent, will take no profit by any place, though neuer ſo manifeſt: he would therefore haue vs doe as goldſmiths boyes doe, *minuta fragmenta conquirunt, iſti tantas auri meſſas negligunt*, they gather vp the ſmall fragments, whereas theſe neglect and regard not great maſſes of gold: ſo the Apoſtle

ſtle ſaith, *that the whole Scripture* (both it and euery part thereof) *is giuen by inſpiration, and is profitable, &c.* as our Bleſſed Sauiour alſo before him ſaid, Matth. 5. that one *iota*, or iot of the word of God ſhall not periſh.

Doct. 4. *Religion taketh not away the reſpect of conſanguinitie.*

Whereas S. Paul, v. 7. ſaluteth *Andronicus* and *Iunia*, and v. 11. *Herodian* by the name of συγγενῶν, kinſman, we learne, that euen Chriſtians may and ought to haue reſpect vnto their kinred after the fleſh, as S. Paul giueth this rule, 1. Tim. 5. 4. that they *ſhould learne to ſhewe godlineſſe firſt toward their owne houſe:* as our Bleſſed Sauiour hanging vpon the croſſe commended his mother vnto Iohn: and this is reckoned by Saint Paul among other vices and enormities of the heathen, they were ἀστόργους, without naturall affection, Rom. 1. 30.

Doct. 5. *That all are not alwayes of one minde and religion in one houſe.*

Whereas the Apoſtle ſaluteth thoſe, which were of Ariſtobulus and Narciſſus houſhould, whereby it ſeemeth, that they themſelues, beeing not remembred, but omitted as vnworthie of the Apoſtolicall greeting, that they were not beleeuers: and Narciſſus as is ſhewed before, was an vngracious man, one that abuſed the Emperour *Claudius* fauour, to enrich himſelfe by the decay and ouerthrow of others: hence it is euident, that euen in one familie there may be a diuiſion and ſeparation of minde in religion: as in Adams familie, there was a Cain for an Abel, in Noahs, a Cham for a Sem, in Abrahams, an Iſmael as well as an Izaak, and in Iſaacks, an Eſau for a Iacob, and ſo as our Sauiour ſaith, Luk. 17. 34. *two ſhall be in one bed, the one receiued, the other refuſed.*

Doct. 6. *That a Chriſtian may with a good conſcience, and is bound to yeilde ciuill obedience to an vnbeleeuing Maſter.*

This alſo is prooued out of this place, for they which were of *Ariſtobulus* and *Narciſſus* familie, beeing converted to the Chriſtian faith, did ſerue thoſe Maſters of a contrarie profeſſion, and yet they continued in that ſeruice ſtill: ſo the Apoſtle 1. Tim. 6. giueth this rule to ſeruants, to count their Maſters (he meaneth, ſuch as were vnbeleeuers) worthie of double honour, and he giueth this reaſon, *that the name of God, and his doctrine be not euill ſpoken of:* Then by the ſame reaſon, ought ſubiects to performe all ciuill obedience euen vnto heathen Princes: if to ſuch men, more to Chriſtian gouernours, howſoeuer they ſtand vnder the preſumptuous curſe of the Romane Antichriſt.

Doct. 7. *That there are diuerſe degrees of gifts and of rewardes for the ſame.*

Chryſoſtome collecteth this doctrine out of the tenor and ſtile of the Apoſtles ſalutations in this chapter: ſome he commendeth and ſaluteth, *à laboribus, alios à nomine fratrum, alios ab appellatione ſanctorũ*, for their labours, ſome by the name of brethren, others in calling thẽ Saints: ſo that although they were all faithfull, yet they were not all equall: ſo was it among the Patriarkes, Lot was a iuſt man, but not as Abraham, and ſo was Hezekias, but not as Dauid: and all the Prophets, *ſed non vt Ioannes*, but not as Iohn, and all the Apoſtles were beloued of Chriſt, but Iohn more then the reſt: like as one ſtarre differeth from an other in glorie: and ſo he concludeth, *diligens omnium inquiſitio, &c.* there ſhall be a diligent inquirie made of euery ones worth, and if one doe but a little goe before an other, *neq; hoc minimum negleget Deus*, God will not neglect that little.

Doct. 8. *Diſſentions and diuiſions may be euen within the Church.*

v. 17. *Marke thoſe which cauſe diuiſions.* So then it is cleare, that there were diſſentions and differences euen in matters of faith among the Romanes: yet they ceaſed not to be a Church: Sathan raiſeth ſuch cõtentions not without the Church: for he hath ouer ſuch an abſolute power and dominion alreadie, he neede not practiſe to make them his: but within the Church, that the proceedings of faith may be hindered: and the Apoſtle giueth an other reaſon thereof, 1. Cor. 11. 19. *there muſt be hereſies among you, that they which are approoued may be knowne:* Then neither can the Romaniſts condemne the Church of Proteſtants for their diuiſions, which doe more abound themſelues, nor the ſciſmatikes for the ſame cauſe to refuſe our Church, in the which they themſelues haue made the rent.

Doct. 9.

Doct. 9. *The firſt doctrine is the beſt, and commeth neereſt the truth.*

v. 17. *Contrarie to the doctrine which ye haue learned:* like as the doctrine firſt taught and planted by the Apoſtles was the beſt, and hereſie and ſchiſme ſprang vp afterward; ſo as *Tertullian* generally obſerueth, *quod primum id verum*, that which is firſt is true, that falſe which commeth in afterward; as among the Iſraelites, Moſes & the Prophets doctrine concerning the true worſhip of God, was firſt, Idolatrie and Baaliſme came in afterward, ſo Chriſt and his Apoſtles doctrine touching iuſtificatiō by faith was firſt; the Popiſh doctrine of merits, and ſatisfactions, and of the reſt, came in afterward.

5. *Places of controverſie.*

Controv. 1. *Againſt cloiſtered Nunnes.*

1. *I commend Phebe, &c. a ſeruant of the Church of Cenchrea:* This preſident of Phebe is a verie ſimple warrant, and a ſlender ground for that ſuperſtitious order of cloiſtred and incloſed Nunnes. 1. This Phebe miniſtred vnto the whole Church of her ſubſtance, and ſo was a ſeruant vnto it: but theſe ſerue not the Church, beeing ſequeſtred from the publike companie and ſocietie of men. 2. this *Phebe* was a diſciple of S. Pauls, & no doubt one that receiued and allowed his doctrine concerning iuſtification by faith, but the other hope, *vt ſuis obſeruatiunculis mereantur remiſſionem, &c.* that by their obſeruations they may merit remiſſion of ſinnes, *Oſiand.* 3. S. Paul would haue no widowes choſen vnder 60. yeere old, they contrarie to S. Pauls rule, ſhut vp young maids in cloiſters, which waxe wanton againſt Chriſt, as the Apoſtle ſaith. 4. and ſo farre were theſe cloiſters from beeing places of devotion, *vt publica lupanaria videbantur*, that many of them ſeemed rather to be common brothelhouſes, *Gualter.*

Controv. 2. *The Church not alwaies viſible and conſiſting of multitudes.*

v. 5. The Apoſtle ſaluteth the Church, which was in the houſe of *Aquila* and *Priſcilla*, ſo alſo he maketh mention of the Church in Philemons houſe, Phil. 2. whereby it is euident that the name of a Church agreeth euen vnto a fewe gathered together in Chriſts name, as our Bleſſed Sauiour promiſeth, that where two or three are gathered together in Chriſts name, he will be in the middes of them, Matth. 28. We muſt not then looke alwaies to finde out a Church, by the outward pompe and glorie of it, or by the multitude and great troupes and number of people: as the Romaniſts make theſe the notes and markes of the Church: ſee further, *Synopſ. Cent. 1. err.* 18. 19.

Controv. 3. *All doctrine is to examined by the Scriptures.*

Whereas the Apoſtle, v. 17. willeth the Romanes to take heede of thoſe which cauſe diviſions contrarie to the doctrine which they had receiued: the Rhemiſts giue this corrupt gloſſe in their annotations: tht he biddeth them not to *examine the caſe by Scriptures, but by their firſt forme of faith and religion deliuered to them, before they had, or did reade any booke of the newe Teſtament.*

Contra. 1. The doctrine which had beene preached among the Romanes, was agreeable to the old Scriptures, though there had beene yet no bookes of the newe Teſtament extant, as S. Paul profeſſeth that he ſaid none other things, *then Moſes and the Prophets did ſay ſhould come, Act.* 26. 22. and therefore the brethen of *Berea*, are commended, Act. 17. 11. for ſearching the Scriptures, and examining the Apoſtles doctrine thereby. 2. yet it is verie probable, that ſome of the Goſpels were written at this time, as *Ieræneus l. 3. c. 1.* thinketh, that S. Matthewes was, and *Hierome in catalog.* S. Markes. 3. but it followeth not, before the Scriptures were written, they receiued their doctrine and faith by tradition, when they had immediate direction from the Apoſtles, therefore now when the Sriptures of the old and newe Teſtament are extant, and no Apoſtles to direct the Church, who were priuiledged not to erre, we ſhould leaue the written word of God, and flee vnto vnwritten traditions: *Origen* hath here an excellent ſaying, *vide quam prope periculis ſiunt hi, qui exerceri in diuinis Scripturis negligunt, ex quibus ſolis huiuſmodi examinationis agnoſcenda diſcretio eſt*, ſee how neere they are vnto danger, which neglect to be exerciſed in the diuine Scriptures, out of the which *onely*, this examination is to be diſcerned and acknowledged.

Controv. 4.

Controv. 4. *That Papiſts not Proteſtants ſerue their owne bellie.*

Whereas the Apoſtle giueth this as a note of falſe teachers and ſeducers, that they ſeeke rather to ſerue their bellie, then Ieſus Chriſt, v. 18. our vnkind countreymen the Rhemiſts, doe glaunce here at Proteſtants, whom they falſely and blaſphemouſly call heretikes, *That they ſeeke onely their owne profit and pleaſure*, what ſoeuer they pretend: But it is as cleare as the Sunne, that they here take themſelues by the noſe, and that they are the heretikes, if euer any, that ſerue their bellie, and are cunning kators for their kitchin: They may remember what *Eraſmus* anſwear was to the Duke of Saxonie, when he was asked his opinion of Luther, that he medled with two dangerous things, the Popes crowne, and the Monkes belly: witneſſe alſo that pitifull complaint and ſupplicatiō of certaine Monkes to Henry the ſecond, that whereas they had before 13. diſhes of meate allowed them to a meſſe, their Biſhop cut off three of them. And are the friers of theſe dayes thinke you, more ſparing and pinching of their bellie? let that factious crue of thoſe makebates the trayterous Iudaſites rather then Ieſuites ſpeake, who in few yeares at *la-fleſh* in Fraunce, beſide the ſumptuous building of their Colledge, which coſt an 100. thouſand crownes, beſtowed as much in their reuennue: a reaſonable proportion to keepe a fat table, and to fill their bellies.

Controv. 5. *That Proteſtants are no ſchiſmatikes.*

Whereas the Apoſtle giueth a double caueat, v. 17. concerning ſeducers and falſe teachers that firſt they muſt be examined and obſerued, how they do bring in ſtrange and nouell doctrine contrarie to the receiued truth, and then they muſt be auoided and declined: this doth iuſtifie the departure of the Proteſtants from the Church of Rome, becauſe it is a falſe and Antichriſtian Church, and hath fallen away, and played the Apoſtata from the faith of Chriſt: and therefore we are to leaue them: according to S. Pauls rule, Tit. 3. 11. *A man that is an heretike, after the firſt and ſecond admonition, auoid.*

Controv. 6. *Why the Goſpel was kept ſecret ſo many yeares vnder the kingdome of Antichriſt, againſt the obiection of the Papiſts.*

v. 25. *By the reuelation of the myſterie, which was kept ſecret from the beginning of the world:* whereas the Papiſts obiect againſt the Proteſtants, where was your Goſpel 60. or 70. yeares agoe, how commeth it to paſſe, that it was ſo long kept ſecret, and hid in the world, is it like that God would haue his truth ſo long cōcealed? Hereunto we anſwear, that as the Goſpel of Chriſt was a long time folded vp in a myſterie till Chriſt came, but then reuealed at Gods own appointment: So it pleaſed God, that the Goſpel once preached to the world, being by mens vnthankfulnes obſcured, ſhold lie hid as a puniſhmēt of their ingratitude, that loued lies rather then the truth, yet ſhould againe for the gathering together of the elect, be reuealed vnto the world, at ſuch time, as ſeemed good vnto our gracious God.

Contr. 7. *Againſt the Popiſh doxologie aſcribing glorie with Chriſt vnto the virgin Marie.*

v. 27. *To God onely wiſe be glorie thorough Ieſus Chriſt, &c.* This was the holy vſe of the Apoſtles, to conclude with giuing praiſe to God only through Ieſus Chriſt: we may then iuſtly wonder at the ſuperſtitious impietie & audacious preſumption of the Romaniſts, which vſe a contrary ſtile ioyning Chriſt and the Virgin Marie together in their doxologies: as *Tolet* thus concludeth his commentarie vpon this epiſtle, *ſit gloria omnipotenti Deo, & gloriosiſſimæ matri eius*, glorie be to the omnipotent God, and to his moſt glorious mother: ſo *Pererius* concludeth, *laus Deo & Dei genetrici ſemper virgini Mariæ*, praiſe be to God, and to the mother (or bringer forth) of God the euer virgin Marie: And before him *Bellarmine* thus ſhutteth vp his controverſiall diſputes, *Praiſe be to God, and to the Virgin his mother Marie.*

But this ſuperſtitious doxologie of Papiſts may thus be refelled. 1. the Creator and the creature are not to be coupled or ſorted together, in any religious act: as it is in the Pſalme 115. 1. *not vnto vs Lord, &c. but vnto thy name giue the praiſe:* and S. Paul thus writing, Rom. 1. 25. *who ſerued the creature rather then the Creator, who is bleſſed for euer:* denieth all ſuch praiſe and bleſſing to be done vnto crearures, but to belong onely to the Creator. 2. S. Peter ſaith, *if any ſpeake, let them ſpeake as the words of God*, 1. Pet. 4. 11. but the word of God thus ſpeaketh not: neuer did the Apoſtles vſe, in their thankſgiuings, to ioyne Chriſt and his mother together, nor yet any of the ſound auncient writers: therefore it is a ſuperſtitious phraſe taken vp by the Romaniſts, without any warrant of Scripture or antiquitie. 3. as prayer and inuocation is due onely to God, becauſe in him onely we are to beleeue, Ioh. 14. 1. Rom. 10. 14. ſo thankſgiuing beeing a kind of prayer, and a part of religious worſhip, is only to be giuen vnto God. 4. we acknowledge the Virgin Marie to haue

beene a choſen veſſell of the Lord, and graced with the greateſt bleſſing, that could be in this world, to be the mother of our Lord, and therefore of all generations to be held and called bleſſed, as ſhe her ſelfe propheſieth in her ſong, and not to be held inferiour to any of Gods Saints: but yet no religious worſhip is to be giuen to her, neither therein is ſhe to be partener with her Sonne: Our bleſſed Sauiour foreſeeing the ſuperſtition, which in time to come might grow in too high conceit of this externall priuiledge giuen to his mother, as it were to preuent this inconueniencie, doth of purpoſe extenuate this carnall reſpect, and detracteth from it: as when one cryed out, *happy is the wombe that bare thee, &c.* he anſwered, *nay bleſſed are they which heare the word of God, and keepe it*, Luk. 11. and an other time, when his mother forgetting her ſelfe, would haue preſcribed vnto Chriſt what to doe, to turne water into wine: he ſharpely rebuked her, ſaying, *woman what haue I to doe with thee*, Ioh. 2. and after this, when it was told him, that his mother and brethren were without, deſirous to ſpeake with him, he not willing to be interrupted in his heauenly buſines, by any ſuch temporall reſpect, anſweared, *he that doth the will of my Father which is in heauen, he is my ſiſter, and brother, and mother*, Matth. 12. 50.

Contr. 8. *Whether S. Peter were euer at Rome, and continued there Biſhop 25. yeares.*

Now in the laſt place, becauſe that in this laſt chapter, wherein S. Paul ſendeth ſalutations by name vnto many brethren at Rome, and maketh no mention of S. Peter, the Proteſtants do inferre, that Peter was not then at Rome, & ſo either was not there at all, or could not there ſo long continue, as the Papiſts generally hold, it ſhall not be amiſſe briefly to examine the truth herein: and firſt we will anſwear the Papiſts obiections, and then propound our owne reaſons. It is the generall receiued opinion of the Romiſh Catholikes, that Peter ſhould come thither in the 2. or 3. yeare of *Claudius*, in the 45. yeare of Chriſt, and continue there Biſhop 25. yeares, (ſauing that ſometime he was abſent thence by occaſion of the affaires of the Church.) vnto the 14. yeare of Nero, when he was beheaded in the 70. yeare of Chriſt: ſo *Bellar. l. 2. de Rom. Pont. c. 5. Rhemiſts* in their table of S. Peter ſet after the Acts of the Apoſtles: they reaſon and obiect thus.

1. *Ob.* S. Peter writ his firſt epiſtle from Rome, as it appeareth, 1. ep. 5. 13. *the Church which is at Babylon ſaluteth you, and Marcus my ſonne:* but this *Babylon* is Rome as it is called Rev. 17. and ſo *Papias in Euſeb. l. 2. c. 15.* and *Hierome de viris illuſtribus*, do vnderſtand it, *Rhemiſt annot.* 1. Pet. 5. v. 13.

Anſ. 1. This Babylon ſome take to be that great citie in *Aſſyria*, *Beza*: or rather it was the Egyptian Babylon, that great citie now called *Cayre*, or *Alcayre*, which is 13. or 14. german miles about, and this is moſt like, becauſe Marke was with Peter at this time, who is held to haue beene conſtituted the firſt Biſhop of Alexandria in Egypt, where alſo he was put to death, and buried, as *Nicheph. l. 2. c. 35.* & *Doroth.* in the life of Marke. 2. the Apoſtle would not date his epiſtle from a place ſo called in an allegoricall ſenſe: epiſtles are dated from places and cities as they are vſually called. 3. in the Revelation Rome is called myſticall Babylon, not the firſt Rome, but as it ſhould be vnder Antichriſt: but S. Peter handleth no ſuch thing in this place, of the ſeate and place of Antichriſt. 4. *Euſebius* reiecteth diuerſe of *Papias* fables, *lib. 3. c. 36.* neither is euery thing that *Hierome* writeth, Goſpel.

2. *Ob.* The ſight of the monuments of S. Peters chaire, ſepulchre, death at Rome, doe euidently convince them which denie, his beeing there, *Rhemiſt.*

Anſ. This is to prooue one vncertaine thing by an other: for how doe they prooue that S. Peter ſate in ſuch a chaire, or that his bodie lieth there buried: when as they themſelues haue deceiued the world with diuerſe fables concerning this matter: halfe of his bodie they ſay is at S. Peters in Rome, and halfe at S. Pauls, his head at S. Iohn Lateran; his neather iaw with the beard vpon it at *Poyters* in Fraunce: at *Triers* many of his bones, at Geneva part of his braine, which was found to be a pumice ſtone: Therefore this argument taken from the ſepulchre of Peter, prooueth nothing: their own fables take away the credit of their report.

3. *Ob.* But diuerſe auncient writers do teſtifie, that S. Peter was at Rome, and among the reſt *Egeſip. l. 3. c. 2. de excid. Hieroſol. Iren. l. 3. c. 3. Euſeb. l. 2. c. 13. 15. Hier. in Cat.* with diuerſe other fathers, *Chryſoſt. Amb. Auguſt. Cypr.* cited by the Rhemiſts, *an. 4. in 16. c. Rom.*

Anſw. 1. In generall we ſay, that the fathers might followe the receiued opinion of thoſe dayes, not obſeruing how the myſterie of iniquitie then wrought, and a way euen the was a preparing for Antichriſt: and that their teſtimonie without warrant of Scripture, is too weake a ground to build an article of faith vpon, ſuch as the Papiſts make this to be of

Peters

Peters beeing at Rome, and ſitting Biſhop there. 2. either the fathers writings comming afterward to be handled with ſoule fingers, may be thought herein to be corrupted, or of ſmall credit, conſidering the great varietie of their reports, which ſhall be examined among our arguments following. 2. In particular, iuſt exception may be taken to the fowre authors firſt alleadged: *Egeſippus* is held to be but a fabler, and not that auncient *Egeſippus* mẽtioned by *Euſebius*, but an other of later time, or a counterfeit author. 1. that auncient *Egeſippus* wrote the Acts of the Apoſtles, & their doctrine out of the Goſpel *ſecundum Hebraos & Syros*, according to the Hebrewes and Syrians, but this fabulous *Egeſippus* wrot in Greek. 2. This laſt *Egeſippus* maketh mention of *Conſtantinople*, to which Rome ſhould be equall in dignitie, which was concluded after *Conſtantines* time, after *an.* 340. but the elder *Egeſippus* liued *an.* 146. or thereabout, neere 200. yeare before. 3. the fables themſelues are vnlauourie avouched by this *Egeſippus*, as how Peter and Simon Magus did ſtriue, which of them ſhould raiſe Neros coulin, that was dead, and he that could not doe it ſhould die, and how Peter fleeing out of Rome, met Chriſt at the gates, and asked him, *Domine quo vadis*, Maſter whether goeſt thou, and he anſweared, I come againe to be crucified, whereupon Peter returned and was crucified: for this is contrarie to S. Peters owne doctrine, that the heauens ſhould containe Chriſt vntill his ſecond comming, Act. 3. 21.

To *Ireneus* teſtimonie we anſwear. 1. whereas he ſaith that Matthew wrote his Goſpell at what time Peter and Paul preached at Rome: this cannot agree with the hiſtorie of times: for Matthew is held to haue written his Goſpel in the 3. yeere of *Caligula*, from which yeare vnto the 2. of Nero, when S. Paul is held to haue firſt come vnto Rome, are verie neere 20. yeares. 2. and as *Ireneus* is vncertaine in this, ſo an other opinion he hath of the like credit, that Chriſt ſhould be 40. or 50. yeare old when he preached, and this he ſaith he receiued of all the Elders of Aſia, who teſtified, *id ipſum tradidiſſe eis Iohannem*, that Iohn deliuered the ſame vnto them: and yet the other opinion of *Epiphanius* that Chriſt died in the 33. yeare of his age, and beganne to preach at 30. is held of all to come neerer vnto the truth.

Hierome is as vncertaine. 1. he ſaith that Paul came to Rome in the 2. yeare of *Claudius*, and yet he granteth that before he had been at Antioch, and from thence went and preached to the diſperſed brethren in Pontus, Galatia, Bithinia, Cappadocia, Aſia, which might hold him not much leſſe then 14. yeares, as ſhall be ſhewed afterward, ſo that he could not in this account come to Rome til the 2. of Nero. 2. *Hierome* is as vncertaine in other things: in his epiſtle to *Marcella*, he thinketh Adam was buried in mount *Calvarie*: in his epitath of *Euſtach.* he will haue him buried in Chebron: in his epiſtle to *Evagr.* he thinketh Iob came of Eſau, and in his cõmentarie vpon Geneſis, that he diſcended of Nahor Abrahams brother.

To *Euſebius* theſe exceptions may be taken. 1. that he was an *Arrian*, and beeing an Arrian wrote his hiſtorie, which maketh it of the leſſe credit. 2. he is contrarie to himſelfe, for *l.* 3. *c.* 2. he affirmeth that Peter came not to Rome, till the laſt yeare of *Claudius*: See *Chriſt. Carlil* in his booke of the life and peregrination of Peter, 1. *diſ.* This ſhall ſuffice concerning the contrarie arguments and obiections made by the Papiſts: now ours follow for the demonſtration of the contrarie part, of Peters not beeing at Rome: where firſt I will ſet downe the opinion of the Proteſtants, and then produce their reaſons.

Though the Proteſtants in generall and by the moſt full and ſufficient warrant of Scripture do hold that Peter was not at Rome, as Biſhop there, or founder of that Church, and ſo in effect doe agree in the ſubſtance, yet I finde ſome difference among them in certaine points coincident to this queſtion. 1. Some directly affirme and prooue it by euident places of Scripture, that Peter was not at Rome at all, as *Vl. Vellanus*, whoſe obiections *Bellarmine* rather maketh an offer to confute, then indeed confuteth them, *l.* 2. *de Rom. Pont. c.* 5. 6.

2. Some goe yet further, and affirme, that Peter neither liued at Rome nor yet died there, nor S. Paul neither: but aſſigneth Ieruſalem to be the place where S. Peter was crucified, by warrant of that place, Matth. 23. 34. where our Sauiour ſaith, that Ieruſalem ſhall kill and crucifie ſome of the wiſe men and Prophets whom he ſhould ſend thither: *Chriſtopher Carlil*, who alleadgeth *Lyranus* and the *interlinear. gloſſ.* vpon that place, that Peter was crucified at Hieruſalem: for none els of the Apoſtles were crucified there: *Linus* alſo affirmeth that *Peter* was ſlaine at Ieruſalem, by *Agrippa* the laſt king of the Iews, when alſo Iames the leſſe was killed, with Ioſes, Simon, and Iude.

3. Some of our writers denie not Peter to haue beene at Rome, but they affirme he could not come thither ſo ſoone, nor continue there ſo long, 25. yeares from the 2. of *Claudius*:

as *Beza*, saith, *non invitus concedam, &c.* I will not vnwillingly graunt that Peter was at Rome, and there put to death, but not the other: *annot. in 1. Pet. 5. 14.* so also *Gualter, id ego non facile negaverim, &c.* I will not easily denie, that Peter in the last yeare of Nero receiued the crowne of Martyrdome, because of the consent of auncient writers, &c. to the same purpose also D. Fulke *annot. 4. in 16. c. ad Roman.*

4. To this we adde further, that howsoeuer we absolutely denie not, but that Peter might be at Rome, yet it is more probable he was not: certainely out of the Scripure it can not be prooued that he was there at all, and it is not *de fide*, a thing concerning faith, neither to be held as an article of faith, as the Church of Rome doth defend it, because the Scripture only must be a rule of our faith: and further it is euident out of the Scripture, that Peter was not at Rome, till Pauls first beeing there in bonds, where the historie of the acts of the Apostle endeth, whatsoeuer he was afterward: which *Pareus* thinketh to haue beene the 11. yeare of Nero, but it was rather the second yeare, when S. Paul came thither first, and his second arriuall was in the 11. yeare, for this Epistle was not written in the 8. yeare of Nero, as *Pareus* thinketh, but rather in the ende of *Claudius* raigne, while Narcissus was yet in authoritie: see before in the ende of the 5. and 10. quest. Our reasons against Peters beeing at Rome, in manner and forme aforesaid, are these.

Our first argument shall be out of the Scripture. 1. it is euident, that Peter was at Ierusalem, the third yeare after Pauls conuersion, for there he staied with him 15. dayes, which was the 37. yeare of Christ: he was not then yet at Rome.

2. 8. yeare after this he was imprisoned by Herod, which was the 43. yeare of Christ, and the 3. yeare of *Claudius, Euseb. l. 2. c. 11. Ioseph. l. 19. c. 7.* Peter thē was not yet at Rome.

3. Sixe yeare after this, was Peter at Ierusalem, for there S. Paul found him, 14. yeare after his first comming thither, Galat. 2. 1. then was celebrated the Apostolicall counsel, mentioned Act. 15. when each gaue to other the right hand of fellowship, this was the 9. yeare of *Claudius*, as witnesseth *Hierome:* hitherto *Peter* had not visited Rome: neither will it suffice to say, that he came from Rome thither to the councell: for then what time will they leaue vnto Peter to visit Antioch, and the Churches of Asia, Bythinia, Cappadocia, Galatia, and Egypt, where Nicephorus saith he preached, *lib. 2. c. 35.* in all these places he preached, as it appeareth by his 1. epistle written vnto the dispersed brethren in all these countreys: and againe if Peter had come from Rome, when *Claudius* expelled the Iewes, it is like mention should haue been made as well of Peters comming from thence, as of *Aquila* and *Priscilla*, Act. 18. 2.

4. Then after this councell, it is not like that Peter went to Rome, for these two reasons; because the Iewes had been lately expelled from thence: and S. Paul was by consent appointed to be the Apostle of the vncircumcision, Peter of the circumcision: he then went not to preach to the Romanes, which belonged vnto Pauls lot.

5. When S. Paul, writ the epistle to the Romanes, which might be in the last yeare of *Claudius*, Peter was not at Rome, for thē Paul would not haue left him out vnsaluted, *c. 16.*

6. And after this when Paul was brought prisoner to Rome, which might be in the 2. of Nero, and there continued in bonds, to the 4. of Nero, all this while Peter was not there: for then S. Paul in his epistles written from Rome, where he sendeth commendations from diuerse of the brethren, as from *Epaphras, Luke*, and *Demas*, Coloss. 4. 12. 14. and to Philemon, v. 23. from *Marcus, Aristarchus, Demas, Luke*, his cohelpers, would not haue forgotten also to send greeting from S. Peter, if he had beene at Rome: againe he saith, 2. Tim. 4. 11. *onely Luke is with me*, then was not Peter with him; and he further saith, v. 16. *at my first answering no man assisted me, but all forsooke me:* but if S. Peter had beene there he would not in all likelihoode haue forsaken him. Thus then it is euident, that to the ende of S. Pauls first captiuitie at Rome, which was in the 4. of Nero, *Parens* placeth it in the 11. and 12. of Nero, it is prooued by the continuance of the sacred historie that Peter was not at Rome; then could he not come thither in the 2. of *Claudius*, which was 16. yeares before, and sit Bishop there 25. yeeres. After this time it cannot be certainely prooued, whether he came to Rome, & therefore it cannot be receiued, and beleeued as an article of faith.

Our second generall argument is taken from the great vncertaintie, and manifold contradictions of the auncient writers, concerning the time of S. Peters comming and continuing at Rome.

1. They dissent about the time of Peters cōming to Rome: *Eutropius* saith, that Peter was

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at Rome the 1. yeare of *Caius Caligula*, who was Emperour 5. yeares next before *Claudius*, and that *Philo* an embaſſadour from the Iewes there ſpake with him: *Oroſius* ſaith, he came thither in the beginning of *Claudius* raigne: *Hierome*, in the ſecond yeare; *faſciculus temporum* in the 4. *Nauclerus* ſaith he came to Rome in the beginning of *Claudius* raigne, but was not inſtalled Biſhop till the 4. yeare: the *Paſſionall* ſaith, he came not thither till the 13. yeare of *Claudius*: *Euſebius l.* 2. *c.* 13. ſaith, he came to Rome in the raigne of *Claudius*, but he aſſigneth not the yeare: *Damaſus* ſaith he came in the raigne of Nero.

2. There is alſo great difference about the time and place of S. Peters death: *Lyranus* in his annotations, Matth. 23. thinketh he was crucified at Ieruſalem, ſo alſo *Linus*: others ſay at Rome: *Epiphanius in Naſon*, aſſigne the 12. yeare of Nero: the moſt the 14. yeere: *Ambroſe ſerm.* 67. ſaith that S. Paul and S. Peter *vna die, vno loco, &c.* in one day, and the ſame place endured the ſentence of the ſame Tyrant: *Hierome* thinketh they ſuffered the ſame day, but Paul a yeare after Peter; *Abdias* ſaith, that Peter ſuffred at Rome in the time of S. Pauls free impriſonment, which was in the 3. or 4. yeare of Nero, ſo that Saint Paul ſhould ſurviue him 10. yeares; *Ireneus* ſaith, that Marke ſurviued Peter, and writ his Goſpel after his death, *lib.* 3. *c.* 1. and *Euſebius* writeth that Marke was put to death, in the 8. of Nero, *l.* 2. *c.* 24. then, if theſe authors ſay true, muſt Peter be put to death before the 8. yeere of Nero.

3. A third difference is in the time of Peters beeing Biſhop at Rome: *Euſebius* giueth him 25. yeares, *Hierome* 27. *Beda* 29. *Damaſus* holding that he came to Rome in the raigne of Nero, cannot giue him aboue halfe ſo many, if he were put to death by Nero; otherwiſe the 25. yeares which he giueth him will reach to *Domitians* raigne: See *Chriſtoph. Carlil.* p. 7. 14. of his firſt diſcourſe.

Let now the indifferent Reader iudge, whether in ſuch vncertaintie it be not more probable, that Peter was neuer at Rome, or if he were, not as Biſhop there beeing an Apoſtle and that of the circumciſion: at the leaſt his beeing there cannot be prooued by Scripture, and ſo cannot be affirmed, as an article of faith: See further *Synopſ. Pap. Centur.* 1. *err.* 38.

6. Morall obſeruations.

Obſerv. 1. *Whom we are to commend.*

v. 1. *I commend Phebe.* S. Paul commendeth Phebe for her ſingular ſeruice performed to the church, in guing hoſpitalitie to the Saints, which teacheth vs whom we ſhould commend by our teſtimonie: that we take heed that we giue not our commendation of any vnworthie perſon, for then we ſhould be found to be falſe witneſſes: as we ſhould not depraue the good gifts in any, ſo neither ſhould we commend them, which haue few or no cõmendable parts: vnder Chriſts kingdom it is propheſied, *that a niggard ſhall no more be called liberall, nor a churle rich*, Iſa 32. 5. but euerie one ſhall be called and commended according to his worth: a good caueat for theſe dayes, wherein flatterie ſo much preuaileth, eſpecially about great perſons, that in ſuch, great and enormous vices do often maske vnder the name and title of honour.

Obſerv. 2. *Of hoſpitalitie.*

v. 2. *She hath given hoſpitalitie to many.* Theſe duties belong vnto hoſpitalitie, *affectuoſa invitatio*, a moſt affectionate and earneſt inviting, as the diſciples compelled Chriſt (as yet vnknowne vnto them) to ſtay with them. 2. *lata ſuſceptio*, a ioyfull receiuing and entertaining, as *Zacheus* receiued Chriſt ioyfully and gladly into his houſe. 3. *larga procuratio*, large and liberall prouiſion, as Abraham went himſelfe and fetcht a calfe and killed it. 4. *quieſcendi opportunitas*, opportunitie and fit place to reſt in, as the Shunamite prouided for the Prophet a chamber, 2. King. 4. 5. *ſecuritas & protectio*, ſecuritie and protection; as Lot did ſafegard his gheſts, the two young men came into his houſe. 6. *amicabilis deductio*, a friendly bringing on the way, in their departure, as Abraham did, Gen. 18.

Obſerv. 3. *Of the true ornaments of women.*

3. *Greet Priſcilla and Aquila, &c.* This woman with her husband are commended for beeing aſſiſtants and helpers vnto Paul in his miniſtrie, and in preſeruing his life with endangering their owne: ſuch was their pietie and zeale: behold theſe are the vertues and true ornaments of women: how many Queenes ſaith *Chryſoſtome*, are buried in ſilence and obliuion, whereas this tentmakers wife, *eſt in ore omnium*, is in euerie ones mouth, and that not onely tenne or twenty yeares, but vntill the comming of Chriſt: *vbi nunc facierum ornatus, vbi vana gloria*, where is now the vaine glorie of women, in tricking vp their faces:

learne of this woman, what are the true ornaments, not ſought for in earth, but laid vp in heauen: This woman and her husband gaue entertainement to S. Paul two yeares: and thou if thou wilt, *plenius illum habebis quàm illi* ſhalt enioy him more fully then they, *neque enim aſpectus Pauli tales illos fecit, ſed verba*, for it was not the ſight of Paul, but his words which graced them ſo much: therefore *accipe beatorum illorum libros, &c.* take thou the bookes of thoſe bleſſed men the Prophets and Apoſtles and thou ſhalt be as *Priſcilla* which receiued Paul: *Hic eſt eccleſiæ ornatus, ille theatrorum, hic cœlo dignus, iſte equis & mulis*, this is the ornament of the Church, the other to haue gliſtring apparell, is for theaters and ſtages, this is beſeeming heauen, the other, to horſe and mules, this is often put about dead bodies, namely coſtly apparell, *hic vero in ſola ſplendet anima*, but the other onely ſhineth in the ſoule: theſe true ornaments let vs all labour for.

Obſerv. 4. *Of the profitable meditation of the puniſhment of hell.*

Chryſoſtome vpon the diuerſitie of gifts, which S. Paul commendeth in the brethren whó he ſaluteth in this chapter, groundeth the difference of rewards: and by a conſequent he prooueth the puniſhment of the wicked in hell, *ſi non eiſdem potientur iuſti omnes, &c. quomodo cum iuſtis eadem gloria fruentur peccatores*, if the iuſt ſhall not enioy the ſame reward, how ſhall ſinners enioy the ſame glorie with the iuſt: then he proceedeth in this manner. 1. many doubt of hell, enquiring of the place, *erit alicubi extra orbem hunc gehenna*, hell ſhall be ſomewhere out of this world, (he meaneth this viſible world,) *ne quæramus vbi ſit, ſed quomodo illam fugiamus*, let vs not ſeeke where it is, but how we ſhall eſcape it. 2. ſome may doubt of the puniſhment to come, becauſe here God puniſheth not all, but the reaſon hereof is, Gods longanimitie and patience: *propterea minatur, & non ſtatim in gehennam conijcit*, therefore he threateneth, and doth not ſtraite caſt downe into hell. 3. but ſome will further aske what manner of puniſhment it is: what thing canſt thou name in this life ſo grieuous, as ſickenes, diſeaſes, torment of bodie, perpetuall blindnes, *ridicula iſta ſunt ad futura mala*, theſe are but toyes to the euills to come. 4. But if there be hell it ſhall be onely for infidels, not for beleeuers: yes euen for them alſo, if they liue not according to their faith: for he which knoweth his Maſters wil and doth it not, is worthie of more ſtripes: for otherwiſe the deuils ſhould not be puniſhed, for they beleeue and acknowledge God: and ſo he concludeth, *continuos ſermones de illis verſemus, non enim ſinet in gehennam incidere, gehennæ meminiſſe*, let vs talke continually of thoſe puniſhments: for to remember hel, it will keepe a man out of hell: *vtinam in tabernis vinarijs, &c. immo vbiq; de gehenna diſputatum eſſet*, I would that in wine-taverns, and other banketting places, yea euery where men would talke and diſpute of hell.

Obſerv. 5. *The companie of the wicked is to be ſhunned.*

v. 17. *Avoide them.* So S. Paul commandeth, 2. Theſſ. 3. 6. *that they withdrawe themſelues from them that walke inordinately:* Moſes from the Lord commanded the congregation to get them away from about the tabernacle of Korah, Dathan, and Abiram, Numb. 16. 16. 24. the companie of the wicked, is to be declined, both leaſt they be partakers of their ſinnes, and parteners alſo in their plagues.

Obſerv. 6. *To giue thankes alwaies vnto God.*

v. 27. *To God onely wiſe be praiſe thorough Ieſus Chriſt for euer:* the Apoſtle teacheth vs by his example to remẽber alwaies to ſhew our thankfulnes to God: as he ſaith, 1. Theſ. 5. 18. *in all things giue thanks:* thus doth the Apoſtle vpon euery occaſion breake forth into the praiſe of God, as Rom. 1. 8. *I thanke my God thorough Ieſus Chriſt:* and c. 7. 25. *I thanke God, &c.* and we muſt not be wearie of giuing thankes, praiſe muſt be yeilded for euer: as *Ambroſe* well ſaith, *imitare Luſciniam, cui quoniam ad dicendas laudes dies ſola non ſufficit, nocturna ſpacia pervigili cantilena decurrit*, imitate the nightinghal, which becauſe the day ſufficeth not to ſet forth the praiſe of the Creator, doth paſſe ouer the night with continuall ſinging, *Ambr. ſerm.* 43.

And now as S. Paul giueth thanks for the reuelation of the myſterie, a long time kept ſecret, which he hath opened in this diuine epiſtle, ſo vnto the ſame God, which hath giuen me ſtrength thus to vnfold the ſecrets of this epiſtle, otherwiſe farre exceeding my capacitie & abilitie, I conclude with the Apoſtle, ſaying, *To God onely wiſe, be praiſe thorough Ieſus Chriſt for euer.*

FINIS.

A TABLE OF THE QUESTI-ons handled in this Commentarie.

Generall Questions out of the whole Booke.

Quest. 1. *Of the word Testament, what it signifieth, and of what things it must be vnderstood.*

2. qu. *Of the diuers significations of the olde and new Testament.*

3. qu. *Of the bookes of the new Testament, their number, and authoritie.*

More speciall questions out of the whole Booke.

1. qu. *Whether S. Paul were the Author of this Epistle.*

2. qu. *Of the birth, the life, acts, and death of S. Paul.*

3. qu. *Of S. Pauls place of birth.*

4. qu. *Whether S. Paul were noble by birth.*

5. qu. *Whether S. Paul were brought vp in the learning of the Greekes.*

6. qu. *Of the yeares of the raigne of the Emperours of Rome vnto* Nero, *vnder whome S. Paul suffered.*

7. qu. *In which yeare after the passion of Christ Paul was conuerted.*

8. qu. *At what age S. Paul was conuerted.*

9. qu. *How long S. Paul after his conuersion, was rauished in spirit, and taken vp into Paradise.*

10. qu. *At what time Paul was first in bonds, and of his going to Ierusalem, how oft he went thither, before he came into bonds.*

11. qu. *Of Pauls beeing in bonds first at Cesarea, and afterwards at Rome.*

12. qu. *Whether S. Paul was set at libertie, after he was prisoner at Rome, and where he bestowed himselfe afterwards.*

qu. 13. *In what yeare after the passion of Christ, and of* Nero *his raigne, S. Paul was put to death at Rome.*

qu. 14. *Of Pauls person, and of the manner and place of his death.*

qu. 15. *What moued* Nero *to put the holy Apostle to death.*

qu. 16. *Of the epistles of S. Paul, the number of them.*

qu 17. *Of the order of time, wherein S. Pauls seuerall Epistles were written.*

18. qu. *That it is no point of curiositie, but a thing very requisite, to know the diuers times of the writing of S. Pauls Epistles.*

19. qu. *Of the order of placing the Epistles, and why this to the Romanes is set first.*

20. qu. *Vnto whome this Epistle to the Romanes was written, and from whence.*

21. qu. *Of the excellencie, and worthines of this Epistle.*

Questions vpon the first Chapter.

Quest. 1. *Why Paul setteth his name before this Epistle.*

2. qu. *Of the two names of the Apostle,* Saul *and* Paul, *what they signifie.*

3. quest. *Vpon what occasion the name* Saul *was turned to* Paul.

4. qu. *At what time the Apostles name beganne to be called* Paul.

5. qu. *In what sense Paul calleth himselfe the seruant of Iesus Christ.*

6. qu. *How Paul calleth himselfe a seruant, seeing Christ saith,* I will not call you seruants, Ioh. 15. 15.

7. qu. *How S. Paul saith,* called to be an Apostle.

8. qu. *Of the office, and calling of an Apostle, what it is.*

9. qu. *Diuers points, wherein consisteth the excellencie of the Apostleship.*

10. qu. *How S. Paul is said to be set, or put apart for the Gospel of God.*

11. qu. *Of the description of the Gospel.*

12. qu. *Whether the Gospel be comprehended in the old Testament.*

13. qu. *How Christ is saide to be made of Dauid after the flesh.*

14. qu. *How it can be shewed that Christ was borne of the seede and posteritie of Dauid.*

15. qu. *Whether Christ descended of Dauid by Salomon, or Nathan.*

16. qu. *Of the meaning of these words,* v. 4. declared mightily to be the Sonne of God, &c.

17. qu. *Of the meaning of these words,* declared to be the Sonne of God in power.

18. qu. *Of theſe words*, according to the ſpirit of ſanctification, v.4.
19. qu. *Of theſe words*, by the reſurrection of the dead.
20. qu. *Of theſe words*, v.5. By whome we haue receiued grace, and Apoſtleſhip.
21. qu. *Of the perſons, whome the Apoſtle ſaluteth*, To all you, that be at Rome, &c.
22. qu. *What the Apoſtle vnderſtandeth by grace, and peace*, v.7.
23. qu. *Of Pauls giuing of thankes for the faith of the Romanes, which was publiſhed abroad*, v.8.
24. qu. *How the faith of the Romanes was publiſhed through the world.*
25. qu. *Of the ſingular faith of the Romans.*
26. qu. *Whether the Church of Rome, were firſt founded by S. Peter.*
27. qu. *The place*, Act. 28. 21. *reconciled.*
28. qu. *Whether this be an oath*, God is my witneſſe, v.9.
29. qu. *Whether it be lawfull to ſweare, and vpon what occaſion.*
30. qu. *How Paul is ſaid to ſerue in the ſpirit.*
31. qu. *What proſperous iourney the Apoſtle meaneth*, v.10.
32. qu. *Whether S. Paul needed to be mutually ſtrengthened by the faith of the Romanes.*
33. qu. *Of the impediments whereby Saint Paul was letted to come vnto the Romans.*
34. qu. *Why S. Paul expreſſeth not the cauſe in particular, what letted him.*
35. qu. *Whether Saint Pauls deſire to goe to Rome, beeing therein letted, were contrarie to Gods will, and ſo ſinned therein.*
36. qu. *How S. Paul, was a debter vnto all*, v.14.
37. qu. *Whom S. Paul vnderſtandeth by the* Grecians, *and* Barbarians.
38. qu. *How Paul is not aſhamed of the Goſpel*, v.16.
39. qu. *What the Goſpel, or Evangel ſignifieth.*
40. qu. *Of the definition of the Goſpel*, It is the power of God vnto ſaluation, to euery one that beleeueth.
41. qu. *Of the difference betweene the Law and the Goſpel.*
42. qu. *Why the Iewes are named before the Grecians*, v.16.
43. qu. *The iuſtice, or righteouſnes of God is reuealed: what iuſtice the Apoſtle meaneth.*
44. qu. *Of the meaning of theſe words*, v.17 is reuealed from faith to faith.
45. qu. *Whether the Apoſtle doth rightly cite this place out of the Prophet*, The iuſt by faith ſhall liue.
46. qu. *Whether S. Paul in citing this ſaying, followeth the Prophets ſenſe.*
47. qu. *How the wrath of God is ſaide to be reuealed from heauen, againſt all vnrighteouſnes.*
48. qu. *What it is to withhold the truth in vnrighteouſnes*, v.18.
49. qu. *What the Apoſtle meaneth by theſe words*, v.19. That which may be knowne of God, is manifeſt in them.
50. qu. *Of the waies and meanes, whereby the Lord doth manifeſt himſelfe vnto men.*
51. qu. *What inviſible things of God the Apoſtle ſpeaketh of, and how they are made knowne vnto vs.*
52. qu. *Of the knowledge which the Philophers had of God, and by what meanes they attained vnto it.*
53. qu. *How other Scriptures, that denie all knowledge of God vnto the wicked, agree with this place of S. Paul.*
54. qu. *Of the meaning of theſe words*, that they ſhould be inexcuſable, v.20.
55. qu. *Whether there is any naturall knowledge of God in man.*
56. qu. *Whether the naturall knowledge which the Heathen had of God, was ſufficient vnto ſaluation.*
57. qu. *Whether any of the Philoſophers were ſaued, by that naturall knowledge, which they had of God.*
58. qu. *Seeing that the naturall knowledge which the Heathen had, was not ſufficient vnto ſaluation, how are they thereby made inexcuſable.*
59. qu. *v.21. How the Gentiles are ſaid to haue knowne God, and yet glorified him not as God.*
60. qu. v.21. *How the Gentiles did not glorifie God, neither were thankefull, but became vaine.*
61. qu. *How the Gentiles changed the glorie of God, into the image of men and beaſts*, v.23.
62. qu. *Of the diuers kinds of idolatrie among the heathen, in worſhipping the images of men and beaſts*, v.23.
63. qu. *Of the groſſe idolatrie of the heathen, in worſhipping the images of men & beaſts*, v.23.
64. qu. *How God is ſaide to haue deliuered them to their owne hearts luſts*, v.24.
65. qu. *How the Gentiles are ſaide to defile their bodies in themſelues.*

66. qu.

66.qu. *How they worshipped the creature, rather then the Creator.*
67.qu. *Of the vnnaturall sinnes of the heathen.*
68.qu. *How one sinne is punished by an other, vpon these words,* And receiued in themselues such recompence of their error,&c. v.27.
69.qu. *How the Gentiles are said, not to regard to know God,*v.28.
70.qu. *What it is, to be deliuered vp to a reprobate minde.*
71.qu. *Generall obseruations out of the Catalogue of the sinnes of the heathen, reckoned vp by the Apostle,*v.29,30.
72.qu. *Of the order obserued by the Apostle, in the particular enumeration of the sinnes of the Gentiles.*
73.qu. *Of the particular sinnes of the Gentiles here rehearsed by the Apostle.*
74.qu. *Of the true reading of the last vers.* 31.*and the meaning thereof.*
75.qu. *What a dangerous thing it is to be a fauourer, and procurer of sinne in others.*
76.qu. *How one may be accessarie to an others sinne.*
77.qu. *Whether all the Gentiles were guiltie of the sinnes which are here rehearsed by the Apostle.*

Questions vpon the second Chapter.

1.qu. *To whome the Apostle here speaketh,* Wherefore thou art inexcusable, O man.
2.qu. *Whether one offend in iudging an other, wherein he is guiltie himselfe.*
3.qu. *Of these words,* v. 2. Wee know that the iudgement of God is according to truth.
4.qu. *Whether a Iudge be bound herein to be like vnto God, to iudge according to the truth, which he knoweth.*
5.qu. *Of the reasons, why the Lord vseth patience and forbearance towards sinners.*
6.qu. *Whether the leading of men to repentance by Gods long suffrance, argueth that they are not reprobate.*
7.qu. *How the bountifulnes of God in leading men to repentance, and the reuelation of his wrath spoken of* ch. 1. 18. *may stand together.*
8.qu. *How God is said to harden the heart, seeing the wicked doe harden their owne hearts.*
9.qu. *Whether hardnes of heart, and finall impenitencie, be a speciall kind of sinne.*
10.qu. *Whether it stand with Gods iustice to punish twice for the same sinnes.*
11.qu. *Whether euery one shall be rewarded according to his works.*
12.qu. *How it standeth with Gods goodnes to punish euill, with euill.*
13.qu. *Of the true reading of the 7. vers.*
14.qu. *What the Apostle meaneth by patience of good works.*
15.qu. *What glorie, honour, and immortalitie, the Apostle speaketh of,*v.7.
16.qu. *How it standeth with Gods iustice to punish eternally sinne temporally committed.*
17.qu. *How eternall life is to be sought.*
18.qu. *Whome the Apostle meaneth by contentious, and such as disobey the truth.*
19.qu. *Of the punishment due vnto the wicked, indignation, wrath, tribulation, anguish,&c.*v.8.
20.qu. *Why the Iewe is set before the Grecian.*
21.qu. *What Iewes and Gentiles the Apostle here meaneth.*
22.qu. *Of the diuers acception of the word* person,v.11.
23.qu. *How God is said, not to accept the persons of men.*
24.qu. *Of the meaning of these words,*v.22. As many as haue sinned without the law, shall perish without the Law.
25.qu. *Of the occasion of these words,*v.13. The hearers of the Law are not righteous before God, but the doers shall be iustified.
26.qu. *Of the meaning of these words,* Not the hearers of the Law, &c. but the doers shall be iustified,v.13.
27.qu. *How the Gentiles which had not the Law, did by nature the things contained in the Law.*
28.qu. *How any thing can be said to be written in the heart by nature, seeing the mind is commonly held to be as a bare and naked table.*
29.qu. *Of the Law of nature, what it is.*
30.qu. *What precepts the law of nature containeth, and prescribeth.*
31.qu. *What the law of nature was before and after mans fall, and wherein they differ.*
32.qu. *Whether the light of nature, though much obscured, can altogether be blotted out of the mind of man.*
33.qu. *Whether ignorance of the law of nature in man doth make any way excusable.*
34.qu. *That the light of nature is not sufficient of it selfe to direct a man, to bring forth any vertuous act, without the grace*

of

of Chriſt.
35. qu. *Of the teſtimonie of the conſcience, & the accuſing or excuſing of the thoughts.*
36. qu. *Why the Apoſtle maketh mention of the day of iudgement, v.* 16.
37. qu. *Why it is called the day, and of the application of other words, v.* 16.
38. qu. *Whence the Iewes were ſo called,* v. 17. Behold thou art called a Iewe.
39. qu. *Of the priuiledges of the Iewes here recited by the Apoſtle.*
40. qu. *How the Iewes are ſaid to commit ſacrileage,* v. 22.
41. qu. *How the name of God was blaſphemed by the Iewes, and whether this teſtimonie be rightly alleadged by the Apoſtle.*
42. qu. *In what ſenſe the Apoſtle ſaith,* Circumciſion is profitable, v. 25.
43. qu. *How circumciſion was availeable for infants.*
44. qu. *What vncircumciſed the Apoſtle here ſpeaketh of, whether ſuch of the Gentiles as were conuerted to the faith, and what keeping of the lawe he meaneth.*
45. qu. *Of the explanation of certaine terms here vſed by the Apoſtle, and of the letter, and ſpirit.*
46. qu. *Of two kinds of Iewes, and two kinds of circumciſion,* v. 28.

Queſtions vpon the third Chapter.

1. qu. *Of the priuiledges of the Iewes, and of their preheminence before the Gentiles.*
2. qu. *How mens vnbeleefe cannot make the faith of God without effect.*
3. qu. *How God is ſaid to be true.*
4. qu. *How euery man is ſaid to be a liar.*
5. qu. *Whether euery man can be ſaid to be a liar.*
6. qu. *How the Prophet Dauid is to be vnderſtood, ſaying,* euery man is a liar, Pſal. 116, 11.
7. qu. *Of the occaſion of theſe words, cited out of the* 51. *Pſalme,* that thou mighteſt be iuſtified, &c. againſt thee onely haue I ſinned.
8. qu. *Of the diuers acceptions of this word* iuſtified.
9. qu. *Of the meaning of theſe words,* That thou mighteſt be iuſtified in thy words, and ouercome, when thou iudgeſt.
10. qu. *Whether a man may doe euill, and commit ſinne to that end, to ſet forth Gods iuſtice.*
11. qu. *Of the meaning of the* 5,6,7,8, *verſes.*
12. qu. *Whether none euill is to be done at all, that good may come thereof.*
13. qu. *Whether God doe not euill, that good may come thereof, in reprobating the veſſels of wrath, to ſhew his power.*
14. qu. *In what ſenſe the Apoſtle denieth the Iewes to be more excellent then the Gentiles,* v. 9.
15. qu. *Of the meaning of certaine phraſes which the Apoſtle vſeth,* v. 9. We haue alreadie prooued, *and,* Vnder ſinne.
16. qu. *Whence the Apoſtle alleadgeth thoſe teſtimonies,* v. 10. *to* 18.
17. qu. *Of the matter and order obſerued by the Apoſtle in citing thoſe teſtimonies.*
18. qu. *How none are ſaid to be iuſt, ſeeing* Noah, *and other holy men, are reported to haue bin iuſt in their time.*
19. qu. *Of the particular explication of the ſinnes, wherewith the Apoſtle here chargeth both Iewes and Gentiles.*
20. qu. v. 19. Whatſoeuer the Law ſaith: *what is here vnderſtood by the* Law, *and how diuerſly this word is taken.*
21. qu. It ſaith to them, which are vnder the Law: *who are here vnderſtood to be vnder the law.*
23. qu. *How no fleſh is iuſtified by the works of the law,* v. 20.
24. qu. *How the Apoſtle here denieth iuſtification by works, ſeeing he ſaid before,* c. 2. v. 13. *that the doers of the Law are iuſtified.*
25. qu. *How by the Law came the knowledge of ſinne.*
26. qu. *Of the meaning of theſe words,* The righteouſneſſe of God is made manifeſt without the law.
27. qu. *How the righteouſnes of faith had witnes of the Law and Prophets.*
28. qu. *Of theſe words,* v. 22. The righteouſnes of God, by the faith of Ieſus Chriſt, vnto all, and vpon all.
29. qu. *What it is to be depriued of the glorie of God,* v. 23.
30. qu. *Of iuſtification freely by grace,* v. 24.
31. qu. *How God is ſaid to haue purpoſed or ſet forth Chriſt to be our reconciliation.*
32. qu. *How we are ſaid to be iuſtified freely, ſeeing faith is required, which is an act in the beleeuer.*
33. qu. v. 25. *To declare his iuſtice or righteouſnes, what iuſtice the Apoſtle vnderſtandeth here.*
34. qu. *What is meant by ſinnes that are paſt,* v. 25.
35. qu. *Why the Apoſtle onely maketh mention of ſinnes paſt.*

36.qu. *How God is said to be iust, and a iustifier of him, which is of the faith, &c.* v. 26.
37.qu. *How reioycing is excluded, not by the law of works, but by the law of faith.*
38.qu. *Of the difference betweene these two phrases; of faith, through faith,* v.30.
39.qu. *How the Law is established by the doctrine of faith.*

Questions vpon the fourth Chapter.

1. qu. *Vpon what occasion S. Paul bringeth in the example of Abraham.*
2.qu. *Of the meaning of the first verse.*
3.qu. *Of the meaning of the 2. verse.*
4.qu. *How the Apostle alleadgeth that testimonie, concerning the imputation of Abrahams faith for righteousnes,* v.4.
5.qu. *Of the meaning of the words; who counted this for righteousnes vnto Abraham.*
6.qu. *What it was, that Abraham beleeued.*
7.qu. *Why Abrahams faith was imputed to him at this time, and not before.*
8.qu. *What imputation is, and what to be imputed.*
9.qu. *How Abrahams faith was imputed to him for righteousnes.*
10.qu. *Whether Abraham were iustified by any thing beside his faith.*
11.qu. *How S. Paul and S. Iames are reconciled about the manner of Abrahams iustifying.*
12.qu. *Of the explication of the 4. and 5. verses.*
13.qu. *Of the diuers kinds of rewards.*
14.qu. *How it standeth with Gods iustice to iustifie the wicked,* v.5.
15.qu. *How our sinnes are said to be forgiuen, and couered,* v.7.
16.qu. *In what sense circumcision is said to be a signe, and wherefore it was instituted.*
17.qu. *In what sense circumcision is called a seale of the righteousnes of faith,* v.11.
18.qu. *Whether the mysterie of faith in the Messiah to come were generally known vnder the Law.*
19.qu. *Certaine questions of circumcision: and first of the externall signe, why it was placed in the generative part.*
20.qu. *Certaine doubts removed, and obiections answered concerning circumcision.*
21.qu. *How Abraham is saide to be the father of them which beleeue,* v.11,12.
22.qu. *How Abraham is saide to be the father of circumcision,* v.12.
23.qu. *How and where Abraham was promised to be heire of the world,* v.13.
24.qu. *Wherein Abraham was made heire of the world, and wherein this inheritance consisted.*
25.qu. *How faith is said to be made voide, if they which are of the law be heires.*
26.qu. *How the law is said to cause wrath.*
27.qu. *Of the meaning of these words,* v.15. where no law is, there is no transgression.
27.qu. *Who are meant by Abrahams seede which is of the law,* v.16.
28.qu. *Of the meaning of these words,* I haue made thee a father of many nations, before God.
29.qu. *Of the meaning of these words,* v.17. who quickneth the dead, and calleth those things, which be not, &c.
30.qu. *How God is said to call those things, which be not, as though they were.*
31.qu. *Whether it be peculiar to God onely to quicken, and raise the dead.*
32.qu. *How Abraham is said against hope to haue beleeued vnder hope.*
33.qu. *How Abrahams bodie is said to be dead,* v.19.
34.qu. *What promise of God made to Abraham it was, whereof he is saide, not to haue doubted,* v.20.
35.qu. *Whether Abraham doubted of Gods promise.*
36.qu. *How Abraham is said to haue giuen glorie vnto God,* v.20.
37.qu. *What was imputed to Abraham for righteousnes.*
38.qu. *Of these words,* Now it is not written for him onely, &c. v.23.
39.qu. *How Abrahams faith is to be imitated by vs.*
40.qu. *Wherein Abrahams faith and ours differ, and wherein they agree.*
41.qu. *How Christ is said to haue bin deliuered vp for our sinnes,* v.25.
42.qu. *Why the Apostle thus distinguisheth the benefits of our redemption, ascribing remission of sinnes to Christs death, and iustification to his resurrection,* v.25.

Questions vpon the fifth Chapter.

1.qu. *What peace the Apostle meaneth,* v.1.
2.qu. *Of the second benefit proceeding of our iustification, which is to stand, and persevere in the state of grace.*
3.qu. *Of the benefit of our iustification, the hope of euerlasting glorie.*
4.qu. *How we are said to reioyce in tribulation.*
5.qu. *How S. Paul and S. Iames are reconciled*

led together: the one making patience the cauſe of trialls, or probation, the other the effect.

6.qu. *Of the coherence of theſe words with the former, becauſe the loue of God is ſhed abroad in our hearts*, v.5.

7.qu. *What kind of loue the Apoſtle ſpeaketh of, ſaying*, the loue of God is ſhed abroad, &c.

8.qu. *Why the Loue of God is ſaid to be ſhed abroad in our hearts.*

9.qu. *Why it is added*, by the holy Ghoſt, which is giuen vs.

10.qu. *How Chriſt is ſaid to haue died according to the time*, v.6.

11.qu. *Of the meaning of the* 7. v. One will ſcarce die for a righteous man, &c.

12.qu. *Of the difference betweene Chriſts dying for vs, and thoſe which died for their country.*

13.qu. *Of the greatnes of the loue of God toward man, in ſending Chriſt to die for vs*, v.8.

14.qu. *Whether mans redemption could not otherwiſe haue beene wrought, but by the death of Chriſt.*

15.qu. *Wherein the force of the Apoſtles reaſon conſiſteth, ſaying*, Much more beeing reconciled, we ſhall be ſaued by his life, v.9.

16.qu. *Why the Apoſtle ſaith*, not onely ſo but we alſo reioyce in God, &c. v.11.

17.qu. *Whether any thing neede to be ſupplied in the Apoſtles ſpeach*, v.12. *to make the ſenſe perfect.*

18.qu. *Who was that one by whome ſinne entred into the world*, v.12.

19.qu. *What ſinne the Apoſtle ſpeaketh of here, originall, or actuall*; by one man ſinne entred.

20.qu. *How ſinne is ſaid to haue entred into the world.*

21.qu. And death by ſinne; *what kind of death the Apoſtle ſpeaketh of.*

22.qu. *Whether the death of the bodie be naturall, or inflicted by reaſon of ſinne.*

23.qu. *Of the meaning of the Apoſtle in theſe words*, in whome all naue ſinned: *and of the beſt reading thereof*, v.12.

24.qu. *Whether the Apoſtle meaneth originall, or actuall ſinnes, ſaying*, in whome all haue ſinned.

25.qu. *Of the coherence of theſe words*, Vnto the time of the Law was ſinne in the world.

26.qu. *How ſinne is ſaid to haue beene vnto the time of the Law.*

27.qu. *What ſinne the Apoſtle meaneth which was in the world vnto the time of the law.*

28.qu. *How ſinne is ſaid not to be imputed, where there is no law.*

29.qu. *How death is ſaide to haue raigned from Adam to Moſes.*

30.qu. *Of the meaning of theſe words*, which ſinne not after the tranſgreſſion of Adam.

31.qu. *How Adam is ſaid to be the figure of him that was to come*, v.14.

32.qu. *Of the names and tearmes, which the Apoſtle vſeth, in this compariſon.*

33.qu. *Of the compariſon betweene Adam and Chriſt in generall.*

34.qu. *Of the diſparitie and vnlikenes betweene Adam and Chriſt in this compariſon.*

35.qu. *Of the excellencie and ſuperioritie which the benefit by grace in Chriſt, hath beyond our fall, and loſſe in Adam.*

36.qu. *Some other opinions refuſed, wherein this excellencie ſhould conſiſt.*

37.qu. *In what ſenſe the grace of God is ſaid to haue abounded vnto more.*

38.qu. *How all men are ſaid to be inſtified in Chriſt*, v.18.

39.qu. *Why the Apoſtle ſaith*, v.19. By one mans diſobedience many were made ſinners, *and not all.*

40.qu. *How, many are ſaid to be ſinners in Adam.*

41.qu. *How the law is ſaid to haue entred thereupon*, v.20.

42.qu. *How the offence is ſaide to haue abounded by the entring of the law*, v.20.

43.qu. *How grace is ſaid to haue abounded more.*

44.qu. *Of the raigne of ſinne vnto death, and of grace vnto life.*

Queſtions vpon the ſixt Chapter.

1.qu. *Of the meaning of theſe words*, Shall we continue in ſinne, v.1.

2.qu. *What it is*, to die vnto ſinne.

3.qu. *What it is to be baptized into Ieſus Chriſt.*

4.qu. *Of the diuers ſignifications of the word Baptiſme, and to be baptized.*

5.qu. *What it is to be baptized into the death of Chriſt*, v.3.

7.qu. *Of the meaning of this phraſe*, to be graft, &c.

8.qu. *What reſurrection the Apoſtle ſpeaketh of*, v.5.

9.qu. *What is vnderſtood by the old man*, v.6.

10.qu. *What is meant by the bodie of ſinne*, v.6. that the bodie of ſinne might be deſtroied.

stroyed.

11.qu. *How the dead are ſaid to be freed frō ſinne*, v.7.

12.qu. *What life the Apoſtle ſpeaketh of*, v. 8. We beleeue that we ſhall alſo liue with him.

13.qu. *How death is ſaid to haue had dominion ouer Chriſt*, v.9.

14.qu. *How Chriſt is ſaid to haue died to ſinne*, v.10.

15.qu. *How Chriſt is ſaid now to liue vnto God*, v.10.

16.qu. *Of theſe words*, v.11. Likewiſe think ye, &c.

17.qu. *How ſinne is ſaid not to raigne, &c.* v.12.

18.qu. *What the Apoſtle meaneth, by mortall bodie*, v.12.

19.qu. *Of theſe words*, that we ſhould obey it in the luſts, &c. v.12.

20.qu. *How we are not to giue our members as weapons vnto ſinne*, v.13.

21.qu. *What it is, not to be vnder the law, but vnder grace*, v.14.

23.qu. *Whether the Fathers alſo, that liued vnder the law, were not vnder grace.*

24.qu. *What the Apoſtle meaneth by the forme of doctrine, whereunto they were deliuered.*

25.qu. *How we are made ſeruants of righteouſnes.*

26.qu. *Of the meaning of theſe words*, I ſpeake after the manner of men, becauſe of your infirmitie, v.19.

Queſtions vpon the ſeauenth Chapter.

1.qu. *How the law is ſaid to haue dominion ouer a man, as long as he liueth.*

2.qu. *Whether the woman be ſimply free, if the man be once dead.*

3.qu. *Whether the woman haue not the like libertie and freedome, in reſpect of the bond of mariage, as the man hath.*

4.qu. *Why the Apoſtle ſaith, we are dead to the law*, v.4. *and not rather the law is dead to vs.*

5.qu. *How we are ſaid to be mortified to, and freed from the law.*

6.qu. *What is meant, by the bodie of Chriſt.*

7.qu. *Of the meaning of theſe words*, beeing dead vnto it.

8.qu. *What is meant by the newnes of the ſpirit, and oldnes of the letter.*

9.qu. *How S. Paul beeing brought vp in the knowledge of the law, could ſay*, I knew not luſt, v.7. *and*, I was aliue without the law, v.9.

10.qu. *What law the Apoſtle ſpeaketh of*, v.7. *is the law of ſinne.*

11.qu. *What luſt or concupiſcence the Apoſtle ſpeaketh of:* I had not knowne luſt, &c. except, &c.

12.qu. *Why the Apoſtle giueth inſtance in the tenth Command.* Thou ſhalt not luſt, *and alledgeth not all the words of the law.*

13.qu. *What ſinne the Apoſtle meaneth*, v. 8. ſinne tooke an occaſion, &c.

14.qu. *How ſinne tooke occaſion by the Law.*

15.qu. *Of what time S. Paul ſpeaketh, when he knew not the law, and afterward ſinne tooke occaſion by the law, &c.*

16. *What the Apoſtle meaneth by all concupiſcence.*

17.qu. *In what ſenſe the Apoſtle ſaith*, Sinne was dead, and he aliue without the law, v.8.

18.qu. *How ſinne is ſaid to haue reuiued.*

19.qu. *How ſinne is ſaid to haue deceiued.*

20.qu. *How ſinne is ſaid to haue ſlaine him.*

21.qu. *How the law is ſaide to be holy, iuſt, good, and likewiſe the commandement.*

22.qu. *How ſinne is ſaid to be out of meaſure ſinnefull.*

23.qu. *How the law is ſaid to be ſpirituall.*

24.qu. *How the Apoſtle ſaith*, he is carnall and ſold vnder ſinne, v.17.

25.qu. *Of theſe words*, v.15. I allow not what I doe, what I would, that doe I not.

26.qu. *What the Apoſtle vnderſtandeth by fleſh*, I know that in me, that is my fleſh, dwelleth no good thing, &c. v.18.

27.qu. *How the Apoſtle ſaith*, To will is preſent with me, &c. but I find no meanes to performe, &c. v.18.

28.qu. *Of the meaning of theſe words*, v.21. I finde a law, &c.

29.qu. *How the Apoſtle ſaith*, Euill is preſent with me, v.21.

30.qu. *Of theſe words*, I delight in the law of God, &c. v.22,23. *of the number of theſe laws, and what they are.*

31.qu. *Why theſe are called Laws, and why they are ſaid, the one to be in the inner man, the other in the members.*

32.qu. *Of the Apoſtles exclamation*, O wretched man that I am!

33.qu. *What the Apoſtle vnderſtandeth by this bodie of death, from the which he deſireth to be deliuered.*

34.qu. *Why the Apoſtle giueth thankes to God*, v.25.

35.qu. *Of theſe words*, I in my minde ſerue the law of God, &c.

36.qu. *Of that famous queſtion, whether S. Paul doe ſpeake in his owne perſon, or of an other, here in this chapter.*

Queſtions vpon the eight Chapter.

1.qu. *Who are ſaid to be in Chriſt.*
2.qu. *What is meant by the law of the ſpirit of life.*
3.qu. *What is vnderſtood by the law of ſinne and death.*
4.qu. *Of the beſt reading of the 3.v.*
5.qu. *What is meant by the ſimilitude of ſinfull fleſh.*
6.qu. *Of theſe words,* And for ſinne condemned ſinne in the fleſh.
7.qu. *How Chriſt condemned ſinne in the fleſh.*
8.qu. *Who are after the fleſh, and ſauour the things of the fleſh.*
9.qu. *How the wiſdome of the fleſh is enmitie againſt God.*
10.qu. *How they which are in the fleſh cannot pleaſe God,* v.8.
11.qu. *Of the dwelling of the ſpirit of God in vs,* v.9.
12.qu. *Of the meaning of theſe words,* v.10. The bodie is dead becauſe of ſinne, the ſpirit is life, &c.
13.qu. *How the quickning of the dead is aſcribed to the ſpirit of Chriſt, ſeeing all both good and bad ſhall riſe.*
14.qu. *What it is to be lead by the ſpirit of God.*
15.qu. *What is vnderſtood by the ſpirit of bondage.*
16.qu. *Whether the fathers vnder the law had onely the ſpirit of ſeruitude.*
17.qu. *Of the diuers kinds of feare.*
18.qu. *Why the Apoſtle ioyneth together two words of the ſame ſenſe,* Abba, father.
19.qu. *Of the teſtimonie of the Spirit, what it is.*
20.qu. *Whether the teſtimonie of the Spirit, and of our ſpirit, be one and the ſame.*
21.qu. *How we are ſaid to be heires, & what our inheritance is.*
22.qu. *How theſe words are to be vnderſtood,* If ſo be you ſuffer with him.
23.qu. *How we are ſaid to ſuffer together with Chriſt.*
24.qu. *Of the meaning of theſe words of the* 18.v. I count that the afflictions, &c.
25.qu. *Wherein the ſufferings of this life, are not proportionable, and ſo not worthie of the glorie to come.*
26.qu. *How the creatures are ſaid to waite, and to be ſubiect to vanitie, and to be deliuered, and to grone,* v.19.v.23.
27.qu. *What creatures the Apoſtle here ſpeaketh of.*
28.qu. *Of the ſeruitude of corruption whereunto the creature is ſubiect, and wherefore.*
29.qu. *Whether the heauens and earth are corruptible, and ſhall periſh in the end of the world.*
30.qu. *How the creature ſhall be deliuered, &c. into the glorious libertie.*
31.qu. *To what ende the new heauens and new earth ſhall ſerue in the next world.*
32.qu. *Why the Apoſtle ſaith, euery creature,* v.22. *hauing hitherto named the creature without any other addition.*
33.qu. *Whome the Apoſtle vnderſtandeth,* v.23. We which haue the firſt fruits of the ſpirit.
34.qu. *That no liuing creatures ſhall be reſtored in the next world, but onely man.*
35.qu. *How we are ſaid to be ſaued by hope,* v.24.
36.qu. *Of the difference betweene faith and hope.*
37.qu. *Whether things hoped for cannot be ſeene.*
38.qu. *What Spirit is ſaid to helpe our infirmitie,* v.26.
39.qu. *What infirmities the Spirit helpeth in vs.*
40.qu. *How we are ſaid, not to know how to pray, as we ought,* v.28.
41.qu. *How the Spirit is ſaide to make requeſt with ſighs, that cannot be expreſſed.*
42.qu. *Of the meaning of theſe words,* v.27. He that ſearcheth the hearts, knoweth what is the meaning of the ſpirit, &c.
43.qu. *Of the nature, condition, and propertie of a true and liuely prayer, out of* verſ. 27.
44.qu. *How all things make together for the beſt to thoſe that loue God.*
45.qu. *Of the meaning of theſe words,* v.29. Thoſe whome he knew before, he alſo predeſtinate.
46.qu. *Wherein our conformitie to the image of Chriſt conſiſteth.*
47.qu. *How Chriſt is ſaid to be πρωτοτοκὸς, the firſt borne among many brethren.*
48.qu. *Of certaine doubts out of the* 30.v. Whom he predeſtinate, thē alſo he called.
49.qu. *Of the difference betweene the purpoſe or counſell of God, his preſcience, and predeſtination.*
50.qu. *Of theſe words,* v.31. If God be on our ſide, who can be againſt vs?

51.qu.

51. qu. *Of those words, v.32.* which spared not his owne Sonne.
52. qu. *How nothing cã be laid to the charg of the elect.*
53. qu. *How Christ is said to make request* for vs.
54. qu. *Whether Christs intercession, and interpellation for vs, doe extenuate the merit of his death.*
55. qu. *What charitie the Apostle speaketh of, from which nothing can separate vs.*
56. qu. *Of these words*, v. 36. for thy sake are we killed all the day long.
57. qu. *Wherein the faithfull are compared vnto sheepe:* we are counted as sheepe for the slaughter, v. 36.
58. qu. *How the faithfull are said to be more then conquerours.*
59. qu. *Of the diuerse interpretations in generall of the 38.39. verse*, I am perswaded that neither life nor death, &c.
60. qu. *Of the diuers interpretations in particular.*

Questions vpon the 9. Chapter.

1. qu. *Why the Apostle beginneth his treatise with an oath*, I speake the truth in Christ, &c.
2. qu. *Of the forme and words of the Apostles oath.*
3. qu. *Whether it be lawefull for Paul to grieue for the Iewes, whose reiection was according to Gods appointment.*
4. qu. *Of the meaning of these words* ἀνάθεμα, *which the Apostle vseth.*
5. qu. *Whether the Apostle did well in desiring to be separated from Christ, from whõ he knewe he could not be separated.*
6. qu. *How Moses wished to be blotted out of the booke of life.*
7. qu. *Whether in matters of salvation our kinred after the flesh, ought to haue any priorite before others.*
8. qu. *The causes which made the Apostle to be so much grieued for the Iewes.*
9. qu. *Of the excellencie of the Israelites, and of true nobilitie.*
10. qu. *Of the meaning of these words, v.5.* Who is God ouer all, blessed for euer.
11. qu. *Of the meaning of these words*, v.6. all they are not Israel, which are of Israel.
12. qu. *Of the meaning of these words*, v.10. and not onely, &c. but also Rebeccah, &c.
13. qu. *Whether these examples concerne tẽporall, or eternall election and reprobation.*
14. qu. *How this saying of the Prophet*, Esau haue I hated, *agreeth with that, Wis.* 11. 25. thou hatest nothing which thou hast made.
15. qu. *Of the meaning of these words*, I will haue mercie, on whom I wil haue mercie.
16. qu. *How it is said*; It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.
17. qu. *How the Lord is said to haue raised or stirred vp Pharaoh*, v.17.
18. qu. *How the Lord is said to harden whõ he will*, v. 18.
19. qu. *Of the obiection propounded, v.* 19. thou wilt say why doth he yet complaine?
20. qu. *Of the Apostles answer to the former obiection*, Who art thou O man that pleadest? v.20.
21. qu. *How the similitude which the Apostle bringeth in of the potter is to be vnderstood.*
22. qu. *What the Apostle meaneth by the* same lumpe or masse, v. 21.
23. qu. *Of the* 22.v. what & if God would.
24. qu. *In what sense the vessels of wrath are said to be prepared to destruction*, v. 21.
25. qu. *Of the testimonie cited, v. 21. out of the Prophet Hosea.*
26. qu. *What is meant by the short summe or account which God shall make in the earth.*
27. qu. *Why God is called the Lord of Hosts.*
28. qu. *What is vnderstood by seede.*
29. qu. *How the Gentiles obtained righteousnes, that sought it not, and the Iewes missed of it, that sought it.*
30. qu. *How Christ is said to be a stumbling stone, and rocke of offence*, v.33.
31. qu. *Of the mening of these words*, he that beleeueth in him shall not be ashamed.
32. qu. *Whether it be the propertie of faith, to make one not to be ashamed, which is ascribed vnto hope*, c.5.5.

Questions vpon the 10. Chapter.

1. qu. *Of the generall scope and intendment of the Apostle in this Chapter.*
2. qu. *How S. Paul prayeth for their saluation, whom in the former Chapter he sheweth to be reiected of God.*
3. qu. *Why the Apostle doth thus insinuate himselfe, by professing his loue to the Iewes.*
4. qu. *How the Iewes are said to haue zeale, but not according to knowledge.*
5. qu. *Why the Iewes ar said to stablish their owne righteousnes*, v. 3.
6. qu. *How Christ is said to be the end of the lawe.*
7. qu. *How Christ is said to be the end of the lawe seeing the Law requireth nothing, but the iustice of workes.*
8. qu. *That Christ is not the end of the law,*

that we by grace in him ſhould be iuſtified in keeping of the law.
9.qu. *What life temporall, or ſpirituall, is promiſed to the keepers of the law*, v.5.
10. qu. *Whether Paul did of purpoſe alledge that place of Moſes*, Deut.30.12. *or allude onely vnto it.*
11.qu. *Whether Moſes in that place directly ſpeaketh of the righteouſnes of faith.*
12.qu. *By what occaſion Moſes maketh mention in that place of the Goſpel, and of the meaning of the words.*
13.qu. *Of theſe words*, the word is neere thee, &c.
14.qu. *How Moſes that preached the law, is alleadged for iuſtification by faith.*
15.qu. *How Chriſt is to be confeſſed.*
16.qu. *How Chriſt is ſaide to be raiſed by God.*
17.qu. *Whether to beleeue in the heart, be not ſufficient vnto ſaluation, without confeſſion of the mouth.*
18.qu. *Of theſe words*, Whoſoeuer calleth vpon the name of the Lord, ſhall be ſaued, v.13.
19.qu. *Of the gradation vſed here by the Apoſtle*, v.14. *and the occaſion thereof.*
20.qu. *Of theſe words*, v.15. how beautifull are the feete, &c. *whether it be rightly cited out of the Prophet.*
21.qu. *Of theſe words*, v.16. but they haue not all beleeued our report, &c.
22.qu. *Of the ſaying of the Prophet Iſai*, Lord, who hath beleeued, &c.c.53.1. *cited by the Apoſtle*, v.16.
23.qu. *Whether all faith come by hearing.*
24.qu. *Whether the Apoſtle meane the Iewes or Gentiles*, Haue they not heard, v.18.
25.qu. *Whether that place of the* 19. Pſal. their ſound went through all the earth, *be rightly cited by the Apoſtle.*
26.qu. *Whether the Goſpel were preached to all the world in the Apoſtles time.*
28.qu. *How God prouoked the Iewes to enuie by the Gentiles*, v.19.
29.qu. *Of theſe words*, Iſaias is bold, &c.v.20
30.qu. *Of theſe words*, All the day long haue I ſtretched forth my hands, &c.v.21.

Queſtions vpon the 11. Chapter.

1.qu. *Of the ſcope and intent of the Apoſtle in this chapter.*
2.qu. *Why the Apoſtle maketh mention of the tribe of Beniamin, whereof he was.*
3.qu. *How God is ſaide not to caſt off that people whome he knew before*, v.2.
4.qu. *Of Elias complaint vnto God, concerning Iſrael.*
5.qu. *Of Gods anſwer vnto Elias.*
6.qu. *Of the Apoſtles collection inferred out of this anſwer made by Elias.*
7.qu. *Of theſe words*, If of grace, it is no more of works, &c.
8.qu. *How it is ſaid*, Iſrael obtained not that he ſought, v.7.
9.qu. *Of theſe words*, v.8. As it is written, God hath giuen them the ſpirit of ſlumber; *whence it is taken.*
10.qu. *How God is ſaid to ſend the ſpirit of ſlumber, to giue eares not to heare, &c.*
11.qu. *Of the meaning of theſe words*, Let their table be made a ſnare, &c.v.9.
12.qu. *Whether it be lawfull to vſe any imprecation, as Dauid doth here.*
13.qu. *Of the ende of the ſtumbling of the Iewes*, v.11.
14.qu. *How the ſtumbling and falling of the Iewes brought ſaluation to the Gentiles.*
15.qu. *How the Iewes were prouoked to follow the Gentiles.*
16.qu. *What is meant by the diminiſhing of the Iewes, and their abundance*, v.12.
17.qu. *How it ſtandeth with Gods iuſtice to caſt off the Iewes, that the Gentiles might enter in.*
18.qu. *Why the Apoſtle maketh mention of his Apoſtleſhip, and how he is ſaid to magnifie his office*, v.13.
19.qu. *What the Apoſtle meaneth by theſe words*, v.15. What ſhall the receiuing be but life from the dead?
20.qu. *What the Apoſtle meaneth by the firſt fruits, and the whole lumpe, the roote, and the branches.*
21.qu. *How the roote can make the branches holy, ſeeing many branches did degenerate, and by nature all are vnholy branches.*
22.qu. *How Abraham is ſaid to be the roote to be grafted into, whereas we are ſaid to be grafted into Chriſt*, c.6.5.
23.qu. *What S. Paul meaneth by the wild oliue, and the grafting of it in*, v.17.
24.qu. *Of the meaning of theſe words*, Thou beareſt not the roote, but the roote thee.
25.qu. *Of theſe words*, v.22. If thou continue in his bountifulnes.
26.qu. *Of the meaning of theſe words*, v.24. was grafted contrarie to nature.
27.qu. *What myſterie the Apoſtle here meaneth*, I would not haue you ignorant of this myſterie, v.25.
28.qu. *Whether toward the end of the world the whole nation of the Iewes ſhall be conuerted.*

verted.

29.qu. *Of the teſtimonies here cited by the Apoſtle, how they are alleadged, & whence.*

30.qu. *Of theſe words,* v. 28. As touching the Goſpel, they are enemies for your ſakes, &c.

31.qu. *Of the meaning of theſe words,* The gifts and calling of God, are without repentance, v.24.

32.qu. *Of the meaning of theſe words,* v.31. So now how haue they not beleeued by your mercie.

33.qu. *How God hath concluded, and ſhut vp all in vnbeleefe,* v.32.

34.qu. *Of the Apoſtles exclamation,* v.33. The deepenes of the riches, &c.

35.qu. *How theſe words muſt be vnderſtood,* Of him, through him, and for him, are all things, &c.

Queſtions vpon the 12. Chapter.

1.qu. *Why the Apoſtle vſeth entreatie, ſaying, I beſeech you brethren, by the mercies, &c.* v.1.

2.qu. *Why the Apoſtle addeth,* By the mercies.

3.qu. *Of ſacrifices in generall,* v.1. *vpon theſe words,* A liuing ſacrifice, &c.

4.qu. *The generall obſeruations of the ſacrifice, which the Apoſtle here requireth.*

5.qu. *Of the conditions of this ſpirituall ſacrifice in generall.*

6.qu. *How we muſt not faſhion our ſelues to this world,* v.2

7.qu. *Of our transforming by the newnes of minde.*

8.qu. *Of theſe words,* That ye may prooue, what the good will of God is, acceptable and perfect, &c.v.2.

9.qu. *What the Apoſtle vnderſtandeth by grace,* I ſay by grace, &c.

10.qu. *What it is to vnderſtand aboue that which is meete to vnderſtand,* v.3.

11.qu. *What is vnderſtood, by the meaſure of faith.*

12.qu. *Of the ſimilitude, which the Apoſtle taketh from the members of the bodie.*

13.qu. *Of the beſt reading of the 6.v.* ſeeing then we haue gifts, which are diuers, &c.

14.qu. *Of the diſtinction of the offices, here named by the Apoſtle in generall.*

15.qu. *What is to be vnderſtood by the proportion or analogie of faith,* v.6.

16.qu. *Of theſe ſeuerall offices here rehearſed by the Apoſtle in particular.*

17.qu. *Of the Chriſtian affection of loue, and the properties thereof.*

18.qu. *Of certaine externall offices of loue, as in giuing honour one to an other.*

19.qu. *The duties and properties of our loue toward God.*

20.qu. *Of the remedies againſt the calamities of this life, namely, hope, patience, praier.*

21.qu *Of the communicating to the neceſſitie of the Saints, and of hoſpitalitie.*

22.qu. *How our enemies are to be bleſſed,* bleſſe them which perſecute you.

23.qu. *Of the reaſons, which ſhould moone vs to loue our enemies.*

24.qu. *Whether it be not lawefull vpon any occaſion to pray againſt our enemies.*

25.qu. *Whether S. Paul in calling Ananias the high Prieſt,* painted wall, *Act.23. obſerueth his owne precept here.*

26.qu. *How we ſhould reioyce with thē that reioyce, and weepe with them that weepe,* v. 15.

27.qu. *What it is to be like affectioned one toward an other.*

28.qu. *What it is to be* high minded, and to be wiſe in our ſelues.

29.qu. *How euill is not to be recompenced for euill,* v.17.

30.qu. *How honeſt things are to be procured before all men.*

31.qu. *How we ſhould haue peace with all men.*

32.qu. *How we ſhould not auenge our ſelues but leaue it vnto God.*

33.qu. *Of doing good vnto our enemies.*

34.qu. *What it is to heape coales of fire vpon the head of the enemie.*

35.qu. *Of theſe words,* v.21. Be not ouercome of euill, but ouercome euill with goodnes.

Queſtions out of the 13. Chapter.

1.qu. *Of the occaſion, which mooued the Apoſtle in this Chapter, to entreat of the dutie of the ſubiects to the Magiſtrate.*

2.qu. *How euery ſoule ſhould be ſubiect to the higher powers.*

3.qu. *How the powers that be, are ſaid to be of God.*

4.qu. *Whether euery ſuperiour power be of God.*

5.qu. *How farre euill gouernours haue their power from God, whether by his permiſſion and ſufferance onely.*

6.qu. *Why the Apoſtle ſaith againe,* the powers that be, are ordained of God.

7.qu. *Of not reſiſting the power.*

8. qu. *What kind of iudgement they procure to themſelues, which reſiſt the Magiſtrate.*
9. qu. *How the Prince is not to be feared for good works, but for euill.*
10. qu. *What it is to haue praiſe of the power*, v. 3.
11. qu. *How the Magiſtrate is ſaid to be Gods miniſter, for our wealth or good.*
12. qu. *How the Magiſtrate is ſaid, not to beare the ſword for nought*, v. 4.
13. qu. *Of the right vſe of the ſword, both in time of peace, and warre.*
14. qu. *How it is ſaid*, It is neceſſarie to be ſubiect, for conſcience ſake.
15. qu. *Why tribute is to be paid*, v. 6.
16. qu. *Of the diuerſe kinds of tribute, and to whom they are due.*
17. qu. *The ſeuerall duties ſummed together which are due to the Magiſtrate.*
18. qu. *How farre the Magiſtrate is to be obeyed, and wherein not to be obeyed.*
How farre the Ciuill ſtate may proceede in reſiſting a Tyrant.
How farre priuate men may be warranted, in denying obedience vnto Tyrants.
19. qu. *How we ſhould not owe any thing to any man, but loue one another.*
20. qu. *How he that loueth his brother fulfilleth the law.*
21. qu. *How a man is to loue his neighbour as himſelfe.*
22. qu. *Who is vnderſtood by our neighbour.*
23. qu. *How ſalvation is ſaid to be neerer then when we beleeued.*
24. qu. *How the night is ſaid to be paſt, the day at hand: of the literall ſenſe.*
25. qu. *What time is vnderſtood by the day, and night.*
26. qu. *How we ſhould walke honeſtly.*
27. qu. *How we muſt put on Chriſt.*
28. qu. *How the fleſh is to be cared for.*

Queſtions out of the 14. Chapter.

1. qu. *Who are the weake in faith, and how they are to be receiued.*
2. qu. *What is meant by controverſies of diſputations.*
3. qu. *Why he is called weake, that eateth herbes.*
4. qu. *Whether any things be indifferent in their nature, as beeing neither good, nor euill of themſelues.*
5. qu. *How the Apoſtle maketh the eating, or not eating of fleſh, and the obſerning of dayes indifferent, which elſe where he condemneth.*
6. qu. *Whom the Apoſtle ſpeaketh of, the Iewe or Gentile ſaying*, God hath receiued him, &c.
7. qu. *Whether it be not lawfull at all for one to iudge an other.*
8. qu. *What it is to ſtand or fall to his owne Maſter.*
9. qu. *Of the meaning of theſe words*, God is able to make him ſtand, v. 4.
10. qu. *What it is to eſteeme one day aboue an other*, v. 5.
11. qu. *Of the meaning of theſe words*, Let euery one be fully perſwaded in his mind, v. 5.
12. qu. *What it is to obſerue or take care of the day vnto the Lord.*
13. qu. *Of the ſenſe and meaning of the former words*, He that obſerueth, &c. obſerueth it to the Lord.
14. qu. *How he that eateth not, is ſaid to giue thanks.*
15. qu. *Whether S. Pauls defenſe, that he which doth, or omitteth any thing in matters of religion, doth, or not doth it vnto God, be perpetuall.*
16. qu. *Of the coherence of theſe words*, None of vs liueth to himſelfe, v. 17. &c.
17. qu. *How we are ſaid to liue vnto the Lord.*
18. qu. *How Chriſt by his dying, and riſing againe, is ſaid to be Lord both of the dead, and quicke.*
19. qu. *Of the tribunall ſeat of Chriſt, what it is, and of other circumſtances of the day of iudgement.*
20. qu. *Whether the ſaying of the Prophet alleadged, v. 11. be rightly cited by the Apoſtle.*
21. qu. *When this propheſie ſhall be fulfilled, that euery tongue ſhall confeſſe vnto God.*
22. qu. *Whether euery one ſhall giue an account for himſelfe, & appeare before Chriſts iudgement ſeat*, v. 12.
23. qu. *Of ſcandals and offences, the occaſion, and diuerſe kinds thereof*, v. 13.
24. qu. *Of the occaſion of theſe words*, v. 14. I knowe and am perſwaded, &c. *and of the meaning thereof.*
25. qu. *How nothing is ſaid to be vncleane of it ſelfe*, v. 14.
26. qu. *Of the legall difference of meates, why it was commanded.*
27. qu. *Of the manner how meates are ſanctified and made cleane.*
28. qu. *Why ones opinion and iudgment maketh that vncleane which is not, and whether an erroneous conſcience bindeth.*
29. qu. *How our brother is ſaid to be grieued,*

ued, and to be loſt and deſtroyed, v. 15.

30. qu. *Whether any indeede can periſh, for whom Chriſt died.*

31. qu. *What is meant by the good, or commoditie, which they muſt not cauſe to be blaſphemed*, v. 16.

32. qu. *How the kingdome of God is not ſaid to be meate, and drinke*, v. 17.

33. qu. *Of righteouſneſſe, peace, and ioy in the holy Ghoſt.*

34. qu. *Of theſe words*, he which in theſe things ſerueth Chriſt is acceptable to God, &c. v. 18.

35. qu. *How we ought to followe peace, and thoſe things which concerne edifying*, v. 19.

36. qu. *What the Apoſtle meaneth by the worke of God*, v. 21.

37. qu. *In what ſenſe the Apoſtle ſaith*, It is good, neither to eate fleth, nor drinke wine, &c. v. 21.

38. qu. *Whether it be ſufficiēt for one to haue his faith before God*, v. 22.

39. qu. *How many things are to be avoided in the vſe, and eating of meates.*

40. qu. *What it is for one not to condemne himſelfe in that which he alloweth.*

41. qu. *Why he that doubteth is condemned.*

42. qu. *Of the right meaning of theſe words*, Whatſoeuer is not of faith, is ſinne.

Queſtions out of the 15. Chapter.

1. qu. *Of the argument and ſcope of this Chapter in generall.*

2. qu. *Whom, and wherein the ſtrong ſhould ſupport the weake.*

3. qu. *Of the reaſons why the weak ſhould be ſupported.*

4. qu. *How the Apoſtle here counteth himſelfe among the ſtrong, elſewhere maintaining himſelfe among the weake.*

5. qu. *What it is not to pleaſe our ſelues, but our neighbour*, v. 1. 2.

6. qu. *How far, and wherein we muſt pleaſe our neighbours.*

7. qu. *How Chriſt is ſaid not to haue pleaſed himſelfe.*

8. qu. *To what purpoſe the Apoſtle alleadgeth this ſaying out of the Pſalme*, the rebukes of them, that rebuke thee, &c.

9. qu. *Why the Apoſtle ſaith*, whatſoeuer is written, is written for our learning.

10. qu. *How whatſoeuer is written, is written for our learning.*

11. qu. *Of the Apoſtles prayer* v. 5. the God of patience, and conſolation.

12. qu. *Of the ende of concord, which is to glorifie God the father of our Lord Ieſus Chriſt.*

13. qu. *Of the meaning of the* 7. v. receiue ye one another, as Chriſt receiued vs, &c.

14. qu. *How Chriſt is ſaid to haue beene the Miniſter of circumciſion*, v. 8.

15. qu. *Of the vocation and calling of the Gentiles, why it is ſaid to be of mercie, and of the Iewes in truth.*

16. qu. *Of the places of Scripture produced by the Apoſtle to proue the calling of the Gentiles*, v. 9, 10, 11, 12.

17. qu. *Of the Apoſtles prayer*, v. 13. The God of hope, fill you with all ioy and peace, &c.

18. qu. *Why the Apoſtle doth thus inſinuate himſelfe, that he was perſwaded of the Romanes, that they had ſuch excellent gifts.*

19. qu. *Whether S. Paul dae truely giue this commendation vnto the Romanes.*

20. qu. *Why the Apoſtle ſaith*, I haue written boldly after a ſort.

21. qu. *Of S. Pauls deſcription of the miniſtrie of the Goſpel.*

22. qu. *Of the Apoſtles boaſting and reioycing, and the manner thereof.*

23. qu. *Of the meaning of theſe words*, I dare not ſpeake of any thing, &c. v. 18.

24. qu. *Of the things which Chriſt wrought by S. Paul, as ſignes, wonders, how they differ*, v. 19.

25. qu. *Of S. Pauls labours in preaching the Goſpel, from Ieruſalem vnto Illyricum.*

26. qu. *Why the Apoſtle would not build vpon an others foundation*, v. 20. *that is, preach, where Chriſt had beene preached alreadie.*

27. qu. *Whether this place of the Prophet be fitly alleadged by the Apoſtle.*

28. qu. *How S. Paul is not contrarie to Chriſt, which ſaith of his Apoſtles, that they entred into others labours, Ioh.* 4. 38.

29. qu. *Of the Apoſtles let, and of his purpoſe to viſit the Romanes.*

30. qu. *Whether S. Paul in perſon preached in Spaine, as here he intendeth*, v. 24.

31. qu. *Of the meaning of the* 24. ver.

32. qu. *Of Pauls iourney to Ieruſalem, why he taketh it in hand*, v. 25.

33. qu. *Of the collection gathered among the Gentiles for the Iewes, & the reaſons thereof.*

34. qu. *How the Gentiles are ſaid to be debters to the Iewes.*

35. qu. *In what manner almes ought to be giuen.*

36. qu. *What the Apoſtle meaneth, by ſealing of the fruit*, v. 28.

37. qu.

37. qu. *What the Apoſtle meaneth, by the aboundance of the bleſſing of the Goſpel of Chriſt.*
38. qu. *Of the Apoſtles requeſt, that they would ioyne in prayer with him.*
39. qu. *Of the things which S. Paul would haue them pray for.*
40. qu. *Of the fruits of the prayer of the Romanes for S. Paul.*
41. qu. *Of the Apoſtles ſalutation:* The God of peace, &c.

Queſtions vpon the 16. and laſt Chapter.

1. qu. *Of the diuerſe ſalutations ſent by the Apoſtle in generall.*
2. qu. *Of Phebe commended here by S. Paul, what place ſhe had in the Church, and wherefore commended.*
3. qu. *Of Pauls requeſt in the behalf of Phebe.*
4. qu. *Of Priſcilla and Aquila, whom the Apoſtle ſaluteth in the ſecond place.*
5. qu. *How S. Paul could ſalute Aquila & Priſcilla, as beeing at Rome, ſeeing they were at Corinth with him, Act. 18. whence he wrote this epiſtle.*
6. qu. *Why Epinetus is called the firſt fruites.*
7. qu. *Of the ſalutation and commendation of Marie.*
8. qu. *Of the commendation of Andronicus and Iunia.*
9. qu. *Of Pauls ſalutation, of certaine of his familiar acquaintance,* v. 8. 9.
10. qu. *Of S. Pauls ſaluting of ſome, commended for their faith, though not of ſuch ſpeciall acquaintance,* v. 10. 11.
11. qu. *Of other ſalutations of the Apoſtle of ſome of ſpeciall note,* v. 12. 13.
12. qu. *Of S. Pauls generall ſalutations, without any ſpeciall note of commendation,* v. 14. 15.
13. qu. *Of the cuſtome then vſed to kiſſe one an other.*
14. qu. *How the Apoſtle ſaith,* the Churches ſalute you, &c. v. 16.
15. qu. *Generall obſervations concerning the greeting and ſalutation ſent here by the Apoſtle.*
16. qu. *Of the ſhunning of the Authors of diſſention.*
17. qu. *How theſe falſe teachers and ſeducers are ſaid to be diſcerned.*
18. qu. *Why the Apoſtle maketh here mention of the obedience of the Romanes,* v. 19.
19. qu. *What it is to be wiſe concerning that which is good, and ſimple in euill.*
20. qu. *How the God of peace ſhould treade downe Sathan.*
21. qu. *What S. Paul meaneth by the grace of our Lord Ieſus, which he wiſheth vnto them,* v. 20.
22. qu. *Of the ſalutations of others which S. Paul ſendeth to the Romanes,* v. 21. 23.
23. qu. *Of the doxologie, that is, of aſcribing glorie vnto God, where the Apoſtle concludeth his epiſtle in generall.*
24. qu. *A deſcription of the Goſpel preached by the Apoſtle, inſerted here in the concluſion of his epiſtle,* v. 25. 26.
25. qu. *Of the doxologie it ſelfe,* to God onely wiſe, &c.
26. qu. *Of the vſe of the word, Amen.*
27. qu. *Of the preſcript or date of this Epiſtle, whether it were written from Corinth, and ſend by Phebe.*

The ſumme of the queſtions diſcuſſed in this Commentarie amounteth to 660.

The table of the Controverſies.

Generall controverſies concerning the new Teſtament.

1. Con. *Againſt thoſe which thinke it is againſt the nature of the newe Teſtament, to be committed to writing.*
2. con. *Againſt the Romaniſts, that hold, that the writing of the Goſpel, and other Scriptures, is not ſimply neceſſarie to ſalvation.*

More ſpeciall controverſies out of the whole Epiſtle.

1. con. *That it is knowne, that this Epiſtle was written by Paul, and is of diuine authoritie, by the epiſtle it ſelfe.*
2. contr. *That S. Pauls epiſtles are not ſo obſcure, that any ſhould be terrified from the reading thereof.*
3. contr. *Againſt the Ebionites, which retained the rites and ceremonies of Moſes.*
4. contr. *Againſt the Marcionites, that reiected the lawe of Moſes.*
5. contr. *Againſt the Romaniſts, which depraue the doctrine taught by S. Paul in his Epiſtle.*
6. contr. *Againſt* Socinus, *that blaſphemouſly ſubverteth the doctrine of our redemption by Chriſt, and iuſtification by faith.*

7. cont.

7. contr. *Whether Paul may be thought to haue beene married.*

Controuerſies vpon the 1. Chapter.

1. contr. *Againſt the Manichees, which refuſe Moſes and the Prophets.*
2. contr. *Againſt Election, by the foreſight of workes.*
3. contr. *Againſt the Neſtorians, and Vbiquitaries.*
4. contr. *Againſt the hereſie of one Georgius Eniedinus, a Samoſatenian heretike in Tranſilvania.*
5. cont. *Againſt the Marcionites, that Chriſt had a true bodie.*
6. contr. *Againſt the Apollinariſts, that Chriſt had no humane ſoule.*
7. contr. *That the Romane faith is not the ſame now, which was commended by the Apoſtle.*
8. contr. *That the Pope is not vniverſall Biſhop.*
9. contr. *Againſt the Popiſh diſtinction betweene* λατρευω, *to worſhip, and* δελευω, *to ſerue, v.* 9. whom I ſerue in my ſpirit.
10. contr. *That God onely ſpiritually is to be ſerued, and worſhipped.*
11. contr. *Of the vaine vſe of Popiſh pilgrimages.*
12. contr. *None to be barred from the knowledge of Gods word.*
13. contr. *Againſt diuerſe hereticall aſſertions of* Socinus, *touching the iuſtice of God.*
14. contr. *Againſt inherent iuſtice.*
15. contr. *That the Sacraments did not conferre grace.*
16. contr. *That faith onely iuſtifieth.*
17. contr. *How the Goſpel is the power of God to ſalvation, to euerie one that beleeueth.*
18. contr. *Of the difference betweene the law and the Goſpel.*
19. contr. *Whether by naturall meanes the Gentiles might haue attained to the knowledge of the onely true God, without the ſpeciall aſſiſtance of Gods grace.*
20. contr. *Againſt ſome Philoſophers, that the world is not eternall.*
21. contr. *Againſt the adoration and ſetting vp of images, in Churches and places of prayer,* v. 23. they turned the glorie of the incorruptible God, to the ſimilitude of an image.
22. contr. *Of the corrupt reading of the vulgar Latine tranſlation,* v. 32.
23. contr. *Againſt the Popiſh diſtinction of veniall and mortall ſinnes.*

Controuerſies out of the 2. Chapter.

1. contr. *Againſt the power of freewill in good things.*
2. contr. *Of iuſtification by the imputative iuſtice of faith.*
3. contr. *Againſt the merit of workes.*
4. contr. *Which are to be counted good works.*
5. con. *Whether any good works of the faithfull be perfect.*
6. contr. *Whether men ought to doe well for hope of recompence or reward.*
7. contr. *Againſt iuſtification by workes, vpon theſe words, v.* 13. Not the hearers of the lawe, but the doers ſhall be iuſtified.
8. contr. *That it is not poſſible in this life to keepe the lawe.*
9. contr. *Whether by the light of nature onely a man may doe any thing morally good.*
10. contr. *Of the imperfection of the vulgar Latine tranſlation.*
11. contr. *That the Sacraments do not conferre grace.*
12. contr. *That the Sacraments depend not vpon the worthines of the Miniſter or receiuer.*
13. contr. *Againſt the Marcionites, and other, which condemned the old Teſtament, and the ceremonies thereof.*
14. contr. *Againſt the Anabaptiſts, which reiect the Sacraments of the newe Teſtament.*
15. contr. *That the want of Baptiſme condemneth not.*
16. contr. *That the wicked and vnbeleeuers eate not the bodie of Chriſt in the Sacrament.*

Controuerſies vpon the 3. Chapter.

1. contr. *That the Sacraments of the old Teſtament did not iuſtifie* ex opere operato, *by the work wrought, and ſo conſequently neither the newe.*
2. contr. *Of the Apochryphall Scriptures.*
3. contr. *That the wicked and vnbeleeuers doe not eate the bodie of Chriſt in the Euchariſt.*
4. contr. *That the Romane Church hath not the promiſe of the perpetuall preſence of Gods ſpirit.*
5. contr. *The Virgin Marie not exempted from ſinne.*
6. contr. *The reading of the Scripture is not to be denied to any.*
7. contr. *Againſt the aduerſaries of the law*

the Marcionites and other heretikes.
8. contr. Againſt the counſels of perfection.
9. contr. Againſt the Pelagians, which eſtabliſhed free-will.
10. contr. That the vertue of Chriſts death, is indifferently extended, both to ſinnes before baptiſme, and after.
11. contr. That the beleeuing fathers before Chriſt, were not kept in Limbo.
12. contr. Againſt the Marcionite heretikes.
13. contr. Againſt the Novatian heretikes.
14. contr. Againſt inherent iuſtice.
15. contr. Againſt the Popiſh diſtinction of the firſt and ſecond iuſtification.
16. contr. Againſt the works of preparation, going before iuſtification.
17. contr. What iuſtifying faith is.
18. contr. What manner of faith it is that iuſtifieth.
19. contr. Of the manner how faith iuſtifieth.
20. contr. Whether faith alone iuſtifieth.
21. contr. How S. Paul and S. Iames are reconciled together.
22. contr. Againſt Socinus, that Chriſt properly redeemed vs by paying the ranſome for vs, and not metaphorically.
23. contr. That Chriſt truely reconciled vs by his blood, againſt an other blaſphemous aſſertion of Socinus.

Controverſies out of the 4. Chapter.

1. contr. That the Apoſtle excludeth all kind of workes from iuſtification.
2. contr. Whether bleſſednes conſiſt onely in the converſion of ſinners, v. 7.
3. contr. Whether ſinne is wholly purged and taken away in the iuſtification of the faithfull.
4. contr. Againſt workes of ſatisfaction.
5. contr. Of imputatiue iuſtice againſt inherent righteouſnes.
6. contr. That the Sacraments doe not conferre grace by the externall participation onely.
7. contr. That there is the ſame ſubſtance, and efficacie of the Sacraments of the old and newe Teſtament.
8. contr. That circumciſion was not onely a ſigne, ſignifying or diſtinguiſhing, but a ſeale confirming the promiſe of God.
9. contr. Whether circumciſion were availeable for the remiſſion of ſinne.
10. contr. Of the preſumptuous titles of the Pope, calling himſelfe the father and head of the faithfull.
11. contr. Againſt the Chiliaſts or Millenaries, that hold that Chriſt ſhould raigne a 1000. yeares in the earth.
12. contr. Of the certaintie of faith, v. 16. that the promiſe might be ſure.
13. contr. Whether faith be an act of the vnderſtanding onely.
14. contr. That iuſtifying faith is not a generall apprehenſion, or beleeuing of the articles of the faith, but an aſſurance of the remiſſion and forgiueneſſe of ſinnes in Chriſt.
15. contr. That faith doth not iuſtfie by the merit or act thereof, but onely inſtrumentally, as it applyeth and apprehendeth the righteouſneſſe of Chriſt.
16. contr. The people are no to be denied the reading of the Scriptures.
17. contr. Againſt the heretikes which condemned the old Teſtament, and the author thereof.
18. contr. Whether iuſtification conſiſt onely in the remiſſion of ſinnes.
19. contr. Againſt Socinus corrupt interpretation of theſe words, v. 25. was deliuered vp for our ſinnes.
20. contr. Piſcators opinion examined, that our ſinnes are remitted onely by Chriſts death, not for the the obedience, and merit of his life.

Controverſies vpon the 5. Chapter.

1. contr. Whether a good conſcience and integritie of life, be the cauſe of peace with God.
2. contr. Againſt invocation of Saints.
3. contr. Of the certaintie of ſalvation and of perſeverance.
4. contr. That the tribulation of the Saints, is not meritorius, though it be ſaid to worke patience.
5. contr. That we are not iuſtified by the inherent habite of charitie.
6. contr. Againſt the hereſie of impious Socinus, who denieth that Chriſt died for our ſinnes, and payed the ranſome for them.
7. contr. Againſt other obiections of Socinus and other impugning the fruit and efficacie of Chriſts death, in reconciling vs to God his Father.
8. con. That Chriſts death was a full ſatisfaction for our ſins, againſt Socinus his canils.
9. contr. That Chriſts death was not onely ſatisfactorie, but meritorious, againſt Socinus.

Certaine controverſies touching Originall ſinne.

10. contr. That there is originall ſinne in men by

by the corruption of nature, against the opinion of the Hebrewes.

11. contr. *That Adams sinne is entred into his posteritie, by propagation, not imitation onely, against the Pelagians.*

12. contr. *Of the manner how originall sinne is propagated, against the Pelagians, where it is disputed, whether the soule be derived from the Parents.*

13. contr. *Against the Pelagians and Papists, that originall sinne is not quite taken away in Baptisme.*

14. contr. *What originall sinne is, against the Romanists, and some some others, and specially against them which hold it to be Adams sinne imputed onely to his posteritie.*

15. contr. *That originall sinne is not onely the privation of originall iustice.*

16. contr. *Of the wicked heresie of* Marcion and Valentinus, *with the blasphemous Manichees.*

17. cont. *That all sinnes are mortall, and worthie of death by nature.*

18. contr. *That Henoch and Elias are not yet aliue in the bodie.*

19. contr. *The Virgin Marie conceiued in originall sinne.*

20. contr. *Againe meritts.*

21. contr. *That the punishment of originall sinne is euerlasting death.*

22. contr. *That Christs essentiall iustice is not infused into vs.*

23. contr. *Against the Patrons of vniuersall grace.*

24. contr. *Against the Popish inherent iustice.*

25. contr. *That we are iustified both by the actiue and passiue obedience of Christ.*

26. contr. *Against the Philosophers, who placed righteousnes in their owne workes.*

27. contr. *Against the Manichees and Pelagians, the one giuing too much, the other too little to the lawe.*

28. contr. *Of the assurance of salvation.*

29. contr. *Of the diuerse kinds of grace, against the Romanists.*

Controuersies out of the 6. Chapter.

1. contr. *Against the administring of the Sacraments in an vnknowne tongue.*

2. contr. *Concerning inherent iustice.*

3. contr. *That the Sacrament of Baptisme doth not conferre grace by the outward worke.*

4. contr. *That Baptisme serueth as well for the remission of sinnes to come, as of sinnes past.*

5. contr. *Whether in Baptisme our sinnes be cleane taken away.*

6. contr. *Of the baptisme of infants.*

7. contr. *Of the assurance of salvation.*

8. contr. *That Christ shall not die in the next world againe for those which were not healed here.*

9. contr. *Against the Sacrifice of the Masse.*

10. contr. *Concerning freewill.*

11. contr. *That concupiscence remaining in the regenerate is properly sinne.*

12. contr. *Whether a righteous man may fal into any mortall, or deadly sinne.*

13. contr. *Against the Manichees.*

14. contr. *Concerning inherent iustice.*

15. contr. *Against the power of freewill in the fruits of righteousnesse.*

16. contr. *Whether all death is the wages of sinne.*

17. contr. *Against the distinction of veniall and mortall sinnes.*

18. contr. *That everlasting life cannot be merited by good workes.*

Controuersies vpon the 7. Chapter.

1. contr. *Against Purgatorie.*

2. contr. *Of the lawfulnes of second marriage.*

3. contr. *Whether the marriage bond be indissoluable before the one partie be dead.*

4. contr. *That the disparitie of profession is no cause of the dissolution of marriage.*

5. contr. *Whether the bill of diuorce permitted to the Iewes, did lawfully dissolue matrimonie vnder the Law.*

6. contr. *Against the workes of propitiation.*

7. contr. *Against the Heretikes which condemned the Lawe.*

8. contr. *That we are freed by grace from the strict and rigorous obseruation of the lawe.*

9. contr. *That concupiscence though it haue no deliberate consent of the will, is sinne, & forbidden by the commandement.*

10. contr. *That the commandement,* thou shalt not lust, *is but one.*

11. contr. *Against freewill.*

Controuersies out of the 8. Chapter.

1. contr. *That concupiscence remaining euen in the regenerate is sinne, and in it selfe worthie of condemnation.*

2. controuer. *That none are perfect in this life.*

3. controuer. *That regeneration is not the cause that there is no condemnation to the faithfull.*

4. contr. *Against the Arrians and Eunomi-*

ans, concerning the diette of the holy Ghoſt.
5. contr. *Againſt the Pelagians, that a man by nature cannot keepe and fulfill the lawe.*
6. contr. *The fulfilling of the lawe is not poſſible in this life, no not to them, which are in the ſtate of grace.*
7. con. *That not the carnall eating of Chriſts fleſh is the cauſe of the reſurrection, but the ſpirituall,* v. 11.
8. contr. *Againſt merits.*
9. contr. *Whether in this life one by faith may be ſure of ſalvation.*
10. contr. *Againſt the invocation of Saints.*
11. contr. *That a ſtrange tongue is not to be vſed in the ſeruice of God.*
12. contr. *That euerlaſting glorie cannot be merited.*
13. contr. *That hope iuſtifieth not.*
14. contr. *Whether hope relie vpon the merit of our workes.*
15. contr. *Againſt the naturall power and integritie of mans will.*
16. contr. *That predeſtination dependeth not vpon the foreſight of faith or good workes.*
17. contr. *Againſt the opinion of* Ambroſius Catharinus *concerning predeſtination.*
18. contr. *That election is certaine and infallible, of grace without merit, and of ſome ſelected, not generally of all.*
19. contr. *That the elect cannot fall away from the grace and fauour of God, and be wholly giuen ouer vnto ſinne.*
20. contr. *Whether a reprobate may haue the grace of God, and true iuſtice.*
21. contr. *That the elect by faith may be aſſured of euerlaſting ſalvation.*

Controverſies out of the 9. Chapter.

1. contr. *That ſucceſſion of Biſhops is no ſure note of the Church of Chriſt.*
2. contr. *Againſt the old heretikes the Manichees, Arrians, Neſtorians, confuted out of the* 5. ver.
3. contr. *Againſt the prophane and impious collections of* Eniedinus *and* Socinus *late heretikes.*
4. contr. *That the water in baptiſme doth not ſanctifie or giue grace.*
5. contr. *Againſt the vaine obſervation of Aſtrologers in caſting of nativities.*
6. contr. *That the ſoules had no beeing in a former life, before they came into the body.*
7. contr. *Whether the foreſight of faith or workes be the cauſe of election.*
8. contr. *That not onely election vnto grace, but vnto glorie alſo, is onely of the good will of God.*
9. contr. *That the Apoſtle treateth as well of reprobation in this place, as of Election.*
10. contr. *Whether as well the decree of reprobation as of election, be without the foreſight of workes.*
11. contr. *Of the difference betweene the decree of election and reprobation, and of the agreement betweene them.*
12. contr. *Whether mercie be a naturall propertie in God, or an effect onely of his will, againſt Socinus.*
13. contr. *Whether the mercie of God in the forgiueneſſe of ſinne, be an effect of Gods free and abſolute will onely, and be not grounded vpon Chriſt, againſt the hereſie of Socinus and Oſtorodius.*
15. contr. *Of the ſufficiencie of Scripture.*
16. contr. *Of the certaintie of ſaluation.*
17. contr. *Againſt the works of preparation.*

Controverſies vpon the 10. Chapter.

1. contr. *Againſt inherent iuſtice.*
2. contr. *Againſt the workes of preparation, which are done without faith.*
3. contr. *That it is impoſſible for any in this life to keepe the lawe.*
4. contr. *Againſt the doubting of ſalvation.*
5. contr. *Againſt vnwritten traditions.*
6. contr. *Againſt freewill.*
7. contr. *Againſt* Limbus Patrum, *that Chriſt went not downe thither to deliuer the Patriarkes.*
8. contr. *Whether the righteouſneſſe of faith and the righteouſnes of the law, be one and the ſame, or contrarie the one to the other.*
9. contr. *Whether the righteouſneſſe of the lawe, and that which is by the law, doe differ.*
10. contr. *That Baptiſme doth not giue, or conferre grace.*
11. contr. *Againſt the diſſembling of our faith and profeſſion.*
12. contr. *That faith is not onely in the vnderſtanding.*
13. contr. *The Scriptures the onely ſufficient rule of faith.*
14. contr. *How the Apoſtle ſaith, there is no difference between the Iew and the Grecian,* v. 12.
15. contr. *Againſt the maintainers of vniverſall grace.*
16. contr. *That faith iuſtifieth not by the act thereof, but onely as it apprehendeth Chriſt.*
17. contr. *That faith onely iuſtifieth, not invocation.*
18. contr. *Againſt the invocation of Saints.*
19. contr.

19.contr. *That we must pray with confidence, and assurance.*
20.contr. *Against the vaine pompe of the Pope of Rome, in offering his feete to be kissed.*
21.contr. *Against humane traditions.*
22.contr. *That the Ministers and Preachers of the Gospel, haue a lawfull calling: against* Stapleton.
23.contr. *That the Hebrew text is more authenticall then the vulgar Latin translation.*
24.contr. *Against the works of preparation.*
25.contr. *Against the Iewes, that will not haue the Prophet to speake of them, in these words, I haue stretched out my hands, &c.*

Controversies out of the 11. Chapter.

1.contr. *That none which are elected can finally fall away.*
2.contr. *Whether the complaint of Elias of the paucitie of true worshippers, be well applied to the decay of religion vnder the Pope at the time of the first reformation.*
3.contr. *That works are excluded both from election, and iustification.*
4.contr. *Against free-will.*
5.contr. *That vniuersalitie and multitude is not alwaies a note of the true Church.*
6.contr. *Of the sufficiencie of Scripture, and of the right way to interpret the same.*
7.contr. *Against the Iewes.*
8.contr. *Whether any of the true branches may be broken off.*
9.contr. *Against the heresie of Valentinus and Basilides, that held some things to be euill, some good by nature.*
10.contr. *That there was the same spirit of faith, and the same spirituall substance of the Sacraments, vnder the old Testament, and in the New.*
11.contr. *That the Scriptures are the iudge of euery one in particular.*
12.contr. *Against the Popish vncertentie and doubtfulnes of saluation.*
13.contr. *Against the Manichees, and Marcionites.*
14.contr. *Against the works of preparation.*
15.contr. *Against the erroneous opinion of Origen, concerning the purgatorie of hell.*

Controversies vpon the 12. Chapter.

1.contr. *Concerning the power of free-will.*
2.contr. *Whether the Masse be a sacrifice properly so called.*
3.contr. *Of the difference betweene* λατρεία, *and* δουλεία, *worship, and seruice, whether they signifie two kinds of religious worships, the one peculiar to God, the other to the creatures.*
4.contr. *Of the comparison betweene virginitie, and mariage.*
5.contr. *The minde it selfe, and not the sensuall part onely hath neede of renouation.*
6.contr. *Of the perfections of the Scriptures against traditions.*
7.contr. *Against free-will.*
8.contr. *Against the arrogancie of the Pope.*
9.contr. *Against the superstitious orders of the Popish Clergie.*
10.controv. *The Pope not the head of the Church.*
11.contr. *That to loue our enemie is a precept, and commanded, not counselled as indifferent.*

Controversies vpon the 13. Chapter.

1.contr. *Whether the Pope, and other Ecclesiasticall persons, ought to be subiect to the Ciuill power.*
2.contr. *Whether the Pope haue a spirituall power ouer Kings and Princes.*
3.contr. *That the tyrannie and idolatrie of the Pope, may be gainsaid, and resisted.*
4.contr. *Whether the Ciuill magistrate haue any power or authoritie, in matters of religion.*
5.contr. *Whether Ecclesiasticall persons, as Bishops, and others, may haue the temporall sword committed vnto them.*
6.contr. *Whether it be lawfull for a Christian to be a Magistrate, and to vse the sword in the time of peace and warre.*
7.contr. *Whether lawes Ciuill, and Ecclesiasticall, doe bind simply in conscience.*
8.contr. *Whether Ecclesiasticall persons are exempted from tribute.*
9.contr. *Whether the fulfilling of the law be possible in this life.*
10.contr. *Against the Marcionites, which denied the morall precepts, to be now in force, but to be ceased.*
11.contr. *Against iustification by the works of the law.*

Controversies vpon the 14. Chapter.

1.contr. *Whether to abstaine from certaine meates, be an act of religion, and a part of Gods worship, or a thing in it selfe indifferent.*
2.contr. *That faith is not onely an assenting of the wil, but an act also of the vnderstanding, and it is ioyned with knowledge.*
3.contr. *That it is necessarie, that festiuall*

daies should be obserued among Christians.
4.contr. That festiuall daies ought not to be consecrated to the honour of Saints.
6.contr. Whether all the festivalls of Christians are alike arbitrarie to be altered, and chaunged, as shall seeme good to the Church.
7.contr. Against Purgatorie.
8.contr. Whether Christ by his obedience and suffering, merited for himselfe eternall glorie, and dominion.
9.contr. Of bowing the knee to the name of Iesus, whether it be necessarily inferred out of this place, v.11. and Phil.2.10.
10.contr. That Christ is prooued to be God, by this saying of the Prophet, cited v.11. as I liue, euery knee shall bow vnto me: against the blasphemie of Georg. Eniedinus.
11.contr. That morall works, which are done without faith are sin, howsoeuer outwardly they appeare good.

Controuersies out of the 15. Chapter.

1.contr. Whether S. Peter were iustly reprehended of S. Paul for refusing to eate with the Gentiles.
2.contr. That Christ is not set forth onely as an example for vs to imitate, but as our Sauiour to redeeme vs.
3.contr. Against the enemies and aduersaries to the Scriptures, the Marcionites, Libertines, and others.
4.contr. Of the authoritie of the Scripture, that it dependeth not vpon the approbation or allowance of the Church.
5.contr. Against the inuocation of Saints.
6.contr. Of the certentie of saluation, against the Popish diffidence and doubtfulnes.
7.contr. Against the power of freewill in spirituall things.
8.contr. Whether the Apostles excusing of himselfe, doe derogate from the authoritie of this epistle.
9.contr. That the Scriptures are perfect and absolute, containing whatsoeuer is necessarie to saluation, both touching doctrine and manners.
10.contr. Against the Popish sacrifice of the Masse, which the Papists make the peculiar act of their Priesthood.
11.contr. Against the superstitious order of Monks and Friers.
12.contr. That miracles are not necessarie in the Church.
13.contr. Against the vaine pompe of the Popish pontificall ornaments.
14.contr. Of the idle boastings, and vaine-glorious excursions of the Iesuits.
15.contr. Against the pompous processions and Persian-like traine of the Popes Legats and Cardinals.
16.contr. Against the Anabaptisticall communitie.
17.contr. Against the invocation of Saints.
18.contr. Against the merit of praiers.

Controuersies out of the 16. Chapter.

1.contr. Against cloistered Nunnes.
2.contr. The Church not alwaies visible and consisting of multitudes.
3.contr. All doctrine is to be examined by the Scriptures.
4.contr. That Papists not Protestants serue their owne bellie.
5.contr. That Protestants are no schismatikes.
6.contr. Why the Gospel was kept secret so many yeares vnder the kingdome of Antichrist, against the obiection of the Papists.
7.contr. Against the Popish doxologie ascribing glorie with Christ vnto the virgin Marie.
8.contr. Whether S. Peter were euer at Rome, and continued there Bishop 25. yeares.

The summe of the Controuersies handled in this Commentarie, beside Doctrines and Morall obseruations, maketh in all about 290.

The Questions and Controuersies summed together, make toward a thousand, beeing in all 950.

This COMMENTARIE by Gods gratious assistance, was finished April 10. *Ann. Dom.* 1611. *anno ætatis Authoris currente* 48.

To God onely wise be praise through Iesus Christ for euer. Rom. 16. 27.

The Printer to the Reader.

Whereas the copie was in many places darke and obſcure, as beeing but once written, as it was firſt framed by the Author, neither could he be preſent himſelfe to ouerſee the worke, I pray thee, Courteous Reader, with patience to amend the faults, which fell out to be more, then either we had thought, or could by our diligence (which was not wanting) preuent.

The firſt figure ſheweth the page, the other the line: exp. ſignifieth to put out: r. read: f. for.

Pag. 2 lin. 10. for S. Matthew, read S. Marke. p. 5 25. r. letter. 6 29 r. *præponit*, and f. propoundeth, preferreth. p. 12. 3. r. which in, f. and in. 18 29 f. Ianuarie, r. December. 14. 56. r. how often. 15 20 of the. 16 f. officer, r. of ner. 18. r. *Hottienſis*. l. 28. *exp.* and. p. 20. r. *Phrygia pacatiana*. 24 r. *ipſius Corinthi*. 26 *parte*, f. *puto*. 28. *γυνὴ* 29 *καταγέλλεται* 30. *καικινδίκε τὸν σάλος* 34 3. r. of his. 37. r *opponit* 39. 12. r. finite, f. infinite. 41. r. *adverſ. Praxeam*. 42. 17 *ſignificatur* 43. 30 *collato*. 44. 6. r *ὁ μαπιὸὶ* 9. r. *illo*. 45. 20. f. he ſaith, r he ſaith not. 46 25. r *incontaminatam* 47. 40. r *quidam*. 52. 56. r it, that is the Goſpel. 56. 2 *brennuatho*. 601. 7. r *immiſceat*, f *immiſerat*. 62. 54 r. *ζῶον ἄδιον ἄριστον*, the beſt thing liuing, and eternall, and the heauen. *θεῖ ἀκινήτηρον* 64. 3. r *conſecutiue*. 67. 21. it, *exp*. 70. 36. r. and is not. 71. 1 r *de placit*. 43 *Mudæa*. 72. 35. incorruptible. 36. r. *pro*, f *pio* 75. 14 r. *actiones*, f. *motiones*. 50 and, f. end. 76. 57. r depriving. 77. 9. r. *ea parte* 21. r. as with. 81. 24 *pernao. exp*. 37 *improbe*. 82. 29 *impugnatio*. 83. 33. *Venereous* 85. 27 implacable. 36 *ἀκατάδοτοι* 90. 45. Mahometane 91. 2. r. *in elatione*. 14. *λατρία* 21 *ἄρχον*. 93. 21. r. conuertation. 38. fatisfaction. 96 34. Thraſius, 107 56. furniſhed. 110. 19. propoſition. 111. 9. ſtrange. 117. 17. maintained, f. mentioned. 120 46. r not now. 121. 19. r. *eſſe*. 122. 32. in doing. 127 43. r. circumciſion, f. reniſſion. 131. 4. carnall, f. morall. 141 7. *Apoſtolici*. 40. Chriſtians, f. heathen. 144. 4. then, f. that. 156. 51. their, f. then. 56. meriteth not 57 *accepernt*. 162. 30. denieth, f. decreeth. 166 6 treated of 169. 25 ſatiſfied, f. to ſatisfied. 170. 31. framing, f. ſtraining. 172. 40. *ipſum*. 174. 9. of, f if 180 49 *qua*, f *quia* 52. vertue, f. veritie. 181. 5. *Catharinus*. 15 *antididagma*. 184. 20. whereas, f wherein. 188. 23. and yet, f. nor yet. 189 53. execration, f. operation. 56. r. is not. 194 6. application. 13. amplified. 196. 42. 16. f 6. 201. 18 *iuſtificandi*. 23. oppoſitions. 204 30 *exp*. of. 206. 12. *exp*. not. 208. 15. foreſhewer, f. foreſhewen. 55. *quæ*, f *quis*. 209 26 it is euident, f it was euidently. 213. 51. retracteth, f returneth. 216. 1. we not haue. 47. ſhould not. 229. 36. is ioyned. 230. 24 Gods grace, f. his. 233. 50. we, f. he. 51. vnto him. 234. 33 poſitiuely, f. paſſiuely. 35. rendreth, f. reaſeth. 49 ſinned not. 237. 7. the one, f. the other. 241. 29 forth, f. faith 244. 55. might, f. muſt. 247. *κατρικοῦ* 39 *exp*. place. 250. 11. *ὑπερῶν* 17. *Photius*. 256 *δόγμα*. 257. 1 *δικαιοσύνη* 54. one, f. our. 263. 29. *obfuſcationem*. 34. depravation. 265. 23. in, f. an. 270. 51. *ἀποκάτ ασις* 53. r. 3. 24. f. 2. 14. 272. 20 if men were, f. of men. 277. 4. forme, f. former. 278. 10 and to come, f. then come. 28, out of a veſſell not originally, &c. 279. 23. is for. 47. a weake conſequent. 286. 12. and, f. on. 290. 12. *exp* if 50. birth, f both. 291. Flacius, f. Florius. 293 8 *omittendo*. 45. ſeverall, f. ſevere. 295. 55. obſerveth, f. aſcribeth. 298. 14 forme of, f. former. 301. 17. vnto, f. vpon. 302. 12 *cura*. 303. 41. was in thoſe, f. or thoſe. 307. 28. life, f death. 309. 34. tider, f order. 45. maketh, f. worketh. 313. 30. propounded, f. provided. 52. minde, f. word. 315. 42. defect, f. defert. 49. the woman is free. 319. 28. *exp*. of. 320. 12. *dum*, f. *mandum*. 321. 12. depraved. 19. *cum hominibus*. 24. repeated. 322. 17. the things which. 18. ſome, f. foure. 29. priſons, f perſons. 324 27. *ignorantiæ* 328. 11 *μισῶ* 44. the preſent. 333. 27. *expoſitum*, expoſed. 38. *potuit non mori*. 334 vet, f. not. 24. *prioribus*, f *principibus*. 335. 27. *regul. brevior*. 336. 21. *marre*, f. *marrie*. 337. 29 accepted. 338. 17 as of one. 340. 11. *ad Euſtoch*. 341. 56. preparatorie. 344. 51. in f. to. 351. 25. ſome, f. ſinne. 352 21. ioyne, f. coine. 355. 38. contumacie, f continuance. 365. 37. creature, f. nature 368. 11 reſtored. 27. *Hexemer*, f. *Hyperium*. 373. 50. waite, f. waile. 375. 57. in, f. not. 376. 20. *interpellare* 45. impatient. 377. 11. expoſitions 49. neither, f. either. 380. 11. arithmeticall. 15 not in. 492. 23. perfited, f. excepted 57. whatſoeuer 395 37. ouerthroweth. 397. 11. wall, f. will 398 51 *ad gloriam*. 400. 51. as long 401. 8. are mentioned. 404. 4 *λόγοι*. 410. 14. *the wind*. 50. *raptum*. 413. 6 *Iphicrate*. 414. 46. all ſinned. 415 9 ſtrong. 418. 6. ſhould haue. 420. 50. *in duritie*. 430. curiouſly, f. earneſtly 440. 20. wherefore, f. whereas. 441. 31. is, f. of 442 56. Thus then, f Then ſeeing 459 39 circumciſion. 465. *beſhar*, f. *baſhar*. 466. operation, f. expectation. 469 of Ine, f. Ive. *Centur*. 5. f. 3. 470. tebel, f. tobel. 471. 53. which is, f. with it is. 478. 13. mind, f. word 479. 25. whence, f. where. 38. ſafe, f. ſure. 482. 22. with, f. which. 485. 32. *titulare*. 488. 37. any, f. a. 489. 30. aſcribeth it not. 490. *impetum*. 492. 6. Sidonians, f. Sodomites. 497. 27. *exp*. to, and. 499. 30. interpretation. 502. 25. nation, f. nature. 41. Gentules, f. Iewes. 49. *πλήρωμα*. 503. 42. a reaſon, f. occaſion. 504. they, f. their. 506. 25. of grace. 507 *fractarum*. 509. 38. find out. 40 *inſultando*. 43. referred. 512. 5. *leſſon*. 514. 4 *impendenda*. 11. repeſited of. 49. explication. 515 *inſecerit*. 519. 56. eternall. 531 *contribuo*. 537. *ſagvina*, f. *ſanguina*. 539. 11. *conſectarium*. 540. 37. clauſe. 542. 14. that he. 544. on teaching. 549. 50. *fratrem*, f. *proprium* 551 *φιλοσοργία* 552. 28 *in obtundis*. 554. 1. *Pelliani*. 3. fall, f. fault. 555. 19. communicate 32. yea the. 567. 44. *maleficij*, 58 *non ſint, & c. perdant*. 577. 7. *ἀρχοῦσε* 35. proviſion. 580. *emanavit*. 581. 35. cauſes, f. clauſes. 587. 30. *debitum*, f. *delictum*. 596. 18. *hunc*. 45. *exp* that. 50. *omnem hominum*. 597. 57. conſtanci:, f. conſcience. 601. 32. doe, f. may. v 33. *exp* for. 602. 23. *extorta*, extorted by &c 604. 2. *decipere*. 8. *directiva*, f 09. 8. exercile, f. excuſe. 33. *exp*. rather. 615. 11. *ſtudus*. 619. 43. were not. 620. 9. liberalitie. 623. 5. beloued. 25. *itineribus pedeſtribus*. 625. 50. *deſiderent*. 641. 44. could f. would. 643. 18. not now. 48. over, f euen. 646. 43. *ipſa*. 649. 30. *ferret*, f. *fecerit*. 37. ends, f. orders. 652. 48. *Clerici*, f. *Clemen*. 656. 34. *conſtituti*. 663. 44. *omnium adoptionis*. 664. 5. *mereatur*. 668. 24. time, f. tearme. 669. 20. ſimplicitie. 671. 35. 3. f. 5. 673. 29. numbring, f. maintaining. 675. 46. world, 57. croſſe, f. curſe. 654. 49. *f. cerat*. 690. 41. Act 9. f. 29. 691. 46. *acervos*. 693. 6. *totos*. 693. 8. *miſericordiam expectant*. 704. 8. *f. licitas*. 723. 18. whence, f. when. 722. 50. in, f. a. 724. 17. annotation. 725. 42. *Pallas*. 5. haue, f. of. 724. 50. *reprehenſibilis*, f. *irreprehenſibili*. 727. 3. *cenſetur*. 729. 2. *permanendum*. 6. them, f. thence. 43. but, f. by. 735. 24. *proferre*. 737. 5. *ſecula*. 20. *velati*. 738. 55 *maſſas*. 740. 34. is to be.